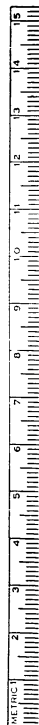


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THE
Ancient Ecclesiasticall
HISTORIES

OF THE
FIRST SIX HUNDRED YEARS AFTER
CHRIST;

Written in the Greek Tongue by three learned Histo-
riographers, *Eusebius, Socrates, and Evagrius.*

EUSEBIUS PAMPHILUS *Bishop of Caesarea in Palestina wrote ten Books.*
SOCRATES SCHOLASTICUS *of Constantinople wrote seven Books.*
EVAGRIUS SCHOLASTICUS *of Antioch wrote six Books. Whereunto*
is annexed DOROTHEUS Bishop of Tyrus, of the Lives and Ends
of the Prophets, Apostles, and LXX. Disciples.

All which Authours are faithfully translated out of the Greek Tongue,
By MEREDITH HAMMER Doctor in Divinitie.

Last of all, herein is comprised a brief CHRONOGRAPHIE collected by the said Translator,
with a copious INDEX of the principall matters throughout all the Histories.

The fifth Edition corrected and Revised.

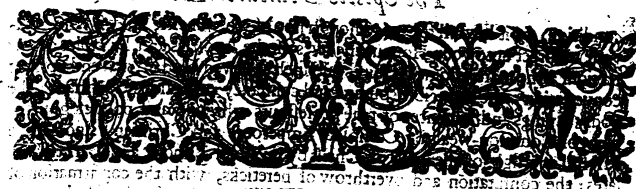
Hereunto is added

EUSEBIUS his Life of CONSTANTINE
in four Books. With CONSTANTINES
Oration to the Clergie.



L O N D O N,

Printed by *Abraham Miller*, and are to be sold by *Edw. Dod* and *Nath. Ekins* at
the Signe of the Gunne in Ivie Lane. MDCL.



TO THE
RIGHT HONOURABLE,
ROBERT EARLE OF LEICESTER,
BARON OF DENBIGH, LORD HIGH STEWARD
of Her Majesties Household, Knight of the most
noble Order of the Garter, Master of Her Majesties Horse,
Chancellor of the famous University of Oxford, and one of
Her Highnes most Honourable Privy Councell,

MEREDITH HANMER wisheth increase of honour, continuance of godly
Zeal, perfection of wisdom, and health in Christ Jesus.



Here are two things (right Honourable) the one moving, the other emboldening me to commend unto your Honour these ancient histories. The first is the great goodnesse proceeding from your right noble disposition, heretofore shewed towards me, calling for thankfulness: The second is the favour and zeal you bear to learning and professions of the same, leading to hope of acceptance, and alacrity of minde. *Eusebius* (my first Author) was a reverend Father, of great credit with *Constantinus Magnus* the Emperour: *Socrates* was of Constantinople, in great favour for his profound skill: *Evagrius* was Lieutenant of Antioch in the time of two Emperours, and, as he testifieth of himself, preferred by them to two other honourable offices. *Dionysius* Bishop of Alexandria writing a book of Repentance, sent it to *Comos* Bishop of Hermopolis, who by repentance had renounced the idolatry of Pagans, and zealously cleaved to the Christian profession, as a fit reader of so worthy a treatise: *Origen* writing of Martyrs, sent his treatise unto *Ambrose* and *Proterius* ministers of Caesarea, such as had endured great affliction under *Decius* the Emperour, where they might have a view of their valiant and invincible courage. The Philosophers of Alexandria and Egypt, such as in those daies excelled in prophane literature, wrote great volumes of their profound skill, and sent them unto the famous Philosopher and Christian doctor *Origen* the great clerk of Alexandria. Of mine own part, not attributing unto my self any such excellency of wit and singularity of gifts as reigned in the afore said writers, when I had translated and compiled into one volume these reverend, learned and honourable writers, I thought good also to dedicate them unto one no lesse reverend for grave and sage counsell, no lesse learned for study and reading, and no lesse honourable for faithful and profitable service in his country and common weal. Howsoever it stand with my inferior condition,

The Epistle Dedicatorie.

condition, be it lawfull for me, though not of worthnesse, at least wile of fauour to direct unto your Honour the liues of the Apostles and Disciples of our Saviour: the martyrdome of Saints and such as served God in truth and upright conversation: the invincible courage and constancy of zealous Christians: the godly sayings and sentences of that professed: the wise and politick government of Common-wealths by Catholike Emperours and Christian Princes: the careful oversight of the flock of Christ by reverend Bishops and learned Prelates: the confutation and overthrow of hereticks, with the confirmation of the truth by holy Councils and sacred Assemblies, and to say the whole in one word, as the principall drift of mine Epistle, to present unto your Lordship these ancient Ecclesiasticall Historiographers, to wit, *Eusebius, Socrates, Evagrius, and Dorotheus*. Whose Histories are so replenished with such godly doctrine, that I may very well say of them all, as a learned writer reporteth of *Eusebius*, that they are able to perswade any man, be his minde never so farre alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that (as *Plato* saith) running wits are delighted with Poetry, as *Aristotle* writeth, effeminate persons are ravished with musick, and (as *Socrates* telleth us) histories agree best with stayed heads: I present unto your Honour these Histories, agreeing very well with your disposition, and being the fruits of my travel and study. *Ruffinus* saith, that he wrote his history to delight the Reader, to occupie the time, and to remove the remembrance of the calamities (meaning the persecution) which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant then the reading of the Ecclesiasticall histories? Touching the time, I know it full well, you spend it as it becometh your calling: to speak of calamity (unlesse we behold the misery and lamentable estate of other Realms and dominions) presently there is given no such occasion. For it cannot be remembered that the subjects within this Realm of England had the Gospel so freely preached, Clerks so profoundly learned, Nobility so wile and politick, all successes so prosperous, as in this happy reign of our most vertuous and noble Princeesse Queen *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memory the corruption of late daies, the blindness of such as would be called Gods people, the lamentable persecution of the English Church, then may ye read them after calamity. But notwithstanding the premises, it is not my drift to salve such sores, neither to provide medicines for such maladies. God of his providence hath continually been so careful over his Church, that his servants were never left desolate. Though *Elias* complained that he was left alone, yet were there thousands which bowed not their knees to *Baal*. *S. Paul* telleth us there is of Israel a remnant left. Our Saviour, speaking of his Church, though it be not of the greatest multitudes, yet it is according unto his Epitheton, a little flock. And sure I am there may be found a righteous *Abraham* in Chaldaea, a just *Lot* in Sodom, a godly *Daniel* in Babylon, a devout *Tobias* in Ninive, a patient *Job* in Hushe, and a zealous *Nehemiah* in Damasco. There is found wheat among tares, grain in the husk, corn among chaff, a kernell within the shale, marrow within the bone, a Pearl within the Cockle, and a rose among thorns. There was a *Jonathas* in the Court of *Saul* to favour *David*: There was an *Obadiab* in the Court of *Achab* to entertain the Prophets: there was an *Abedamelech* in the Court of *Sedechias* to intreat for *Jeremie*: and in the Court of *Diocletian* there were many young Gentlemen, namely, *Petrus, Dorotheus, Gorgonius*, with many others

which

The Epistle Dedicatorie.

which embraced the Christians, and suffered death for the testimony of Christ, as your Honour may read in these Ecclesiasticall Histories, which I have not therefore commended unto your Honour, for the remembrance of any calamity at all. But as for the Court of our present Princeesse, Queen (a sight both joyfull and comfortable) where there remaine many learned Clerks, so many godly persons, so many grave Matrons, so many vertuous Ladies, so many honourable personages, having so noble a House to govern them: what shall I say? There the Christian is no rare Phoenix, the godly is no black Swan, for the Gospel is freely preached, and the professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to reade these, or such like ancient Histories, will be a commendation unto your Honour, an increase of knowledge, a confirmation of faith, a maintenance of zeal, and a lively beholding of Christ Jesus in his members. Here you may see the right Christian disposition of noble personages, whereof some have bin in the Court farwell and all worldly dignities, in the quarrell of our Religion: other some in camp have refused souldiers pay, and thrown away sword and girdle, signes of warfare, rather then swear against Christ: Others again have written friendly letters in the behalf of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreover with their own hands have buried the Martyrs, and both laid their necks to the block, and their bodies to the fire, rather then they would shrink out from the faith. Here you may behold the modesty and shamefastnesse of Christian maidens, the constancy of zealous women, the chaste mindes of grave Matrons, the godly disposition and wise government of Queens and Empresses. Here your Lordship shall finde zealous prayers, sorrowfull lamentations, godly Epistles, Christian decrees and constitutions. The father admonishing the sonne, the mother her daughter, the Bishop his clergy, the Prince his subjects, one Christian comforting another, and God comforting us all. Many now adaies had rather reade the Diall of Princes, where there is much good matter: the Monk of Bury, full of good stories: the tales of *Chaucer*, where there is excellent wit, great reading, and good decorum observed: the life of *Marcus Aurelius*, where there are many good morall precepts: the familiar and golden Epistles of *Ambrosius*, where there is both golden wit and good penning: the stories of king *Arthur*: the monstrous fables of *Gargantua*: the Pallace of pleasure, though there follow never so much displeasure after: *Reynard the Fox*: *Bevis of Hampton*: the hundred merry tales: *Skoggon*: *Fortunatus*: with many other infortunate treatises, and amorous toyes written in English, Latine, French, Italian, Spanish: But as for books of Divinity, to edifie the soyl and instruct the inward man, it is the least part of their care, nay they will hardly answer, if it belong not to their calling to occupie their heads with any such kinde of matters. It is to be wished, if not all, at least wile that some part of the time which is spent in reading of such books, (although many of them contain notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the minde to spirituall contemplation. *Cecilia*, a Roman maiden of right noble parentage, carried alwaies about her the new Testament. *Cyprian* Bishop of Carthage would not suffer one day to passe without reading of *Tertullian*. *Alfredus*, though a King of England, compiled Psalms and Prayers into one book, and called it a *Manuel*, which alwaies he had about him. *Alfonsus* had alwaies in his bosome the Commentaries of *Cesar*, he was also much delighted with the history of *Titus Livius*, that

The Epistle Dedicatorie.

on a time he commanded certain Musicians (yea very skilfull) to depart, saying, he heard a more pleasant harmony out of *Levia*. Wherefore seeing you have obtained honour with them that be present, fame for the time to come, riches for your posterity, an estate for your successors, reputation among strangers, credit amongst your own, gladness for your friend, and that which passeth all, a sure assistance in the goodness of God: think it not amiss, seeing it agreeth with my vocation, that I exhort your Lordship, as you have begun well, and now hitherto continued, that you go on still in well doing, accepting this my humble duty and simple remembrance. Let your virtuous disposition and right honourable calling be a protection and defence, that these ancient Histories be not blemished in the hands of *Zeryus* sycophants, which, as *Socrates* saith, being obscure persons, and such as have no path or substance in them, go about most commonly to purchase unto themselves fame and credit by dispraising of others. God send your Lordship many joyfull years.

From Sherbush, the 15. of
December, 1584.

Your Honours most humble at commandment,

MEREDITH HAMMER.

THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOUCHING THE TRANSLATION OF THESE ANCIENT HISTORIES.

AS I am given to understand good Christian Reader, there have been divers which attempted to translate these ancient Ecclesiastical Histories, yet have given over their purpose, partly being discouraged with the diversity and corruption of Greek copies, and partly being dismayed with the crookedness of Eusebius style, which is by reason of his unperfect allegations, and last of all, being wholly overcome with the tedious study and infinite toyl and labour. The occasion that moved me to take so great an enterprise in hand was, that I read them in Greek unto an honourable Lady of this land, and having some leisure besides the lecture and other exercises agreeable unto my calling, I thought good to turn the private commodity unto a publicke profit, and to make the Christian Reader of this my native country partaker also of these learned, zealous, and pleasant Histories. When I took pen in hand, and considered with my self all the circumstances of these Histories, and found in them certain things which the authors peradventure might have left unwritten, but the interpreter in no wise unanswered, I remembered the saying of *Augustin*, Divinitas est non errare, It belongeth to the Divinity, or to God himself not to erre, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth us, there is no garden without some weeds, no meadow without some unsavoury flowers, no forest without some unfruitfull trees, no country without some barren land, no wheat without some tares, no day without a cloud, no writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build upon the antiquity and authority of these Histories, as if they were holy Scripture: there is an historical faith which is not in the compass of our Creed, and if you happen to light upon any story that savoureth of superstition, or thus seemeth impossible, penes authorem fit fides, refer it to the Author, take it as cheap as ye finde it, remember that the holy Ghost saith, omnis homo mendax: If so, peradventure the Reader too, shent let the one bear with the other. Where the places did require, lest the Reader should be snared in error, I have laid down censures of another letter then the text is of: where the Author was obscure, I have opened him with notes in the margin, where I found the story unperfect, I have noted it with a starre, and signified with what my pen directed me unto. Many Latine writers have imployed great diligence and labour about these Greek Historiographers, one translating one peece, another another peece, one interpreting one of the Authors, another translating almost all, one perusing another correcting. *Jerome* turned Eusebius into Latine, but it is not extant, *Ruffinus* took upon him to translate Eusebius; of him *Jerome* writeth in this sort: Ecclesiasticam pulchrè Eusebius historiam texuit, quid ergo de interprete sentiendum, liberum fit jam cuique iudicium. Eusebius hath very well compiled the Ecclesiastical History, but as for the interpreter, every man hath to think of him what him list. *Beatus Rhenanus*, a man of great iudgement, saith thus of *Ruffinus*: In libris à se versis parum laudis meruit, quod ex industria non verba

*Hierome,
Ruffinus.*

The Translator unto the Reader.

vel sensum authoris quem vertendum suscepit appendit, sed vel minus vel plusculum tanquam paraphrases, non velut interpres pro sua libidine plerumque referat. Ruffinus deservet but small praise for his translations because of purpose he took not heed unto the words and meaning of the Author which he took upon him to translate, but interpreted for the most part at his pleasure, by adding and diminishing, more like a Paraphrast, then a translator. I finde by perusing of him that he uttered in few words that which Eusebius wrote at large: that he is tedious where Eusebius is brief: that he is obscure where Eusebius is plain: that he hath omitted where Eusebius is dark, words, and sentences, and pages, and Epistles, and in manner whole books. Half the 3 book of Eusebius (so hath Musculus too) and in manner all the 10 book he hath not once touched. Ruffinus wrote the history of his time in two books, and erred faulty in certain things, as Socrates doth report of him. Epiphanius Scholasticus translated the Tripartite history. Joachimus Camerarius groveth of him this judgement: Tantum deprehendi in translatione non modo barbarism, sed etiam incitium ac somnolentiam istius Epiphani, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, sed ignorantiam suam esse potuisse. I found in the translation of this Epiphanius not only such barbarous phrases, but also ignorance and palpable error, that I cannot chuse but marvel how any Grecian could be unskillfull, nor so much in the strange Latine tongue, as is now in his own language. Wolfgangus Musculus a learned interpreter, hath translated the histories of Eusebius, yet Edwardus Godsfalus groveth of him this censure: Hic autem factis correctis exemplaribus, ut credibile est, deficiunt, innumeris locis turpissime labitur. Est porro adeo obfcurus, ut interpres egeat interprete, adeo fallacibus, ut lector identidem inharere, adeo laciniosus, ut auctores ipsi Græci historice sententias non fuisse expletas graviter conquerantur. This Musculus, as it is very like, wanting perfect copies erred faulty in infinite places. Moreover, he is so obscure, that the Translator hath need of an interpreter, so intricate, that the Reader is now and then gravell'd, so brief, that the Greek Authors themselves do grievously complain, that the sentences in their Histories were not fully expressed. Though the reporter be partiall, being of a contrary religion, yet herein I finde his judgement to be true, and specially in his translation of the 10 book of Eusebius. Yet not I only, but others have found it. Jacobus Grynaeus a learned man, corrected many faults, explicated many places, printed in the margin many notes, yet after all this his labour which deserveth great commendation, there are found infinite escapes, and for triall thereof, I report unto the Reader, Christophorion (as for his religion, I referre it to God and to himself, who by this time knoweth whether he did well or no) was a great Clark and learned interpreter, he hath translated passing well, yet sometimes doth he additt himself very much to the Latine phrase, and is carried away with the sound and weight thereof. If any of the former writers had done well, what needed the later interpreters: to take so much pains? I would have all the premises, and whatsoever hath been spoken of these Latine Translators by me although one of them charged another) to be taken, not that I accuse them of mine own head, but by beholding their doings, do excuse the faults that might escape in his English translation. I found the Greek copy of Eusebius in many places wonderfull crabbed, his History is full of allegations, sayings, and sentences, and Epistles, and the self same authority oftentimes alledged to the confirmation of sundry matters, that the words are short, the sense obscure, and hard to be translated. Yet the learning of the man, the authority of his person, and the antiquity of his time will cause whatsover may be thought amiss to be well taken. Socrates who followed Eusebius about an hundred and forty years after, and continued the History, wrote an eloquent and an artificiall stile, be useth to alledge whole Epistles, perfect sentences, and hath delivered the History very plain. His words are sweet, his vein pleasant, and his

The Translator unto the Reader.

his invention very witty. Though he differ in be large, he hath long, and his labour great in writing of him, yet was a very much rewarded with the fruitfulness of his work. Evagrius who began where Socrates left, and continued his till unto the end of the first six hundred years after Christ, is full of dialect, and therefore in Greek no translation as Socrates. He hath many superfluous phrases, which might very well have been spared. But in perusing of him I would have the Reader to note the great change that was in his time more then in the daies of the former writers, and there after to observe oftentimes following, the difference that is in these our daies between the Church and the Apostolick times. The increase, augmentation, and daily adding of ceremonies, doctrines, service upon service; with other Ecclesiastical rites and decrees: is not the middle of piety and the perfection of godlinesse: for our Saviour telleth us in the Gospel, that towards the later daies love shall wax cold, and iniquity shall abound: but the malice and spite of the devils who with the change of time altereth (as much as he may) the statutes of the Ecclesiastical affairs, and thrusteth daily into the Church one mischief upon another. Moreover Evagrius being a temporall man, sufficth his History with prophane varieties of warres and warlike engines, of batrels and bloodshed, of barbarians and heathen nations. In describing the situation of any soil, the erection of buildings, and order of some proper person, be doth excell. Dorotheus Bishop of Tyrus and Martyr, whom I have annexed unto these former Historiographers, being well versed in the Hebrew tongue, and a great antiquarie, wrote briefly the lives of the Prophets, Apostles, and 90 Disciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, then to any want of knowledge in him. Such things as are to be noted in him, I have put a note in the Preface before his book. After all these translations gentle Reader now withstanding my great travel and study, I have gathered a brief Chronographie, with a separation of the years of the world from Adam to Christ, beginning with Eusebius, and ending with Evagrius, and there thou mayest see the years of the Incarnation, the reign of the Emperours, the famous men and Martyrs, the Kings of Judæa, and high Priests, of the Jews in Jerusalem, from the birth of Christ unto the overthrow of the City, the Councils, the Bishops of Jerusalem, Antioch, Rome, Alexandria, and all the heretics within the first six hundred years after Christ, divided into columns, where the year of the Lord stands first over against every one. The profit that riseth by reading of these Histories I am not able in few words to declare. Besides the works of the Authors themselves, they have brought forth untold sentences, Epistles, Orations, Chapters and books of ancient Writers, such as wrote immediately after the Apostles, and are not at this day extant. I have in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of Jerusalem, Theodotus Bishop of Calcedonia, Anatolius Bishop of Laodicea, Philæas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregory Bishop of Nazianzum, Cyrill Bishop of Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregorie Bishop of Antioch, of Gams, Cornelius, Julius, Liberius, Bishops of Rome, Of the Councils, as the Synode in Palestine and Antioch, the Council of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned Writers, as Quadratus, Rhodon, Africanus, Melitides, Apollonius, Maximus, Macarius, Origen, Evagrius, and Simeon. If we be disposed to see the Emperours, their Decrees, Epistles, Constitutions, and Edicts, we may soon finde them even from Julius Cæsar the first, unto Mauricius the last within the first six hundred years, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian,

Epiphanius.

Musculus.

Grynaeus.

Christophorion.

Eusebius.

Socrates.

Evagrius.

Dorotheus.

A Chronographie.

The Translator unto the Reader.

Vespasian, Titus, Domitian, Nerva, Trajan, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Julianus, Severus, Caracalla, Maximinus, Gordianus, Philip, Decius, Gallus, Emilianus, Valerianus, Claudius, Quintillus, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantius Magnus and Licinius, Constantinus the younger, Constantius and Constans, Julian the Apostata, Jovian, Valentinianus, and Valens, Gratian, Valentinianus the younger, and Theodosius Magnus, Arcadius and Honorius, Theodosius junior, Martinus, Leo, Zeno, Anastasius, Iulianus, Justinianus, Justinus the second, Tiberius and Mauricius. We may see the Rishops how they governed, Ministers how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Heresies how they arose and were rooted out. If we stand upon the Theater of Martyrs, and there behold the valiant warrlers, and invincible champions of Christ Iesus, how can we chuse but be ravished with Zeal, when we see the professors of the truth torn in pieces of wilde beasts, crucified, beheaded, stoned, stifled, beaten to death with cudgels, fired to the bones, slain alive, burned to ashes, hanged on gibbets, drowned, brained, scowged, maimed, quartered, their necks broken, their legs sawed off, their tongues cut, their eyes pulled out, and the empty place scared with a scalding iron, the wrapping of them in ox hides with dogges and snakes, and drowned in the sea, the enjoying of them to kill one another, the gelding of Christians, the paring of their flesh with sharp razors, the renting of their sides with the lash of the whip, the pricking of their veins with bodkins, and fanning of them to death in deep and noisome dungeons. It is a wonder to see the Zeal of their prayers, their charity towards all men, their constancy in torment, and their confidence in Christ Iesus. These be they whom Saint John in his Apocalypse saw in a vision under the altar, that were martyred for the Word of God, and the testimony of Christ Iesus, which cried with a loud voice, saying: How long tarriest thou Lord, holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow servants and their brethren that should be killed as they were, were fulfilled. The Angel telleth him who they were that were arrayed in long white garments, and whence they came, saying: These are they which came out of great tribulation, and have washed their long robes, and made them white by the blood of the Lamb, therefore are they in the presence of the throne of God, and serve him day and night in his temple: and he that siteth in the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all tears from their eyes. Very comfortable words. But the executioners, the tyrants and tormentors hearts were so hardened, that neither voices from above, nor signs in the ayre threatening vengeance and the wrath of God to light upon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stony minds. The sea overflowed the Land: the earth opened and left dangerous gulphs: earthquakes overthrew their Towns and Cities: Fire burned their houses, yet would they not leave off their fury. They were (as Saint Paul saith) turned into a reprobate sence, they left no villany unpractised, in the end many of them fell into frensie and madness, they ran themselves upon naked swords, they brake their own necks, they hanged themselves, they tumbled themselves headlong into rivers, they cut their own throats, and diversly dispatched themselves. This is the viall full of the wrath of God, which the Angel in the Revelation powred upon the waters, and the voice that followed after was very well be spoken of them: O Lord which art and wast thou art righteous and holy, because thou hast given such judgements, for they have shed out the blood of

Saints

The Translator unto the Reader.

Saints and Prophets, and therefore hast thou given them blood to drink, for they have defered it. The aforesaid Martyrs gave forth godly sayings, divine precepts for the posterity, they sealed their doctrine with their own blood, they spared not their lives unto the death: they are gone before, they shewed us the way to follow after: these (good Christian Reader) with other things are to be seen throughout these Histories. The Chapters in the Greek were in many places very small; if I should have followed the Greek division, then had I left much wast paper: I have sometimes joined two or three together, some other times taken them as they lay, yet where I altered the division, I noted in the margent the number of the Greek Chapters. There is no raigae of any Emperour, no story almost worthy the noting, but thou hast in the margent the year of the Lord for the better understanding thereof. Whatsoever I found in the Greek, were it good or bad, that have I faithfully, without any partiality at all, laid down in English. Wherefore if ought be well done, give the praise unto God. Let the pains be mine, and the profit the Readers.

PSAL. CXV.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.

Apoc. 6. 9.

Apoc. 16.

THE LIFE OF EVSEBIUS
PAMPHILVS, OVT OF SAINT
HIEROME.

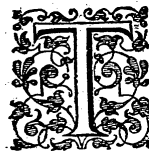
Besides the
works within
named, Euse-
bius wrote
four books
of the life of
Constantine, a-
gainst Hiero-
cles 8 books :
ag-ainst Iulall
dilettine one
book : all
which I have
seen. Moreo-
ver Sacrat.lib
a Ecclesiast.hist.
cap. 263. 17.
saith he wrote
three books a-
gainst Marcell-
lus, and there
he alledgeth
some peece
thereof.



USEBIUS Bishop of Cafaria in Palaeftina, one that was very
studious in holy Scripture, and a diligent searcher together
with *Pamphilus* Martyr of the divine Librarie, wrote infinite
volumes, and amongst others these which follow. Of Evan-
gelicall preparation fifteen books, as preparatives for such as
were to learn the doctrine of the Gospel. Of Evangelicall
demonstration twenty books, where he proveth and confirm-
eth the doctrine of the new Testament, with a confutation of the aduersarie. Of
divine apparition, five books. Of the Ecclesiasticall history, ten books. Of
Chronicall Canons a generall recitall, with an Epitome thereof. Of the disa-
greeing of the Evangelists. Ten books upon the Propheet *Esey*. Against *Porphy-
rius* who wrote then in Sicilia (as some do think) thirty books, whereof only
twenty came to my hands. One book of *Topicks*. An Apologie or defence of
Origen, in six books. The life of *Pamphilus* in three books. Of Martyrs certain
other books. Upon the 150 Psalmes very learned Commentaries, with sundry
other works. He flourished chiefly under the Emperour *Constantinus Magnus*,
and *Constantius* his sonne, and for his familiarity with *Pamphilus* Martyr, he was
called *Eusebius Pamphilus*. So farre *Hierome*.

THE FIRST BOOK OF
THE ECCLESIASTICALL
History of *Eusebius Pamphilus*, Bishop
of *Casarea in Palestina*.

The Proeme of *Eusebius* to his Historie.



THE successions of the holy Apostles together with the times from
our Saviour unto us hitherto continued, and those things which are
said to be done according unto the Ecclesiasticall History, what
they are, how great, and who decently have governed the Church,
specially in the most famous Provinces : also who in all ages have
set forth the heavenly doctrine, either by preaching or by writing :
and again, what men, how many, and when through desire of no-
velty and error, falling into extremities, have published themselves
authors of knowledge, falsely so called, and cruelly rent asunder as
ravening wolves the flock of Christ : Moreover what evils forthwith have fallen upon the
whole nation of the Jewes, because of their conspiracy against our Saviour : and again, by
what and how many means, and in what times the Word hath been of the Gentiles impug-
ned, and what singular men in all times have passed through bitter conflicts for his names
sake, even by shedding of their blood, and suffering of torments : and besides all this, the mar-
tyrdomes done in our time ; together with the mercifull and comfortable aide of our Savi-
our towards every one lovingly exhibited. I determining to publish the same in writing,
will not take my entrance from any other place, then from the first dispensation of our Savi-
our and Lord Iesus Christ. But truly the circumstance is self even in the beginning craveth
pardon, being greater then our strength can sustain. I confesse indeed that which we pro-
mise, to be absolute, and that which we profess to omit nothing, to be a thing incompre-
hensible : for we first taking this argument in hand, endeavouring to tread a solitary and un-
trodden way, praying that God may be our guide, and the power of our Lord Saviour
our present helper and aider : yet can we no where find as much as the bare steps of such as
have passed the same path before us, having only small shewes and tokens where with di-
vers here and there in their severall times have left unto us particular declarations as it
were certain sparkles, whilst that they lifting their voices from far and from above,
from whence crying as out of a certain watch-tower to direct us what way we ought to
go, and how without error and danger to order our talk. Whatsoever things therefore we
think profitable for this present argument, choosing those things which of them are here
and there mentioned, and as it were culling and gathering the commodious and fit sentences of
such as have written of old, as flowers out of meadows bedecked with reason, we will en-
deavour in shewing the way of History to compact the same as it were into one body ; being
also desirous to preserve from oblivion the successions, although not of all, yet of the most
famous Apostles of our Saviour, according unto the Churches most notable and memorable.
I suppose verily that I have taken in hand an argument very necessary, because I have not
found any Ecclesiasticall writer which unto this day hath in this behalf employed any dili-
gence. I hope also it will be a very profitable work for the studious, who intend to know
the utility of this History. And of these things heretofore, when that I compiled certain
Chronicall Canons, I wrote an Epitome, but the more ample declaration thereof, I thought
good to reserve untill this present. And the beginning (as I said) will I take from the dis-
pensation and divinity of our Saviour Christ, higher and deeper to be considered, then that
which concerns his humanity. For it is requisite for him that committeth to writing an Ec-
clesiasticall History, thence to begin, even from the chief dispensation of Christ, divinet then
it seemeth to many, inasmuch that of him we are termed Christians.

The argument
of this Ecclesi-
astical Histo-
rie.

Where *Eusebi-
us* beginneth
his History.
The difficulty
thereof.

The necessity.

The utility.

CHAP. I.

A summary recital of things concerning the divinity and humanity of our Lord and Saviour Jesus Christ.



Beane therefore the manner of the consideration in Christ is twofold, the one consisting as a head on the body, by the which he is understood to be God; the other rightly compared to the feet, by which he hath put on man, like unto us, subject to passions for our salvations sake: we shall make a right rehearsal of those things which follow, if we begin the declaration of the whole History from these two heads, which are the principall and most proper pillars of this doctrine. In the mean space the antiquity and dignity of Christian antiquity shall be declared, against them which suppose this Religion new, strange, of late, and never heard of before: but to declare the generation, dignity, essence, and nature of Christ, no speech can sufficiently serve, sithens that the Holy Ghost in the Prophets hath testified: *His generation Who shall be able to declare? For the Father no man hath known but the Son, neither at any time hath any known the Sonne but the Father alone which begat him.* This lighte going before the world and all worlds, the intellectual and essentiall wisdom, and the living Word of God being in the beginning with the Father, who but the Father alone hath rightly known? which is before every creature and workmanship both of visible and invisible things, the first and only Son of God, chief Captain of the celestiall rationall and immortal host, the Angel of the great counsel, and executor of the secret will of the Father, maker and worker of all things together with the Father, which after the Father is cause and author of all things, the true and only begotten Son of God, Lord, God and King of all things which are created, receiving dominion and rule of the Father by the same divinity, power and glory. For according to the mysticall theologie of the Scriptures concerning him: *In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it nothing was made that was made.* The same doth Moses the most ancient of all the Prophets testifie: for describing by inspiration of the holy spirit the substance and disposition of the universal world, he sheweth the framer and workman of all things, to wit, God to have granted to Christ himself and none other, that is his divine and only begotten Word, the framing of these inferiour things. For unto him, conferring about the creation of man, *God said* (saith he) *Let us make man after our own image and likeness.* And with this saying agreeeth another Prophet, thus speaking of God in hymnes, and saying: *He spake, and they were made: he commanded, and they were created.* By which words he bringeth in the Father a maker, commanding as universal Captain with his Kingly becke: but the Word of God next to him (not another from that which is preached amongst us) observing in all things his Fathers ordinances. As many therefore from the first original of mankind as appeared just, godly, virtuous, and honest lives, either about the time of Moses that great worshippier of the great God, or before him, as Abraham and his sonnes, or as many in the times following as were accounted just, and the Prophets also which conceived of God with the cleared eyes of the mind, have known him, and have worshipped him as the Son of God with convenient and due honour: but he not degenerating from his Fathers holiness, is appointed a teacher of his Fathers knowledge unto all men.

CHAP. II.

That the Son of God appeared to the Fathers in the Old Testament, and was present with the eternal Father at the creation of the world, he proveth by the testimonies of the holy Scriptures: and sheweth his divinity as well by his apparitions, as by creating of the world.

The Lord God therefore appeared as a common man unto Abraham as he sat in the oke-grove of Mamre. But he forthwith falling down upon his face (although with the outward eie he beheld but man) worshipped him as God, and made supplication unto him as Lord. With the same words he censureth that he knew him, when he said: *O Lord which judgeth the whole earth, wilt not thou judge rightly?* For if no reason permit the unbegotten and immutable essence of the Almighty to transform himself into the likeness of man neither

Isai. 53.
Mat. 11. 27.

Isai. 9.

Iohn 1.

Gen. 1.

Phil. 32.

Gen. 18.

neither again the imagination of any begotten suffer to seduce the sights of them that see, neither the Scriptures to faim such things falsely: the Lord and God which judgeth the whole earth, and executeth judgement, being seen in the shape of man, whar other should be praised (if it be lawfull for me to mention the author of all things) then his only pre-existent word? of whom it is said in the Psalmes: *He sent forth his Word and healed them, and delivered them out of all their distresses.* The same Word next after the Father Moses plainly setteth forth, saying: *The Lord raised brimstone and fire from the Lord out of heaven upon Sodom and Gomorrah.* The same doth the sacred Scripture call God, appearing again unto Jacob into the figure of man, and saying unto Jacob: *Thy name shall be no more Jacob, but Israel shall be thy name, because thou hast wrestled and prevailed with God.* At what time Jacob termed that place the vision of God: saying, *I have seen God face to face, and my life is preserved.* Neither is it lawfull once to surmise that the apparitions of God in the Scriptures may be attributed to the inferiour Angels and Ministers of God: for neither doth the Scripture, if at any time any of them appeared unto men, conceal the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tried by innumerable testimonies. This same also doth Iesus the successor of Moses call grand Captain of the great power of the Lord, being as Prince of all supernaturall powers, and of celestiall Angels and Archangels, and the famous power and wisdom of the Father, to whom *secondarily all things concerning rule and raige are committed, when as he beheld him in no other form or figure then of man: for this it is written: *And it happened when Ioshua was in Jericho, he lifted up his eyes, and beheld a man standing over against him, having a naked sword in his hand: and Ioshua coming unto him, said, Art thou on our side, or on our adversaries? And he said unto him: I am chief Captain of the host of the Lord, and now am come hither. And Ioshua fell on his face to the earth, and said unto him: Lord what commandest thou thy servants? And the Captain of the Lords host said unto Ioshua: Loose thy shoe from off thy foot: for the place where thou standest is an holy place, and the ground is holy.* By these word thou mayest perceive the very self same, not to differ from him which talked with Moses, for there also the Scripture useth the same words: *When the Lord saw that he came for to see, God called him out of the midst of the bush, and said, Moses, Moses. And he answered, What is it? And he said, come not hither, put thy shoes off thy feet, for the place where thou standest is holy ground. And he said unto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.* And that it is a certain essence living and subsisting with the Father, and the God of all things before the foundations of the world were laid, ministering unto him at the creation of all creatures, termed the Word, and the wisdom of God; beside these demonstrations, wisdom her self, in her proper person by Salomon plainly and pithily speaking, is to heard: *I (saith Wisdom) have fixed a tabernacle. Counsel, knowledge and understanding, I have by calling altered unto me. Through me Kings doe reign, and Potentates put in practice just lawes. Through me mighty men and Princes are made much of. Through me Princes bear rule on earth.* To this she addeth: *The Lord himself fashioned me the beginning of his waies, for the accomplishing of his works. I have been ordained before the foundations of the world were laid, and from the beginning or ever the earth was made, before the well-springs flowed out, before the foundations of the mountains were firmly set, and before all hills began to be. When he spread and prepared the heavens, I was present: and when he bound in due order the depth under heaven, I was by. I was he who was daily delighted: rejoicing continually when he rejoiced at the perfect finishing of the world. That he was before all things, and to whom (though not to all men) the heavenly word was declared, it followeth that in few words we intreat.*

CHAP. III.

Why before the incarnation the Word was not preached and published among all people, and known of all, as after the incarnation?

For what cause therefore the Word was not preached of old, unto all men, and unto all nations, as it is now, thus it shall evidently appear. That old and ancient age of man could not attain unto this most wise and absolute doctrine of Christ. For the first man being careless of the commandment of God, fell immediately from this happy estate into this

Phil. 106.
Gen. 19.

Gen. 32.

Gen. 32.
He preventeth the objection, to wit, were they not Angels which appeared unto men?

*Secondarily not in dignity, but in person and order.
Iohn 5.

Exod. 3.

Prov. 8.

mortal and fraile life, and changed those heavenly delights and pleasures of old for this cursed earth. And consequently his posterity, when they had replenished the whole world, and appeared far worse (one or two excepted,) embraced certain savage and brutish manners with this sorrowfull life, and regarded neither Cite, Common-weal, Arts nor Sciences, and retained amongst them not so much as the name either of lawes or judgements; and to be short, neither of vertue nor Philosophie: but living savagely in wildernesses, they spent their time in feeding of cattell, corrupting the reasonable understanding agreeable with nature, and the reasonable seeds of mans minde, with their wilfull malice, yielding themselves wholly to all abominations: so that in the end they infected each other, and slew each other, and sometimes they devoured mans flesh. They presumed also to wage battell with God, like Giants, determining and imagining in their minde to wall heaven and earth in one: and being moved through the madness of their minde they went about to conquer God the governour of all things, whereby they incensed him against themselves, in this manner: God the overseer and ruler of all things, came upon them with fouds and fiery flames, as if they had been a certain wilde thicket, over-spreading the whole earth: also with famine and continuall plagues, with battell and thunderbolts from above he cut them off, and subdued that wicked and most outrageous malady of their souls, by restraining them with more sharp punishments and imprisonments. When this malice was now come to the height, and had spread it selfe over all, overhadowing and darkning the mindes of mortall men, as it were a certain looking slumber of drunkenesse, that first begotten Wisdome of God, and the fame Word that was in the beginning with God, by his superabundant loving kindnesse, appeared unto the inhabitants on earth, sometimes by vision of Angels, sometimes by himself, as the helping power of God, unto some one or other of the ancient Worshippers of God, in no other form or figure then of man, for otherwise their capacity could not have comprehended the same. After that now by them the seed of piety was sown and scattered amidst the multitude of men, and the whole nations which from the Hebrews lineally descended, had now purposed to prefer godlinesse upon earth: he delivered unto them of old by his servant *Moses*, after strait institutions, certain figures and formes of a mysticall Sabbath and Circumcision, and entrances unto other spiritual contemplations, but not the perfect and plain mysteries thereof. When as the law was published and set forth as a sweet found unto all men, then many of the Gentiles through the calme wisdom of the law-makers and Philosophers, changed their rude and brutish savagenesse into meek and mild natures, so that thereby they enticed amongst them perfect peace, familiarity and friendship. Then again to all men, and to the Gentiles throughout all the world, as it were now in this behalf holpen and fitted to receive the knowledge of his Father, the same Schoolmaster of vertue, his Fathers Minister in all goodnesse, the divine and celestiall Word of God, by man, with corporall substance not different from ours, shewed himself about the beginning of the Romane Empire, wrought and suffered such things as were consonant with holy Scriptures, which foretold there should be born such a one as should be both God and man, a mighty worker of miracles, an instructor of the Gentiles in his fathers piety, and that his wonderfull birth should be declared, his new doctrine, his wonderfull works, besides this the manner of his death, his resurrection from the dead, and above all, his divine restitution into the heavens. The Prophet *Daniel* beholding his Kingdome in the spirit to be in the latter age of the world though somewhat divinely, yet here more after the manner of man, describeth the vision of God: *I beheld (saith he) until the thrones were placed, and the ancient of daies sat thereon, his garments were as the white snow, the haire of his head as pure wool, his throne a flame of fire, his chariots burning fire, a fiery stream issued before his face, a thousand and thousand ministered unto him, the judgement was set, and the bookes were opened, &c.* Again: *And again, after this I beheld (saith he) and beheld one coming in the clouds like the Son of man, and he came unto the ancient of daies, and he was brought before him, and to him was given principality, and honour, and rule: and all people, tribes, and tongues shall serve him, his power is an everlasting power which shall not passe, his kingdome shall never be destroyed.* These things truly may be referred, to none other then to our Saviour, God that was the Word, being in the beginning with the Father, and named the Son of man by reason of his incarnation in the latter times. And because we have in our Commentaries compiled phetickall

The Kingdome of Christ.
Daniel 7.

phetickall expositions touching our Lord Iesus Christ, and therein have shewed evidently those things which concern him, at this present we will be content with the premises.

CHAP. VI.

That Iesus and the very name of Christ from the beginning was both known and honoured among the divine Prophets: that Christ was both a King, an High-Priest, and a Prophet.

That the name both of *Iesus* and also of *Christ* among the holy Prophets of old was honoured, it is now time to declare. *Moses* first of all knowing the name of *Christ* to be of great reverence and glorious, delivering types of heavenly things, and pledges and mysticall formes, according unto the commandment prescribed, saying unto him, *See thou do all things after the fashion that was shewed thee in the mount* (as he lawfully might) an High Priest of God, called the same *Christ*; and to this dignity of High-priesthood, although by a certain prerogative excelling all others among men, yet because of honor and glory he put to the name of *Christ*. So then he deemed *Christ* to be a certain divine thing. The same *Moses* also, when (being inspired by the Holy Ghost) he had well foreseen the name of *Iesu*, judged the same worthy of singular prerogative: for this name of *Iesu* was not manifest among man afore it was known by *Moses*. And this name he gave to him first, and to him alone, whom he knew very well by type and figurative sign to receive the universal principality after his death. His successor therefore before that time not called *Iesu*, but otherwise, to wit, *Anse*, the which name his parents had given him: was called *Iesu*, thereby attributing to that name singular honour far passing all princely scepters, because that the same *Iesu* Name was to bear the figure of our Saviour, and also alone after *Moses* to accomplish the figurative service committed unto him, and thought worthy to begin the true and most sincere worship. *Moses* to two men after him surpassing all people in vertue and honour, attributed for great honour the name of our Saviour *Iesu* *Christ* to the one as High-Priest, to the other as principal ruler after him. After this the Prophets plainly have prophesied, and namely of *Christ*, and of the peevish practice of the Jewish people against him, and of the calling of the Gentiles by him. * *Jeremie* said thus: *The spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Under the shadow of his wings we shall be preserved alive among the heathen.* *David* also being amazed because of his name, expostulateth the matter thus: *Why (saith he) have the Gentiles raged, and the people imagined vain things? The Kings of the earth stood forth, and the Princes assembled together against the Lord, and against his Christ. To these he addeth in the person of *Christ*, saying: The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession.* * The name of *Christ* therefore among the Hebrews hath not only honored those that were adorned with the High-priesthood, anointed with figurative oil prepared for that purpose; but also Princes, whom the Prophets by the precept of God, have anointed and made figurative *Christ*: because they figuratively resembled the divine Word of God, and the regall and princely power of the only and true *Christ* governing all things. And moreover we have learned, certain of the Prophets typically by their anointing to have been termed *Christ*. All they had a relation unto the true *Christ*, the divine and heavenly Word, the only High-Priest of all, the King of all creatures, and the chief Prophet of the Father over all other Prophets. The proof hereof is plain: for none ever of all them that typically were anointed, were they Princes, or Priests, or Prophets, have purchased unto themselves such divine power and vertue as our Saviour and Lord *Iesus* *Christ* alone hath shewed. None of them how famous soever they were found among their own, throughout many ages by reason of their dignity and honour, have bestowed this benefit upon their subjects, that by their imaginative appellation of *Christ*, they should by name be consecrated Christians. Indeed, Neither hath the honour of adoration been exhibited by their subjects unto any of them: neither after their death hath there been any such affection, that for their sakes any prepared themselves to die for the maintenance of their honour: neither hath there been any tumult among the Gentiles throughout the world for any of them: the power of the shadow was not of such efficacy in them, as the presence of the verity by our Saviour declared, which resembled neither the forme nor figure of any: neither lineally descended according unto the Rish from the Priests: neither was exalted by the might of men into his Kingdome:

Exod. 25.

* To *A'oon* in this place I suppose to be corrupted: commonly in the Greek it is read *Nash*: the Hebrews call him *Jehochua* ben Nun, that is, the son of Nun, Num. 11. & 14. Deut. 34. *Joshua* 24.

* The testimonies of the Prophets touching *Christ*. Lam. 4. Pal. 2. Pal. 2. * Kings, Priests, and Prophets among the Hebrews because of their anointing were called *Christ*. The types and shadows of *Christ*, being Priest, King, and Prophet.

Iesus Christ was born the 3970. year of the world, in the third year of the 134. Olympiade, the 45. year of Augustus, the 34. of Herod. Luke 2. Iosephus. Act. 5. Ioseph antiqu. lib. 18. cap. 11.

Ioseph. lib. 2. Iudate. bel. c. 7. callith this Galilean Simon and not Judas as Eusebius doth.

Chap. 6. after the Greek.

Christ was born when as the Scepter was taken from Iuda, was held of Herod the Idumean. Gen. 49. Herod Antipater the Father of Herod Afcalonites.

Judges, Kings.

* Iesus otherwise called Iobabias, Priest. Pompey.

Arifobulus.

the Father of the word and the revealed Iesus Christ our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the setting forth of the true declaration thereof. It was the two and fortieth year after the reign of Augustus the Emperor, and the eight and twentieth year after the subduing of Egypt, and the death of Antonius and Cleopatra, when last of all the Ptolomes in Egypt ceased to bear rule, when our Saviour and Lord Iesus Christ, at the time of the first taxing (Cyrinius then President of Syria) was born in Bethlehem a city of Iudaea, according unto the prophecies in that behalf premised. The time of which taxing under Cyrinius, Flavius Iosephus an ancient Historiographer among the Hebrews maketh mention of, adding therunto another History of the heretic of the Galileans, which sprang up about the same time, whereof amongst us also Luke in the Acts of the Apostles mentioneth, writing thus: *After this man stirred up one Iudas of Galilee in the daies of tribute, and drew away many of the people after him, he also himself perswaded, and as many as obeyed him were scattered abroad.* The same doth Iosephus (before mentioned) in his 18. Book of Antiquities confirme thus, word by word: *Cyrinius (of the number of Consuls which enjoyed other principalities, and by the consent of all men so prevailed, that he was thought worthy of the Consulship, and counted great by reason of other dignities) came with a few into Syria, sent for this purpose by Cæsar, that he should have there the jurisdiction of the Gentiles, and be Censor of their substance.* And a little after: *Iudas (saith he) Gaulanites a man of the city Gamala, having taken unto him one Sadochus a Pharisee, became a rebell, and affirmed together with this Pharisee, that the taxing of this tribute inferred nothing but manifest servitude, and exhorted the Gentiles to set their helping hand to the maintenance of their liberty.* And in his second Book of the wars of the Iewes, he writeth thus of him: *About that time a certain Galilean, by name Iudas, seduced the people of that region, mistaking with this, to wit, that they sustained the payment of tribute unto the Romane empire, and under God that they suffered mortal men to bear rule over them.* So far Iosephus.

CHAP. VII.

That according unto the prescripts times foretold by the Prophets, the Princes of the Iewes which unto that time by succession held the principality, succeeded, and that Herod the first of the aliens became their King.

When Herod the first of them which unto Israel are counted strangers, received rule over the Iewish nation, the prophecy written by Moses in that behalf was fulfilled, which said: *There shall not want a Prince in Iuda, neither a leader fail of his loines, until he come for whom it was kept and reserved, whom he pronounced to be the expectation of the Gentiles.* Then were not those things come to an end which concerned this prophecy, at what time it was lawfull for this nation to be governed by their own Princes which lasted by line of succession, even from Moses unto the reign of Augustus the Emperour, under whom Herod the former became ruler over the Iewes; being granted unto him by the Romanes, who as Iosephus writeth, was by father an Idumean, by mother an Arabian; and as Apfricanus, one not of the vulgar sort of Historiographers writeth, by report of them which diligently have read his work, the sonne of Antipater, and the same to be the father of one Herod Afcalonites one of them which ministered in the Temple of Apollo. This Antipater being a child was taken by Idumean theeves, among whom he remained, because his father being poor was not able to redeem him, and being bred and brought up in their manners, he became very familiar with Hyrcanus the High-priest of the Iewes. This Antipater had then a son called Herod, which reigned in the time of our Saviour. The principality of the Iewes being at this day, then was the expectation of the Gentiles present, according unto the rule of prophecy, when as their Princes by succession from Moses, ceased to bear rule and to reign over the people. Before they were taken captives, and led into Babylon, their Kings reigned, beginning from Saul who was the first, and from David which followed. Before their Kings, Princes bare rule, whom they called Judges, beginning the government after Moses and his successor Iesus. After their return from Babylon, there wanted not those which governed the people, wherein the best ruled, and those few in number. Priests had the prebeminence until that Pompey the Romane Captain had by main force besieged and ransacked Ierusalem, polluted the holy places, by entering into the Sanctuaries of the Temple, and sending him which had continued the succession of Kings from his Progenitors unto that time (Drifobulus by name) Prince and Priest,

Priest, Captive, together with his sons to Rome, committed the office of High-Priesthood unto his brother Hyrcanus, so that from that time forth the Iewes became tributaries unto the Romanes. Anon after that Hyrcanus (unto whom the succession of the High-Priesthood befall) was taken of the Parthians, Herod the first forreiner (as I said before) took of the Romane Senate and the Emperour Augustus the government of the Iemish nation, under whom when as the presence of Christ was apparant, the salvation of the Gentiles long looked for, took effect, and their calling consequently followed according unto the prophesy in that behalf premised: since which time the Princes and Rulers of Iuda ceasing to bear rule, the state of High-priesthood (which among them by order of succession, after the decease of the former befall unto the next of blood) was forthwith confounded. Hereof thou hast Iosephus a witness worthy of credit, declaring how that Herod, after that he had received of the Romanes the rule over the Iewes, assigned them no more Priests which were of the Priestly race, but certain base and obscure personages; the like did his son Archelaus; and after him the Romanes bearing rule, did the same things against the Priestly order. The said Iosephus declareth, how that Herod first shut up under his own seal the holy robe of the High-Priest, not permitting the High-Priests to retain it in their proper custody. So after him Archelaus, and after Archelaus the Romanes did the like. To this end are these things spoken of by us, that we may shew what effect (touching the prophesy of the coming of our Saviour Christ Iesus) ensued. But most plainly of all other, the Prophecy of Daniel describing the number of certain weeks, by name unto Christ the ruler (whereof we have in another place intreated) foretelleth, that after the end and term of those weeks, the Iemish anointing should be abolished. This is plainly proved to have been fulfilled at the coming of our Saviour Iesus Christ in the flesh. These things I suppose to have been necessarily observed of us, for the trial of the truth touching the times.

Daniel 9.

CHAP. VIII.

Of the disagreeing imagined to be among the Evangelists about the Genealogie of Christ.

Chap. 7. after the Greek.

In so much as Matthew and Luke committing the Gospel to writing, have diversly delivered unto us the Genealogie of Christ, and of divers are thought to disagree among themselves, so that almost every one of the faithfull, through their ignorance in the truth, endeavour to comment upon those places: let us rehearse a certain History which came to our hands concerning the premises, the which Apfricanus (of whom we mentioned a little before) remembred in an Epistle to Aristides, writing of the Concordance of the Genealogie of Christ, set forth in the Gospels, making therewithall a report of the wrestled and false opinions of others. The History after his order of discourse, he hath in these words delivered to the posterity. *The name of the hundreds in Israel are numbered, either after the line of nature; or after the rule limited in the Law. After the line of nature, as by succession of the naturall seed; after the rule in the Law, as by his succession which gave seed unto his barren brother deceased.* * For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortall resurrection, left the name of the deceased with his death should be quite cut off. For, of them which came in by this kinde of generation, some succeeded their fathers as naturall children, some begotten by others have after others been called; yet of both mention is made, as well of them which were begotten truly, as of them which were only by name. Thus neither of the Gospels is found false, howsoever it doth number, be it according unto nature, or the custome of the Law. The kindred of Solomon and of Nathan is so knit together, by reviving of the deceased without issue, two second marriages, by raising of seed, so that not without cause the same persons are posited over to divers fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in Ioseph diversly, yet exactly by descent determined. And that which I go about to prove may plainly appear, I will declare the orderly succession of this Genealogie, making a recital from David by Solomon. The third from the end is Matthan found, which begat Iacob the Father of Ioseph, but from Nathan the Son of David descending according unto the Gospel of Luke, the third from the end is Melchi, whose son is Heli, the Father of Ioseph. For Ioseph is the Son of Heli, the Son of Luke 3. Melchi. Ioseph being the proposed mark to shoot at, we must see how either is termed his Father,

Apfricanus epist. ad Aristidem. He lived the time of Origen. Ench. lib. 6. chap. 30. * Sons by nature, and Sons by the Law. * An argument of the resurrection.

Mat. 1.

Mat. 3.

Matthan and Melchi husband to one wife, begat verall sons, to wit: Matthan begat Jacob: and Melchi his son Heli. Jacob brother to Heli: his sister the wife of Heli begat Ioseph. Matth. 1. Luke 3.

Herod burned the Genealogies of the Hebrews to make himself a gentleman.

Descentus Domitici.

Paralip.

Africanus crystall. Aristid.

Father, deriving the pedigree of Jacob from Salomon, of Heli from Nathan, And first how Jacob and Heli being two brethren, then their fathers, Matthan and Melchi, born of diverse kindreds, may be proved Grandfathers to Ioseph. Matthan therefore and Melchi, marrying the same wife, begat brethren by the same mother, the law not forbidding a Widow, either dismissed from her husband, or after the death of her husband, to be coupled unto another man. First therefore Matthan descending from Salomon, begat Jacob of Ethia, for that is said to be her name. After the death of Matthan, Melchi (which is said to have descended from Nathan) being of the same Tribe, but of another race, having married this widow to his wife, begat Heli his son. Thus do we finde Jacob and Heli of a different race, but by the same mother to have been brethren. Of the which, Jacob taking to wife his sister the wife of Heli, his brother being deceased without issue, begat on her the third, to wit, Ioseph, by nature and the order of generation unto himself, whereupon it is written, Jacob begat Ioseph, by the Law unto his brother Heli deceased, whose sonne Ioseph was. For Jacob being his brother, raised seed unto him: wherefore neither that genealogie which concerneth him is to be abolished, the which Matthew the Evangelist reciting, saith, Jacob begat Ioseph, and Luke on the other side, which was the son (saith he) as it was supposed (for he addeth this withall) of Ioseph, which was the son of Heli, which was the son of Melchi. And the word of begetting he overskipeth with silence unto the end, with such a recital of sons, making relation unto Adam which was of God: neither is this hard to be proved, or to small purpose proposed. The kinsmen of Christ according unto the flesh, either making apparent, or simply instructing, yet altogether teaching that which is true, have delivered these things unto us, how that the Idumaean thereof invading the city Ascalon in Palestina, took captive together with other spoiles out of the Temple of Apollo adjoining unto the wall, Antipater, son to one Herod that was Minister in that Temple. When the Priest was not able to pay ransom for his son, this Antipater was brought up after the manner of the Idumaean, and became very familiar with Hyrcanus the High Priest of the Jewes. And having been in embassage with Pompey in Hyrcanus stead, he restored unto him the kingdom which was taken from his brother Aristobolus, assigned himself governor of Palestina, and preceded forwards in felicity. When this Antipater was envied for his great felicity, and was traiterously slain, there succeeded him his son Herod, which as length of Antonius and Augustus by decree of the Senate received rule over the Jewes, whose sons were Herod, and the other Tetrarchs. These things are common among the Greek Histories. And when as unto that time the Genealogies of the Hebrews, yea of them also lineally descending of Prophets, as Achior the Ammonite, and Ruth the Moabite, likewise as many as escaped out of Egypt, and mixt with the Israelites, were recorded among the ancient monuments: Herod (whom the Israelitall Genealogie availed nothing) being pricked in minde with the balenefice of his birth, burned their ancient recorded Genealogies, supposing thereby to derive himself of noble parentage, if none other (holpen by publique records) were able to prove their pedigrees from the Patriarchs, or Prophets, or such as were strangers born, and mingled of old among the Israelites. Very few studious in this behalf do glory that they have got unto themselves proper pedigrees or remembrances of their names, or otherwise records of them, for the retaining of their ancient stock in memory, which these men mentioned of before have attained unto, being called because of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the Nazarenes and Cochaba, castles of the Jewes, into other regions, they expounded the aforesaid Genealogie out of the book of Chronicles, as far forth as it extendeth. Howsoever then the case stand, either thus or otherwise, no man (in my judgement) can finde a plainer exposition. Whosoever therefore he be that ruleth himself aright, he will be careful all of the self-same with us, although yet he want proof to prefer a better and a truer exposition. The Gospel in all respects uttereth most true things. About the end of the same epistle he hath these words: Matthan descending of Salomon begat Jacob. Matthan deceased Melchi which descended of Nathan, on the same woman begat Heli: then were Heli and Jacob brethren by the mothers side. Heli dying without issue, Jacob raised unto him seed by begetting of Ioseph his own son by nature, but Heli his son by the law. Thus was Ioseph son to both. So far Africanus. Sithens that the Genealogie of Ioseph is thus recited, after the same manner, Mary is termed to be of the same tribe together with him. For by the law of Moses, the mingling of

of tribes was not permitted, which commandeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tolled from tribe to tribe, Of these things thus much.

CHAP. IX.

Of the slaughter of the Infants by Herod, and the lamentable tragedie touching the term and end of his life.

WHEN Christ was born in Bethleem of Iury, according unto the prophecies and in the times foretold, Herod (because of the Wifemen which came from the East, enquiring where the King of the Jewes should be born; they having seen his Star, and therefore had taken so great a journey in hand, to the end they might worship God which was born) being not a little moved, supposing his principality to be in peril, and his rule to go to wrack and ruine: he enquired of the Doctors of the Law among the Jewes, where they looked that Christ should be born. But when he understood the prophesy of Michah, foretelling the birth of Christ to be in Bethleem, by and by he commanded the sucking babes in Bethleem and in all the borders thereof, as many as were two years old and under (according unto the time that he had exactly enquired and known of the Wifemen) to be slain, supposing thereby (as it was very likely) to destroy Christ in the same perill, with his equals of the same age. But the babe Ioseph prevented this deceitfull pretence of his, being conveyed into Egypt; his parents also being warned by the appearing of an Angell of that which should come to passe: this the Doctors both declare. Moreover, I thinke not amiss to let the world understand how that Ioseph came from above with all speed fell upon Herod, because of his bold enterprises against Christ and the infants, while breath was yet in his body, shewing as it were by certain preambles what was like to befall him after his death. And how he stained his princely affaires (which in his own censure seemed prosperous) by his interchangeable domesticall calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolks, and of his most familiar friends: so that it is impossible to repeat the whole. The matter it self was so shamefull, that it exceeded every tragicall action. The which Iosephus hath prosecuted at large in his Histories, how that for his conspiracy and crafty counsell which he intended against Christ and the other infants, an heavy scourge from above apprehended him, vexing him to the death. It will seem pertinent to the purpose, presently to hear the words of the Historiographer himself in the 17. Booke of the Antiquities of the Jewes, describing the lamentable end of his life, in these words: Herods disease vexed him more and more, God executing justice on him for the things which he had unjustly committed. It was a slow or slack fire, yet yielding not so great inflammation outwardly to the beholders, as vexation inwardly to the internal parts: he had a vehement desire, greedily set to take something yet was there nothing that sufficed him. Moreover inward rotting of the bowels, and specially a grievous flux in the fundament, a mist and running humour about his feet; and the like maladie vexed him about his bladder. His privy members putrified ingendering worms which swarmed out. He had a short and unfavorable breath: he had a great pain in breathing: having throughout all parts of his body such a cramp, as strength was not able to endure. It was reported by them which were inspired from above, and to whom the gift of divination was granted, that God enjoyed the Prince this punishment for his great impiety. These things the aforesaid Iosephus in his Commentaries hath made manifest unto us: and in the second part of his Histories, the like he noteth unto us, writing thus: From that time forth sickness invaded his whole body, and brought him subject to divers passions. It was a burning fever, an intolerable itch overrunning the outward parts of his body, a continual pain in the fundament, hypochondriacall swellings in the feet, an inflammation of the bladder, perspiration of the privities, which ingendered swarms of flies. Besides this often & difficult drawing of breath, with the cramp, contracting the sinewes throughout all the members of his body: so that the Wifemen reported these diseases to be nothing else but sure and certain plagues or punishments. He, although struggling with so many sores, yet for all that wholly set to save his life, hoped for health, and sought after remedies. Passing over Jordan, he used for help the hot bathes near Calliroe, which run unto the lake Alphalititis, which also by reason of their sweetnes

Chap. 8. after the Greek.

Mat. 2.

Herod commanded the infants to be slain, Anno Christi 3. Augusti 44. Eusebii Chronic.

The domesticall tragedies and cruelty of Herod.

Ioseph Antig. lib. 17. cap. 8. Anno Christi 6. Augusti 47. Eusebii Chronic.

Ioseph bel. Iud. lib. 1. cap. 21.

* In the Greek he writeth day was, valuing five half pence a peece, the hundredth part of an Attick pound.

* Antipater flum by the commandment of his father Herod. The death of Herod. Mar. 2.

Chap. 9, after the Greek. Herod. Archelaus. An. Christi 7. Augusti 48. Euseb. Cetero. Philip. Herod fil. Lysanias. Ioseph Antiq. Iud. i. 18. c. 7. * The dreaming families of certain heathen confuted. * Pilate began to rule the 25. year after the birth of Christ. Euseb. Chron.

are potable. The Physicians there thought good that his whole body should be supplied with hot oyle; and he being put into a vessell full of hot oyle, his eyes so dazzled and discolored themselves, that he came out as dead. When the servants, by reason of these circumstances were so troubled, he remembered his plague, and despaired themselves of any recovery at all, commanding with himselfe peeces of silver to be divided among his souldiers; But his chiefe Captains and most familiar friends to receive great summes of money. And taking his journey thence, he came to Hiericho, all mad, by reason of melancholie that abounded in him; for he grew so that passing that hee threatened to kill himselfe, and went about to practise an horrible offence: for gathering together the famous men in every village throughout all Iury, he commanded them to be shut up into one place called Hippodromus, calling unto him with his sister Salome and her husband Alexander: I know (saith he) the Jewes will merrily celebrate as holy day the day of my death; yet may I be lamented of others, and so have a glorious Epitaph, and Iolemn Funerall, if that you will execute mine advice. Those men therefore which are kept in close prison (souldiers being circumspetly set on every side) see that you immediately slay, as soon as breath departeth out of my body, so that thereby all Iury, and every house, will they, will they, may reverence and lament my death. And again, a little after he saith: When as through want of nourishment, and griping cough joyned withall, his sickness sore increased, and now being quite overcome, he conjectured that his fatal course was then to be finished. For taking an apple in his hand, he called for a knife, for he was accustomed to pare, and so to eat) then resolving on every side whether any was ready to hinder his enterprize, lifted up his right hand to do himself violence. Besides this, the same Historiographer writeth,* that a third sonne of his, besides the couple before slain, afore the end of his life, by his commandment was put to death: so that Herod left not this life without extreame pain. Such was the tragick end of Herod, suffering just punishment for the babes destroyed in Bethlehem, practised purposely for our Saviours sake: After whose death, an Angell came to Ioseph in sleep as he remained in Egypt, and commanded that he should return together with the childe and his mother into Iury, inasmuch as they were dead which fought the childe's life. Unto these the Evangelist addeth, saying: When that he heard that Archelaus reigned in Iudaea in his fathers stead, he feared to go thither; and being admonished in his sleep from above, he departed into the parts of Galilee.

CHAP. X.

What successors Archelaus left behind him when that he had reigned ten years after his Father Herod. How that Christ suffered not the seventh year of Tiberius, as some did write, for Pilate then did not govern Iudaea.

How that Archelaus was placed in the kingdom of his father Herod, the aforesaid Historiographer doth testifie, describing the manner: that by the testament of Herod his father (by the censure of Augustus Cæsar) he took to his charge the government of the Jewes: also how that ten years after he lost the said principality, and that his brethren Philip and the younger Herod, together with Lysanias, governed their severall Terrarchies. The same Iosephus in his 18. Book of Iudaicall Antiquities declareth, that about the twelfth year of the reign of Tiberius, (after the seven and fiftieth year of the reign of Augustus) Pontius Pilate was appointed President of Iury, in the which he continued well-nigh ten whole yeares, unto the death of Tiberius.* Then manifestly is the fallshood of them reprehended, which of late have published lewd commentaries against our Saviour, where even in the beginning the time after their supposition laid down, and being well noted, confute the fallshood of these glofing fooles. These commentaries do comprehend those things, which against the Passion of Christ were presumptuously practised of the Jewes, within the fourth Consulship of Tiberius, the seventh year of his reign, at which time it is shewed, that Pilate was not governor of Iudaea, if the testimony of Iosephus be true, which plainly sheweth in his aforesaid Histories* that Pilate was appointed Procurator of Iudaea the twelfth year of Tiberius his reign.

CHAP.

CHAP. XI.

When Christ was baptized, and began to preach, what High-priests there were in his time.

Chap. 10. after the Greek.

About these times then, according unto the Evangelist, the fifteenth of Tiberius Cæsar, the fourth of the procuratorship of Pontius Pilate, Herod, Lysanias and Philip ruling the rest of Iudaea, in their Terrarchies, the Saviour, and our God, Iesus the anointed of God, beginning to be about thirty years of age, came to the baptism of Iohn, and began the preaching of the Gospel. The sacred Scripture doth declare, that he finished the full time of his teaching under the High-priethood of Annas and Caiaphas, signifying, that within the years of their publick Ministry he ended the course of his doctrine. For he began about the High-priethood of Annas and continued unto the principality of Caiaphas; yet in this space, there were not four years fully expired: for the legal rites by his edict being in manner abrogated, it followed, that the succession of progenitors, by age and line unto that time usually observed, should thenceforth be of no force. Neither were those things, which concerned divine worship, with due administration executed: for divers severally executing the office of High-priethood under Roman Princes, continued not in the same above one year. Iosephus, somewhere in his books of Antiquities, writeth four High-priests by succession to have been after Annas unto the time of Caiaphas, saying thus: Valerius Gratus (Annanus being removed) ordained Ismael the son of Baphus, High-priest. And the same Ismael, not long after being deposed, he appointed Eleazar the son of Annas High-priest in his place. The year after, this Eleazar being rejected, he committed the office of High-priethood to Simon the son of Cananitis, and him (who enjoyed this honour no longer then one year) Iosephus (which was appointed Caiaphas) succeeded. The whole time of our Saviours preaching is shewed to have been comprised within the compass of four years. Four High-priests also in the same four years to have been from Annas to Caiaphas, executing the administration of the yearly Ministry. The Gospel doth very well set forth Caiaphas to be High-priest that year in the which the passion of our Saviour Christ was finished, that the time of Christs preaching might not seem to repugne with this observation. Our Saviour and Lord Iesus Christ, not long after the beginning of his preaching, chose twelve Apostles, whom of all the rest of his Disciples, by a certain singular prerogative, he called Apostles. Afterwards he appointed other seventy, whom he enjoined by two and by two, to passe unto every place and city where he himself should come.

Ioseph lib. 18. Antiq. cap. 4. Annas. Ismael. Eleazar. Simon. Caiaphas.

12. Antiquities. 70. Disciples. Mat. 10. Luk. 10.

CHAP. XII.

Of the life, doctrine, baptism and martyrdom of John Baptist. The testimony of Iosephus touching Christ.

Now long after, the holy Gospel reporteth the beheading of John Baptist: where-withall Iosephus by name accordeth, making mention of Herodias, with whom Herod married (being his brothers wife) putting away his own wife lawfully married, which was the daughter of Aretas King of the Arabians. But Herodias being separated from her husband which was alive, Herod (who for her sake slew Iohn) warred against Aretas, having ignominiously rejected his daughter. In the which battell (then being fought) Iosephus reporteth, all Herods host to have utterly perished, and these things to have chanced unto him: for the death of Iohn, maliciously executed. The same Iosephus when he had confessed Iohn Baptist to be a very just man, testifieth also those things which are recorded of him in the Gospel. He writeth further, that Herod was deprived of his kingdom for Herodias, and together with her, condemned and banished into Vienna a city of France, and he further declareth in his eighteenth book of Iudaicall Antiquities, where of Iohn Baptist he writeth thus, * Certain of the Jews were persuaded, that the host of Herod was utterly failed, because that God had justly plagued him with this punishment, revenging the death of Iohn, commonly called the Baptist: for Herod had slain him being a just man. This Iohn commanded the Jews to embrace vertue, to execute justice one towards another, to serve God in purity, reconciling men by baptism, unto unity. For after this sort, baptism seemed unto him in thing acceptable, if it were used not for the remission of certain sins, but for the purifying of the body, the soul (I say) being cleansed before by righteousness: and whereas divers flocked together (for they were greatly delighted in hearing of him) Herod fearing lest that Iosephus a power of persuading which was in him, should lead the people into a certain rebellion, he supposed

Mat. 14.

* This battell is mentioned of Iosephus Antiq. Iud. lib. 18. cap. 20. Chap. 11. after the Greek.

Inſebius Antiq.
Iud. lib. 18. cap.
6. reſtified
thruſt of Ieſus
Chriſt.

Chap. 12. after
the Greek.

CHAP. XIII.

*Of the Diſciples of our Saviour : that there were more then 12. Apoſtles
and 70. Diſciples.*

THE catalogue of the 70. Diſciples is to be ſeen in the end of this volume, written by this Doctour in greek, and tranſlated into Engliſh, but in Eusebius time not extant.

Gal. 2. 1 Cor. 1. Clement. Gal. 2. Acts 1. Barnabas. Sophtenes. Cephas. Matthias. Barſabas. Thaddæus. 1 Cor. 15.

He names of the *Apoſtles* are apparent unto every one out of the holy *Evangelists*, but the catalogue of the 70. Diſciples is no where to be found. *Barnabas* is ſaid to be one of the number whom the *Acts of the Apoſtles* remembered, and no leſſe did *S. Paul* remember him, writing to the *Galatians*. Among theſe they number alſo *Sophtenes*, which together with *Paul* wrote to the *Corinthians*. The Hiſtory alſo of *Clement Alexandrinus*, in the fifth of his *Hypotypoſes* affirmeth *Cephas* to be one of the 70. of whom *Paul* ſaid : *When as Cephas came to Antioch I withſtood him to his face, becauſe he was culpable*. This *Cephas* was of the ſame name with the *Apoſtle*. And *Matthias*, who of the *Apoſtles* was elected in the room of *Judas* the traitor, and *Barſabas* alſo, who is ſaid by the ſame lor to have been worthily preferred to be of the number of the 70. Diſciples, alſo *Thaddæus* whom *Thomas* by the commandment of *Ieſu* ſent to cure *Agbarus*, is counted one of the number, concerning whom I will forthwith declare a certain Hiſtory which came to my hands. Thou ſhalt finde by diligent obſervation, that there were more then 70. Diſciples of our Saviour, for proof whereof thou maielt uſe the teſtimony of *Paul*, which ſaith : that after Chriſts reſurrection from the dead, *He appeared firſt to Cephas, then to the twelve, after them to more then five hundred brethren at once, whereof (he ſaith) ſome to have fallen aſleep, but more to have remained alive, at that time when he wrote thoſe things. Afterwards to have appeared to James, which was one of the Diſciples, and one of the brethren of Chriſt. Laſt of all, as though beſides theſe, there were more Apoſtles after the manner of the twelve (ſuch as himſelf was) he addeth ſaying : He was ſeen of all the Apoſtles. But of this ſo far.*

The Tranſlator touching the doubt riſing about him whom *Paul* reprehended at *Antioch*, whether he was *Peter* the *Apoſtle*, or *Cephas*, one of the ſeventy.

WHEREAS Eusebius in the former chapter, affirmed *Cephas* to be one of the number of the 70. Diſciples, and the ſame to be reprehended by *S. Paul* at *Antioch*, it ſeemeth repugnant to the plain words of the holy *Scriptures*, delivered unto us by the holy *Ghoſt*. The *adventurers* of the truth, thought better to erre with Eusebius, by ſaying that *Cephas* was rebuked by *Paul*, and not *Peter*, rather then they would grant *Peter* (whom they term the Prince of the *Apoſtles*) to be controlled of *Paul*, ſuppoſing hereby a preſident to enſue againſt the primacy of the Pope, or liking of this opinion as a bare ſhift to ſtop the ſlanderous mouth of *Porphyrus*, which here took occaſion to reprehend the Chriſtians for their ſedition. But let us conſiſſe the truth, and ſlame the devil : The words of *S. Paul* are theſe : *ὁ κύριός μου Ἰησοῦς ὁ κύριός μου, καὶ ὁ κύριός μου ἀποστόλος*. When *Peter* came to *Antioch*, I withſtood him to his face. And a little after : *ὅτε τὸν ἄνθρωπον ἔκρινον*. I ſaid unto *Peter* in the preſence of them all. Auguſtine and Jerom had great contention about the interpretation of this place, but neither of them denieth the party to be *Peter*,

Gal. 2.

Peter, let us give unto the *Hiſtoriographer*, the credit due unto him, he might call *Peter Cephas*, as our *Saviour* ſaid in the *Gofpel*, unto *Peter* : Thou ſhalt be called *Cephas*, which is a *Syrian* word, ſounding in *Greek* or *Latine*, ſignifying a ſte Peter, or *Petra* a rock. In that he called him another from the *Apoſtle*, I do not ſee how it can ſland. *Jerome* denyeth any other *Cephas* known of us, ſaving *Peter*. The concluſion is this : Eusebius calleth the perſon repudiated by *Paul*, *Cephas* : the holy *Ghoſt* in the *ſcripture* calleth him *Peter*. Eusebius ſaith he was ſent from the *Apoſtle* : the holy *Ghoſt* in diſcourſe, calleth him *Peter* the *Apoſtle* in the ſame : *Chap. 13* (in whom the *Apoſtleſhip* of *Circumciſion* was committed, and moſt like to be the *Apoſtle* for there (that is at *Antioch*) he was firſt placed *Bishop*).

CHAP. XIII.

The Hiſtory concerning the Prince of the Edſſeans. The Epistle of Agbarus unto Chriſt, and the Epistle of Chriſt unto him againe.

Chap. 13. after
the Greek.

Agbarus Epist. written
to Iohn 2.

THE Hiſtory touching *Thaddæus* (of whom we ſpake before) was after this ſort. After that the divinity of our Lord and Saviour *Ieſu* Chriſt, was made manifeſt unto all men, through the working of miracles, he drew unto him an innumerable ſort of ſtrangers, far diſtant from *Judea* affected with lundry diſeaſes, and every ſort of maladies, hoping to recover their health, of which number King *Agbarus* governor of the famous nations inhabiting beyond the river *Euphrates*, grievouſly diſeased in body, incurable by mans cunning, hearing the renowned fame of *Ieſu*, and the wonderfull works which he wrought agreeable unto the fame, publiſhed of all men, made petition unto him by letters, requiring deliverance from his diſeaſe. *Ieſu* (though not preſently) yielded unto his petition, youchtful to answer him by an epistle, that ſhortly he would ſend one of his Diſciples which ſhould cure his diſeaſe, promiſing withall, that he ſhould not only cure his diſeaſe, but as many as belonged unto him, which promiſe not long after he performed. For after his reſurrection from the dead, and aſcenſion into heaven, *Thomas* one of the twelve *Apoſtles*, ſent his brother *Thaddæus*, accounted among the ſeventy Diſciples of Chriſt, by divine inſpiration, into the city *Edſſa* to be a preacher and *Evangelist* of the doctrine of Chriſt, by whom all things, which concerned the promiſe of our Saviour, were performed. The reader hath an approved teſtimony of theſe things in writing, taken out of the recorded monuments, of the princely citie *Edſſa* : for there are found enrolled in their publicke registry, things of Antiquity, and which were done about *Agbarus* time, yea and preſerved unto this day. There is no reaſon to the contrary, but that we may hear the letters themſelves, copied out of their registry, and tranſlated by us out of the *Syrian* tongue in this manner.

The ſame of
Chriſt went
throughout
the whole
world.
Agbarus.

Thomas the
Apoſtle ſent
Thaddæus into
Edſſa.

The Epistle of Agbarus unto our Saviour.

AGbarus governor of *Edſſa*, unto *Ieſu* the good Saviour, ſeeking himſelf in *Ieruſalem*, ſendeth greeting. I have heard of thee, and thy cures which thou haſt done, without medicines, and herbes. For as the report goeth, thou makeſt the blind to ſee, the lame to go, the lepers thou cleanſeſt, foul ſpirits and devils thou caſteſt out : the long diſeaſed thou reſtoreſt to health, and raiſeſt the dead to life. When that I heard theſe things of thee, I imagined with my ſelf one of theſe two things : either that thou art God come from heaven, and doeſt theſe things, or the Son of God that bringeſt ſuch things to paſſe. Wherefore by theſe my letters I beſeech thee, to take the pains to come unto me, and that thou wilt cure this my grievous malady, where-with I am ſore vexed. I have heard moreover, that the Jews murmure againſt thee, and go about to miſchief thee, I have here a little city and an honeſt, which will juſtice me both. Theſe things he wrote after this manner, being a little lightened from above. I thinke it alſo not amiſſe to hear the letters of *Ieſu*, ſent back to *Agbarus* by the ſame bearer.

Agbarus writeth
to Chriſt.

What Agbarus
gathered by
miracles.

The Epistle of our Saviour unto Agbarus, though brief, yet piſhy.

AGbarus, bleſſed art thou, becauſe thou haſt believed in me when I ſaweſt me not : for it is written of me, that they which ſee me ſhall not believe in me, that they which ſee me not, may believe and be ſaved. Concerning that thou writeſt unto me, that I ſhould come

Chriſt writeth
to Agbarus.

come unto thee, I let thee understand that all things touching my message are here to be fulfilled, and after the fulfilling thereof, I am to return again unto him: but sent me. But after my assumption, I will send one of my Disciples unto thee, which shall cure thy malady, and restore life to thee, and them that be with thee. Unto these Epistles, there were also these things added in the Syrian tongue: When Jesus was taken up, Judas (which also is called Thomas) sent unto him Thaddæus the Apostle, one of the seventy, who, when he came, remained with one Tobias, the sonne of Tobias, when that the same was spread of him, and that he was made manifest by the miracles which he wrought, it was signified unto Agbarus, and said: the Apostle of Jesus is come, of whom he wrote unto thee. Thaddæus by that time began, though the power of God, to cure every sore and sickness, so that all men greatly marvelled. Agbarus hearing of the weighty and wonderful works which he wrought, that he cured in the name and power of Jesus, forthwith suspected the same to be he, of whom Jesus had written. saying: After my ascension I will send one of my Disciples unto thee, which shall cure thy malady. And when he had called unto him Tobias where Thaddæus hoped, he said unto him: I heare say, that a certain mighty man came from Jerusalem, is lodged with thee, and cureth many in the name of Jesus. Who made answer, and said: Yea Lord; there came a certain stranger and lodged at my house, which hath done wonderful things. To whom the King said: Bring him unto me. Tobias returning unto Thaddæus, said unto him: Agbarus the governor sent for me, and commanded that I should bring thee unto him that thou mayest cure his disease. Thaddæus answered, I goe, for it is for his sake that I am sent thus mightily to work. Tobias stirring betimes the next day, took with him Thaddæus, and came to Agbarus. As he came, even at his entrance there appeared unto Agbarus in the presence of his chief men, a great and strange shew in the countenance of Thaddæus: the Apostle, at which sight Agbarus did reverence unto Thaddæus, so that all they which were present marvelled. None of them saw the sight save Agbarus alone, which questioned with Thaddæus, and said: Art thou of a truth a Disciple of Jesus the Son of God, which made me this promise: I will send unto thee one of my Disciples, which shall cure thy disease, and show life unto thee, and all things? To whom Thaddæus made answer, because thou hast greatly believed in the Lord Jesus which sent me, therefore am I sent unto thee, not in case that thou believe in him as yet, thy hearty petitions according unto thy faith thou shalt obtain. To whom Agbarus said, I have continued so believing in him that I could have found in my heart mightily to destroy the Jewes which crucified him, were not the Roman Empire a let unto my purpose. Thaddæus said again: Our Lord and God Jesus Christ fulfilled the will of his Father, which being finished, he is ascended unto him. Agbarus answered: And I have believed in him and in his Father. To whom Thaddæus replied: Therefore in the name of the self same Lord Jesus I lay my hand upon thee. Which when he had done, he was forthwith cured of his malady, and delivered of the pain that pressed him sore. Agbarus marvelled at this, that even as it was reported to him of Jesus in truth by his Disciple and Apostle Thaddæus, without Apothecary stuffe, and vertue of herbs he was cured. And not only he, but also Abdus the son of Abdus grieved with the gout, and falling at the feet of Thaddæus, recovered his former health by the laying on of his hands. He cured also many other of his fellow citizens, working marvelous and miraculous things, and preaching the Word of God. To whom Agbarus said again: Thou Thaddæus through the power of God doest these things, and we have thee in admiration, I pray thee moreover that thou expound unto me the coming of Jesus, how he was made man, his might, and by what power he brought such things as we heard to passe. To whom Thaddæus: At this season (saith he) I will be silent, though I am sent to preach this Word, but to morrow call together to my sermon all thy people and fellow Citizens; then will I show unto them the Word of God and shew the word of life, and teach the manner of his coming, how he was made man, of his message, and to what end he came, being sent from the Father. Moreover of his Miracles and mysteries uttered in this world, and power in bringing things to pass. Besides this his new preaching, and how base, slender and humble he seemed in outward appearance. How he humbled himself, and abated his divinity, what great things he suffered of the Jewes, how he was crucified, and descended into hell, and rent that hedge and mid wall never covered before, and raised the dead that of long time had slept: how that he descended alone, but ascended unto the Father accompanied with many: how that he sitteth in glory at the right hand of God the Father in heaven, and last of all, how he shall come again with glory and power to judge both the quick and dead. When the morning was come, Agbarus commended his citizens to be gathered together, to hear the sermon of Thaddæus. Which being ended, he charged that gold coynd and uncoynd should be given

The conference which Thaddæus had with Agbarus.

Agbarus is cured by Thaddæus.

Abdus is healed of the gout

given him. But he received it not, saying: Inasmuch that we have foraken our own, how can we receive other mens? These things were done the three and fortieth year: which being translated word for word out of the Syrian tongue, we thought not amisse to declare in this place.

The censure of the Translator, touching the aforesaid Epistles.

Be it true or be it false, that there were such epistles, is forerth not greatly: as the effect and contents thereof it was to be preferred before all other writing in truth, so on the contrary, it is not to be rejected for falsehood and forged stuffe. Jerome with other grave writers, affirmeth such circumstances to have been. Eusebius whose credit herein is not small, reporteth the same to have been taken out of their records in the city of Edessa registered there in the Syrian tongue, and by him translated out of the Syrian into the Greek tongue. Isidorus and Gelasius the first of that name, Bishop of Rome, about the year of our Lord 449, together with 70 other Bishops, decreed, that the Church of God should receive the same epistles for no other then Apocrypha. One thing I may not here run over with silence, but admitteth the Reader of, how that late writers, namely Damascenus, and that fabulous Historiographer Nicephorus have added unto this History fabulous reports; how that Agbarus, Governor of Edessa, sent his letter unto Jesus, and withall a certain painter which might view him well, and bring unto him back again the lively picture of Jesus, the which painter (as they report) being notable (for the glorious brightness of his gracious countenance) to bring his purpose to effect, our Saviour himself took an handkercher and laid it to his divine and lively face, and by the wiping of his face his picture was therein impressed, the which he sent to Agbarus. Nicephorus patcheth other fables thereunto: first he saith, that the King of Persia sent a painter unto Jesus, which brought unto him the picture of Jesus, and also of Mary his mother. Again, that the Edessians in the time of Justinian the Emperor being besieged and brought to such a narrow strait that there remained no hope of deliverance, but a persons foile and overthrow in the same lamentable plight: to have run unto his picture for a refuge, where (as they say) they found present remedy. Believe it who wil, Eusebius who searched their Records, who laid down the copie of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the preface to his History, to omit nothing that should seem pertinent. If the other writer: found it, why did not Eusebius find it? If the other writers thought expedient to publish the same, why did Eusebius omit it? Nay it was not there found at all, but forged, therefore recomends them for fables. The first that reported them, was an hundred years after Eusebius.

The End of the First Book.



THE SECOND BOOK OF THE ECCLESIASTICALL

History of Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

Of the ordaining of Disciples, after the ascension of Christ.

IN the former book (by way of Proeme to our Ecclesiasticall History) we have briefly intreated of the ancient principles of our doctrine, of the antiquity of Evangelical policy among Christians, of the divinity of the word of salvation, of his late appearing among men, of his Passion, and of the election of his Apostles. Now it remaineth that we look into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of prophane

Acts 1.
Matthias cho-
sen to be an
Apostle.
Acts 6.
7. Deacons.
Acts 7.
Steven signifi-
eth a crown.
Mat. 1.
James the first
Bishop of Je-
rusalem.
Clement 1. 6.

Clement 1. 7.

James Bishop
of Jerusalem
thrown down
from a pinnacle
of the temple,
and brained.
Acts 13.

The persecuti-
on of the Apo-
stles by the
Jewes.
Acts 8.
The dispersion
of the Disci-
ples.

Paul a persequ-
tor.
Acts 8.
Philip preach-
eth in Sama-
ria.
Acts 8.
Simon Magus a
forcerer.
Simonians.

Simonians.

Acts 8.

An Ethiopian
Eunuch.

phane histories, knitting to our History those things which we have committed to memo-
ry. First of all the Apostleship is allotted unto *Matthias*, in the room of *Judas* the
Traytor, which (as it is manifested) was one of the Disciples of the Lord. There were also
seven approved men ordained Deacons, through prayer and imposition of the Apostles
hands, for the publique administration of the Churches affaires joyned with *Stephen*, which
first after the Lord, as soon as he was ordained (as though he were appointed for this
purpose) is stoned unto death by them which flue the Lord; and for this cause, as the first
of the triumphing Martyrs of Christ, according to his name, he beareth a crown. After
him followed *James*, called the brother of Christ, and counted the son of *Joseph*. This
Joseph was thought to be the father of Christ, to whom the Virgin was betrothed, *who be-
fore they came together, was conceived by the Holy Ghost*, as the holy Gospell declareth.
This *James* (who of old for his vertue, was surnamed *Justus*) is said to be the first which
occupied the Bishops See at *Jerusalem*. *Clement* in the sixth of his *Hypotyposicon*, writeth
thus: *Peter* (saith he) and *James*, after the assumption of our Saviour, though they
were preferred by the Lord, yet challenged they not this prerogative unto themselves, but appoint-
ed *James* the Just Bishop of *Jerusalem*. The same *Clement* in the seventh of his *Hypotyposi-
con*, also maketh mention of him thus: *The Lord after his resurrection, equaled with know-
ledge James* the Just, *John*, and *Peter*. *They delivered the same unto the rest of the Apostles,
the Apostles afterwards unto the seventy Disciples, of which number was Barnabas. There
were two James, the one termed Just, which was thrown down headlong from the pin-
nacle, and brained with a soldiers club, the other beheaded. Of him that was called Just,
Paul made mention, saying: I saw one of the Apostles save James the brother of the Lord.*
Those things, which the Lord promised the King of the *Ofsireians*, then were perfor-
med. *Thomas* by divine inspiration sent *Thaddaeus* unto the city *Edessa*, to be their preacher,
and an Evangelist of the doctrine of Christ, as a little before out of the records we
have alleged. But he after his coming, having cured *Agbarus*, by the Word of God,
and astonished all them with his strange Miracles and Works which he wrought,
brought them to the worshipping of the divine power of Christ, and ordained Disciples
of the doctrine of our Saviour. From that time unto this day, the whole city of the *Edessians*
being addicted unto the name of Christ, shew forth no small argument of the great good-
ness of our Saviour towards them. But these things may suffice, taken out of their ancient
historical records. Now let us return unto the sacred Scripture. The first and the great-
est persecution being raised of the *Jewes* against the Church at *Jerusalem*, about the time
of the martyrdom of *Stephen*, and all the Disciples, the twelve only excepted, being dis-
persed throughout *Judea* and *Samararia*, certain of them, as the holy Scripture beareth wit-
ness, came unto *Phenice*, and *Cyprus*, and *Antioch*; but these as yet durst not deliver unto the
Gentiles the Word of faith, but shewed it only unto the *Jewes*. At that time also *Paul*
raged against the Church, entering into the severall houles of the faithfull, and giving forth
precepts, that both men and women should be imprisoned. And *Philip* one of the or-
dained Deacons with *Stephen*, and of the dispersed, came to *Samararia*, and being plenteous
as touching the divine power, first of all preached unto the Inhabitants there the Word
of God. The grace of God so mightily prevailed with him, that he drew unto him by his pre-
aching *Simon Magus* with many mo. *Simon* at that time was so famous, holding in awe them
that were bewitched with his sorcery, that they supposed him to be the great power of
God. He was then so amazed with the miracles which *Philip* wrought by divine power,
that he came and grew so farr forwards to mens seeming, that he dissembled even unto
the Baptism that is through faith in Christ. Which dissembling at this day is wonderfull
in them that now wallowing in that most detestable heresie, tread the trace of their Fore-
father, inroaching upon the Church, as a pestilent and noisome disease, infecting them
which cannot thoroughly discern the incurable and intractable venime, lying hid within them.
But divers of them (their impiety being revealed) were thoroughly known and rejected, of
which number *Simon* himself, being apprehended of *Peter*, received the sentence of dam-
nation due to his desert. When that the preaching of Gospel daily proceeded with increase,
it came to passe by reason of some domesticall affaires, that there came from the land of the
Ethiopian, the chief governour of the Queen, which after the custome of their country
held the Kingdom; so as yet the people of that country have to their Prince a Queen. He
was the first of the *Gentiles*, which obtained of *Philip* the holy mysteries by the inspiration

of

of the heavenly word: he was made the first fruits of the faithfull throughout the world,
and as it is reported, after his return unto his native soil, he preached the knowledge of
the universall God, which giveth life unto men, and the coming of our Saviour: whereby
the prophesy was fulfilled, which said *Ethiopia shall stretch her hand before unto God*. A-
bout this time *Paul* the chosen vessel, is declared an Apostle not of men, neither by men, but by
revelation of *Iesus Christ*, and God the Father which raised him from the dead, and obtain-
ed this vocation, by a vision, and a voice revealed from heaven.

CHAP. II.

The report of Pilate, the censure of Tiberius the Emperour, and the Roman
Senate, concerning Christ.

WHEN as the wonderfull resurrection of our Saviour, and his assumption into the
heavens, was now made manifest unto many, and the ancient manner among the
heathen Princes had so prevailed, that if any novelty by any were enterprised, the
same forthwith should be signified unto him that held the princely Scepter, lest that he
should be ignorant of any thing which was done: it came to passe that *Pilate* made *Tibe-
rius* the Emperour privy of those things which concerned the resurrection of our Saviour
Iesu, and were published throughout *Palestina*, adding thereto, his marvellous works,
whereof he was credibly informed, and how that now after his resurrection, he was of ma-
ny taken for a God. The report goeth, that *Tiberius* made relation thereof unto the Senate,
which rejected his saying, for no other cause, but for that they had not first approved the
same, the ancient custome observed, that none should be accounted of the *Romans*, among
the number of gods, unless he were canonized by the sentence and decree of the Senate,
which no doubt was done for this end, that the wholesome doctrine of the divine preach-
ing, should not need the approbation and commendation of men. Though this matter touch-
ing our Saviour was rejected of the *Romane Senate*, after it was dilated unto them, yet
Tiberius, referring unto himself his former opinion, conceived no absurdity prejudicial
unto the doctrine of Christ. These things *Tertullian*, a man well experienced in the *Ro-
mane Laws*, and besides famous among them which flourished at *Rome*, in his *Apologie*
which he wrote for the Christians in the *Romane* tongue, and by translation writeth thus:
*And that we may reason touching the original of these Lawes, it was an ancient decree: that
no god should be consecrated by the Emperour, unless it were first agreed upon by the Senate.*
*The like did Marcus Emilius praefice, concerning a certain Idol of Alburnus, and this maketh
for us: that the Deity is wayed amongst you after mans will and judgement. Unless that God
please man he is not made God. So that by this decree, man must be gracious and favourable
unto God. Tiberius then in whose time the Christian name was spread abroad in the world, when
this doctrine was signified unto him out of *Palestina*, (where it first sprang) communicated the
same unto the Senate, declaring withall, that this doctrine pleased him right well. The Senate
rejected it, because they had not allowed the same. But he persevered in his opinion, threatening
them death, that would accuse the Christians. This was the wisdom of the divine providence
lightning his mind, that the preaching of the Gospell should passe at the beginning
throughout the world without let or hindrance.*

CHAP. III.

How that in short space the Gospel was published throughout the world.

BY the divine power, and helping hand of God, the wholesome doctrine, as it were
Sun-beames, suddenly shined throughout the world, and forthwith (accord-
ing unto the Sacred Scripture) the found of the holy Evangelists and Apostles
passed throughout the whole earth, and their words unto the ends of the world. So that
throughout all cities and villages (after the manner of barn-floores replenished) forth-
with very many, and the same very populous Churches were established; and they
which by ancient succession were blinded, through off error, and the rooted disease of sa-
persticious Idolatry, now at length through the power of Christ, by the doctrine of his Dis-
ciples, together with the wonderfull works wrought by them, were at liberty from their
cruell Lords, and looked out of their loathsome fetters, wholly abandoning the Idolatrical

The Eunuch
converted by
Philip, preach-
eth the Gos-
pel to the
Ethiopian.
Psal. 68.
Acts 9.
Gal. 1.

Tiberius would
have had
Christ canon-
ized in the
number of the
gods.
The wisdom
of God in this
behalf.

Tertul in Apo-
log. advers.
Gentes cap. 5.

worship of many gods, confessing one and the alone God, the worker of all things, and worshipping him with the rites of true piety, though divine and pure Religion, grafted in the heart of man by our Saviour himself. But the divine goodnesse, and grace of God spread it self abroad among other nations, and first of all, *Cornelius of Cesarea in Palestine*, with all his household, by a divine vision, and ministry of *Peter*, embraced the faith of Christ, and many *Grecians of Antioch*, heard the preaching of those which dispersed themselves at the stoning of *Stephen*, when as at this time the Church of *Antioch* flourished and multiplied exceedingly, and many Prophets of *Ierusalem* (with whom were *Paul* and *Barnabas*) frequented thither: and besides them, there was another multitude of brethren there, so that the Christian name there sprang first, as of a fresh and fertile soil, and *Agabus* one of the Prophets then present, foretold them of the famine to come. *Paul* and *Barnabas* were chosen messengers for the ministry by the brethren.

CHAP. IV.

How that Cajus Caligula, exiling Herod With perpetuall banishment, created Agrippa King of the Jewes. The commendation of Philo Iudeus.

*Anno Christi 39. 40.
Cajus Caligula
Herd the Tetrarch exiled with his brother Herodias.
Herod Agrippa King of the Jewes.
Ioseph Antiq. lib. 18. cap. 14.
Philo Iudeus.*

Tiberius when he had reigned about two and twenty years died: *Cajus* succeeding him, presently committed the principality of the Jewes unto *Agrippa*: and beside that kingdom, he gave him the *Tetrarchies of Philip and Lysania*, and not long after also the *Tetrarchie of Herod*, which *Herod* together with *Herodias* being condemned for divers crimes and enormities, was committed to perpetuall banishment. The same *Herod* was he which lived about the passion of Christ: these things *Ioseph* doth witness. About this time *Philo* did flourish, a man not only excelling our own men, but also such as passed in prophane knowledge. He was by lineall descent an *Hebrew* born, inferior to none of them which excelled at *Alexandria*. But what labour and industry he hath employed in divine discipline, and the profit of his native Countrey, his works now extant plainly do declare: and how far forth he prevailed in Philosophicall, and liberrall arts of prophane knowledge, I suppose it not very needfull to repeat. But imitating the doctrine of *Plato* and *Pythagoras*, he is said to have excelled all the learned of his time.

CHAP. V.

How Philo behaved himself being sent in Embassage for the Jewes unto Cajus the Emperour.

*Ioseph Antiq. lib. 18. cap. 18.
Apion.*

What befell unto the Jewes under *Cajus*, this *Philo* hath written in five books: wherein he setteth forth the madnes of *Cajus*, how he proclaimed himself god, and besides dealt spitefully innumerable sorts of waies. Moreover what calamities happened unto the Jewes in his time, though *Philo* himself was sent in Embassage for his owne nation which inhabited *Alexandria* unto the city of *Rome*, and how that he pleading for the lawes of his country people, gained nothing but gibes and jests, returning with great hazard of his life. *Iosephus* made mention of these things in the eighteenth book of his *Iudaicall Antiquities*, thus writing word for word. When contention arose among the Jewes and Grecians inhabiting *Alexandria*, both parties severally sent three legates unto *Cajus*, whereof *Apion* one of the legates for the Grecians of *Alexandria*, shamefully invectived the Jewes, with many opprobrious and blasphemous terms, adding this words, that they despised the majesty of *Cesar*. And when as all they which were tributaries to the Romanes, dedicated altars and temples unto *Cajus*, and esteemed of him in all other respects as God; these Jewes only disdainfully withstood this honour done unto him of men, and accustomed to prophane his name. After that *Apion* had thus spoken many and grievous things, to the end he might incense *Cajus* against them (as it was very like,) *Philo* one of the Jewes legates drew nigh, a man excelling in all things, and brother of *Alexander Alabarchus*, not ignorant in Philosophy, and of ability sufficient to answer the opprobrious crimes laid to their charge. But *Cajus* excluded him, commanding him forthwith to depart, and because he was thoroughly moved, he seemed as though he went about to practise some mischief towards him. *Philo* being reviled, went forth, and unto the Jewes which were with him in company, he said: We ought to be of good cheer: for by right God should take our part, for *Cajus* is angry with us.

Thus

Thus far *Iosephus*. And *Philo* himself declareth at large, in his written Embassage the things which then were done. Whereof omitting many things, I will presently touch that whereby it may evidently appeare unto the Reader, what evils not long after happened unto the Jewes: for those things which they rashly enterprised against Christ. First of all, *Sejanus* in the city of *Rome* under *Tiberius*, in great credit with the King, endeavoured with all might possible to destroy all the Jewish nation. And *Pilate* in *Iudea*, under whom that villany was committed against Christ, practised against the temple which stood at *Ierusalem*, that which seemed unto the Jewes unlawfull and intollerable, whereby he grievously vexed them.

CHAP. VI.

What miseries happened unto the Jewes, after that baineous offence which they committed against Christ.

Philo doth write, that after the death of *Tiberius*, *Cajus* having obtained the Empire, vexed many with manifold and innumerable afflictions, but chiefly the nation of the Jewes, which by few of his words may be gathered, writing thus: So grievous (saith he) was the dealing of *Cajus Caligula* towards all men, but specially against the nation of the Jewes, with whom he was greatly displeased that among other cities, beginning at *Alexandria*, he claimed unto himself their prayers, & set up his own picture every where. (for he that succeedeth others who are rejected, doth greatly advance himself) and dedicated temple in the holy city (until that time undefiled and free every way,) unto himself and his proper use, translating and consecrating the name to new *Cajus* as a famous god. And infinite more mischiefs which cannot be told, the same *Philo* reporteth, to have hapned unto the Jewes at *Alexandria*, in his second book of *Vertues*. And *Iosephus* agreeth with him, who likewise declareth all the miseries of these men, to have had their original from the time of *Pilate*, and their rash enterprize against Christ. Hear then what he sheweth in the 2^d book of the *Judaicall wars*, thus writing word by word: *Pilate* being sent from *Tiberius* as *Luxuriant* into *Iudea*, covertly conveyed by night into *Ierusalem* the wailed pictures of *Cesar*, which they call his *Armes*: which thing, when day appeared, moved the Jewes not a little. For they which were nearest unto them, at the sight thereof stamped them with their feet, as if they had been abrogated lawes. They judged it an heinous offence, that any carved Image should be erected in the city. But if thou consider these with the truth in the Gospell, thou shalt easily perceive, how that not long after, the voice took hold of them which they pronounced before *Pilate* saying, We have no other king but *Cesar*. Moreover the same Historiographer reporteth another calamity to have chafed the former, saying: After this he raised another tumult, for their holy treasures which they call *Corban*, was wrested upon a conduit, reaching the space of three hundred furlongs. This was the cause of the commotion among the Jewes, and when *Pilate* was present at *Ierusalem*, they came about him, crying out: unto him. But he foreseeing their tumult, assigned certain armed soldiers in outward show of apparrell like unto the common people, which he mingled with the multitude, commanding that no sword should be used, but such of the multitude as clamorously murmured (a sign being given from the tribunal seat) he caused to be beaten to death with clubs. The Jewes being thus joyled, many perished of their wives, and many in their flights being troden under foot of their fellow citizens, died. At this lamentable slaughter the multitude being discouraged, was silent. Moreover *Iosephus* declareth innumerable more innovations to have hapned at *Ierusalem*, teaching how that from that time, seditions, wars, and often practices of mischiefs incessantly did vex not only the city, but all *Iudea*, until at length the utter foil (by their besieging under *Vaspasan*) laid hold on them. Thus hath vengeance lighted upon the Jewes, for their horrible fact committed against Christ.

CHAP. VII.

How Pilate sue himself.

It is necessary to know this also, how the same *Pilate* that was President in the time of Christ under *Cajus*, of whole time we made mention before, fell into such misery, that necessity constrained him to use violence upon himself, and became his own murderer,

*Sejanus an enemy unto the Jewes.
Pilate vexed the Jewes.*

Philo Iudeus.

The cruelty of Cajus Caligula

Ioseph. bell. Iud. lib. 2. c. 8.

Iohn 19.

Ioseph. bell. Iud. lib. 2. c. 8.

Pilate plagues the Jewes.

The death of Pilate.

the

the justice of God, as it seemeth best unto his wisdom, not long winking at his wickedness. Hereof the *Greeks* are witnesses, which commit to memory in their Histories the *Olympiads* of times.

CHAP. VIII.

Of the famine in the time of Claudius.

AGS 11.
Clement Anno
4. Christi.
Anno 46.
1 Cor. 16.
2 Cor. 9.
Gal. 2.

When as *Cajus* had held the royall Scepter not fully the space of four yeares, *Claudius* the Emperor succeeded him, under whom a great famine afflicted the whole world. The same also have they delivered in their commentaries unto us, which far dissent from our doctrine. And the prophecy of *Agabus* the Prophet, foreshewing in the *Acts* of the *Apostles*, the famine that should overspread the world, came this to passe. *Luke* in the *Acts* signifieth this famine to be under *Claudius*, saying, that the brethren of the Church of *Antioch* sent relief (every one after his ability) unto the faithful inhabiting *Judea*, by the hands of *Paul* and *Barnabas*.

CHAP. IX.

Of the martyrdom of James the Apostle.

AGS 17.
Clement lib. 7.
Hypot.

ABout that time (that is under *Claudius*) Herod the king stretched forth his hand to vex certain of the Church, and sue James the brother of *Iohn* with the sword. Of this James, *Clement* in the seventh of his *Hypotyposen*, reporteth a certain History worthy of memory, which he received by relation of his predecessors, saying: *He truly which drew him before the tribunnall seat, when he saw that he would willingly suffer martyrdom, was therewith moved, and voluntarily confessed himself to be a Christian. Then were they both brought together, but he in the way requested James the Apostle to pardon him, which after he had passed a little upon the matter, turning unto him answered: Peace be unto thee, and I called him, and so they were both beheaded together. Then Herod, as the Holy Ghost witnesseth, perceiving the death of James to have pleased the *Jews*, laid wait for Peter, whom, when he had taken, he cast into prison, whose death he had procured, had not the Angel of the Lord by divine apparition assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.*

The tormentor of James
suffered martyrdom with
him.

AGS 12.

CHAP. X.

How that Agrippa otherwise called Claudius, persecuting the Apostles, and extolling himself, felt the heavy hand of God, to his destruction.

THe enterprises of the king against the *Apostles* of Christ, passed not long unpunished. For immediately after his privy practices against the *Apostles* (as it is in the *Acts*) when he was in *Cæsarea*, upon an high solemn day, arrayed in a gorgeous and princely robe, speaking unto the people from his lofty tribunall seat, the plague of God (as messenger of justice) apprehended him. And when as the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of worms, and miserably finished his mortal life. And that content is worthy of memory which is found between holy Scripture in this miraculous fact, and the History of *Iosephus*, where he delivereth unto us a manifest testimony of the truth, so wit in the nineteenth book of *Iudaical Antiquities*, writing this miracle in these words: *Now was the third year of his Lieutenantship throughout all Iudæa come to an end, when he went to Cæsarea, which of old was called the tower of Straton. There he published spectacles, and stage-plays in the honour of Cæsar, and ordained a solemn feast day, for his pious offices. Unto this feast frequented the whole multitude of those which were chief in that Province, and advanced to highest promotion and dignity. The second day of these spectacles, the King putting on a robe of silver wonderfully wrought, at the dawning of the day came to the theatre, where his silver robe by reflex of the sun beames yielded so gorgeous a glittering to the eye, that the shining thereof seemed terrible, and intolerable to the beholders. Flatterers forthwith, one one thing, and other an other thing, bellowed out such sentences, as turned in the end to his confusion, and saluting him as god, they added therewithal, Be gracious, for though*

AGS 12.

Ioseph. Antiq.
lib. 9. cap. 7.

though hitherto we have feared thee as man, yet henceforth we confesse thee to be above mortal nature. These things the king rebuked not, neither repelled this impious flattery. But when a little after he looked about, he beheld an Angel hanging over his head. The same forthwith he supposed to be a messenger of evil, who before was of goodnesse. Suddenly he felt himself pricked on the heart, with extreme and vehement pain in his bowels, and heavily beholding his friends, said: I which seem to you a god, am now constrained to end the race of this life: I failed desiring hath found fault with your fond flatteries, which of late you sounded to my praise, I which was falsed immortall, am now to be carried away, and ready to yield up the ghost. This desiring no doubt as to be borne withall, which God hath decreed. For we have lived not miserably, but in that prosperous estate which is termed blessed. When he had uttered these words he sighed more and more. Then was he carefully and circumspically carried unto the Pallace: but the rumour was spread abroad, over all the country, that without peradventure he would die shortly. The multitude forthwith together with women, and children, covered with sackcloth, after their country manner, made supplication unto God for their king, so that all sounded of sorrow and lamentation. The king lying in an high lodging, and beholding the people prostrate upon their knees, could not refrain from tears. But after that he had been vexed, the space of five daies with bitter gnawing of his bowels, he ended this life, being the fifty and fourth year of his age, and the seventh of his reign. For the space of four yeares he reigned under *Cajus Cæsar*, governing the Tetrarchy of *Philippi* three yeares, and the fourth year he governed that Tetrarchy which was *Herods*: the other three yeares he possessed under *Claudius Cæsar*. I wonder that *Iosephus* and others doe alledge those things truly and agreeable to the divine Scriptures. But if any seem to disagree among themselves touching the name of the king, the time it self, and the Act done doe declare him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others have had.

The censure of the Translator, touching the doubt raised about the name of Herod, which was smitten of the Angel with mortality.

EUSEBIUS in this former chapter seemeth to clear a certain doubt which may rise about the name of this king, whether he were called Herod (as *Luke* writeth in the *Acts* of the *Apostles*) or Agrippa, as *Iosephus* every where termeth him. *Luke* saith: Herod the king stretched forth his hands, &c. Act. 12. Again, *Luke* saith, Herod went down from *Iudæa* to *Cæsarea*. *Eusebius*, and *Iosephus* do say, that Agrippa after he had continued three yeares in the kingdom of *Iudæa*, went down to *Cæsarea*. Antiq. lib. 19. cap. 7. *Luke* saith: Upon a day appointed, Herod arrayed himself in royall apparell, and sat on the judgement seat, and made an oration unto the people, and the people gave a shout saying: The voice of God and not of man. *Eusebius* and *Iosephus* say: Agrippa the second day of these spectacles, or stage-plays, putting on a robe of silver which glittered, &c. The flatterers saluted him for God, *Luke* saith: The Angel of the Lord smote him. *Eusebius* saith: He beheld an Angel hanging over his head. *Iosephus* saith: he saw an Owl sit over his head, and forthwith he supposed her to be a messenger of ill luck. Last of all *Luke* saith: He was eaten of worms and gave up the ghost. *Eusebius* and *Iosephus* say: that he was pricked at the heart with extreme pain, and bitter gnawing of the bowels. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the Histories of *Iosephus* and *Eusebius* I cannot perceive that there were more Herodes, from the birth of Christ (which were kings of the *Jews*) unto the utter overthrow of *Ierusalem*, under *Titus*, and *Vespasian* (when as their kings and High-priests were quite cut off) then two: the first, Herod the Idumaean, who slew the infants, called also Herod the great. The second, Herod the Tetrarch, called Herodes minor, whose beginnings and endings, the Reader may behold in the *Chronographie* printed in the end of this present volume. *Eusebius* (lib. 2. cap. 4. also in his *Chronicon*, and *Iosephus* Antiq. lib. 18. cap. 11. & 14. & bell. lib. 1. cap. 10. 11.) do write: that Agrippa (touching whom this present doubt doth rise) being the son of *Aristobulus*, nephew to Herod the great, brother to *Herodias* came to Rome, the year before *Tiberius* died, and was a sister under the Emperor *Tiberius*, for some office or other. *Tiberius* upon displeasure conceived against him, clapt him in prison. This Agrippa after the death of *Tiberius*, grew in such favour and credit with *Cajus Caligula* (who succeeded *Tiberius*) that he became Herod the Tetrarch before the Emperor of treason, for which crime Herod

This Angel
in Iosephus is
an Owl.

The oration
of Herod A.
Agrippa a little
before his
death.

If thou hadst
lived well,
no doubt thou
shouldst have
died well: thy
life was very
ill, thine end
fate worse.
Herod Agrippa
king of the
Iews seven
yeares.
He was called
sometimes He-
rod, sometimes
Agrippa.

Herod (being convinced) together with Herodias was commanded to perpetual banishment, and he appointed King of the Jews. This Agrippa was King seven years, four under Caius Caligula, and three under Claudius. Of Claudius he obtained, besides his other dominions at Iosephus doth witness (Antiq. lib. 19. cap. 5.) the kingdom which Herod his grandfather had over Iudea and Samaria, and with all the Tetrarchy of Lyfania. His end and manner of death, Luke, Eusebius, and Iosephus have there described to be very lamentable. The time very well agreeeth, his death to have been in the fourth year of Claudius, Anno Christi 46. though they differ in the name, Luke only call him Herod, all other writers call him Agrippa, yet in Iosephus (Antiq. lib. 19. cap. 5.) I finde, that this Agrippa had to his brother one Herod. Agrippa (saith he) begged of Claudius, for his brother Herod, the kingdom of Chalcis. Again Iosephus saith, there met Agrippa certain kings, pariter & Herodes frater ejus, qui & ipse Chalcidus habebat imperium: and withall his brother Herod, which also was king of Chalcis, lib. 19. cap. 7. Claudius wrote unto the president of Alexandria in the behalf of the Jews, supplicantibus sibi regibus, Agrippa pariter & Herode, at the request of both Agrippa and Herod the kings. Antiq. lib. 19. cap. 5. Again in the same place Claudius himself in his edict saith: Perentibus mihi regibus, Agrippa & Herode charissimis, &c. libenter hoc praeberi: When at Agrippa and Herod, our dear princes, made the petition unto me, I willingly condescended thereunto. I finde moreover mention made, that this Herod survived his brother Agrippa. Iosephus writeth thus, Antiq. lib. 20. cap. 1. Herod the brother of the late deceased Agrippa, then king of Chalcis, requested of Claudius Caesar, authority over the temple, the ordaining of Priests, all which he obtained. A little after it followeth: Herod removed Casikara from the High-priesthood, and substituted Ioseph the son of Camus. Moreover Ioseph saith, Antiq. lib. 19. cap. 7. that after the departure of his brother, he conspired the death of Sylas. This is all, &c. I finde to have been done by this Herod: Finally he died in his bed, his end being come without any manifest or known disease. Iosephus saith: Defunctus est Herodes frater regis Agrippa majoris, octavo anno Claudij principatus, cuius regnum, Claudius Agrippa juveni dedit. Herod the brother of king Agrippa the greater, died the eighth year of the reign of Claudius, whose kingdom Claudius assigned unto young Agrippa. Antiq. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10. 11. We may in no wise think that Luke erred herein, he might peradventure mean this Herod, who had some doing in the temple, some dealing among the priests, some authority over the Jews, who was careful for them together with his brother Agrippa. But his end hath no affinity with that of Luke, if we may credit Iosephus, who so doth (being a Jew then living) was most skillfull, and best seen in the Jewish affairs. Wherefore to reconcile this disagreement, let us call him Herod with Luke, and Agrippa with Eusebius and Iosephus. Nay lest that we seem contrary to our selves, in taking contrary parts, let us make them friends, and joining their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his chapters, saying: *ὡς ἂν ἡμεῖς ἐκ τῆς ἱστορίας τῶν ἀνδρῶν διδάσκωμεν, ὅτι καὶ Ἀγρίππᾳ καὶ Ἡρώδῃ περὶ τὸν ναὸν τῶν ἀποστόλων.* Eusebius also in the latter end of the chapter, supposeth the name either to have been changed, by some error of the writer, or else that he was diversely called after two names. In as much as hitherto in this our century together with the other writers, we have laid down the names of the kings which governed the Jews since the birth of Christ: there remaineth yet one (which Eusebius lib. 2. cap. 19. saith) to be spoken of, that the Reader may finde the History, laid down in an ample and perfect manner. He (saith he) was Agrippa the younger or lesser. After Herod the last named the great, which reigned thirty seven years (four only after the birth of Christ) succeeded Archelaus, which continued king nine years. The third after the birth of Christ, was Herod the Tetrarch, who reigned four and twenty years. The fourth was Agrippa major (touching whose name this controversy arose) who reigned seven years. The fifth and the last was Agrippa minor, son to the former Agrippa, whom the Angels strike. This Agrippa reigned six and twenty years to the destruction of Jerusalem, and the utter overthrow of the Jews. Iosephus writeth of him (Antiq. lib. 19. cap. 8.) that he was but 17. years old when his father died. This was he before whom Paul pleaded the Acts of the Apostles, when he said: I think my self happy king Agrippa, because I shall answer this day before thee, &c. because thou hast knowledge of all customs, and questions which are among the Jews. In the end Paul said: O king Agrippa believest thou the Prophets? I know that thou believest. Then Agrippa said unto Paul: almost thou persuadest me to be a Christian, &c. When all was done, Agrippa said unto Festus: this man might have been loosed, if he had not appealed unto Caesar, Act. 26. He began his reign under Claudius, he continued the reign of Nero, Galba, Otho, Vitellius, and part of the reign of Vespasian, and his

his son Titus. Iosephus commendeth him for divers virtues, he exhorted the Jews so cut off all sedition, and not to venture upon that most dangerous war with the Romans: volens & Romanis conservare Iudeos, & Iudeis templum atque patriam, vitiosum & being desirous to save for the Romans the Jews, and for the Jews the temple, and their native soil. Bell. Iud. lib. 2. v. 17. He entertained Vespasian, in the time of the war at Tiberias. Iud. lib. 3. c. 16. Joyning with Vespasian at the siege of Gamala, he is wounded in the arm with a stone out of a sling. Bell. Iud. lib. 4. c. 1. He is sent to Rome by Vespasian (who then was but General captain) unto Galba the Emperor, and bearing by the way that Galba was dead, and that Otho succeeded him, went on his journey nevertheless. Bell. Iud. lib. 5. cap. 6. His last end I find no where written. But touching the kingdom, the rule, and the government of the Jews, after the utter ruins and overthrow of Jerusalem, with the confusion of the Jews: Vespasianus wrote unto Tiberius Maximus Lieutenant of Iudea, that he should sell all the land of the Jews, reserving only a place called Massada, unto certain soldiers. Ioseph. bell. Iud. lib. 7. cap. 26. Now (gentle Reader) then must hereby note the wisdom and providence of God touching this wicked brood, that as Iosephus (Antiq. lib. 18. c. 11.) writeth: Inter centum annorum spatium, cuncta Herodis origo consumpta est, within the compass of one hundred years all the progeny of Herod was rooted out.

CHAP. XI.

Of Theudas the forcerer and his adherents.

IN so much as Luke in the Acts brought in Gamaliel, who (when consultation was about the spreading of the Apostles) said: that before that time there arose up on Theudas, which came to nought, and as many as hearkened unto him: now therefore let us alledge the testimony of Iosephus concerning him. He writeth in the place forecited these words: When Fadus was Lieutenant of Iudea, a certain forcerer named Theudas, persuaded a great multitude to follow unto the river Iordan, bringing with them their whole substance. For he reported himself to be a Prophet, and that at his commandment the river should divide it self parting in the midst, yielding unto them a free passage through, and in so saying he seduced many. But Fadus (suspecting not their folly to take effect, for he sent out a troop of horsemen, which apprehended them unawares, slew many, and took many alive: but Theudas himself being taken, they beleaded, and brought his head to Jerusalem. After this consequently Iosephus reporteth of the famine, which was under Claudius, in this manner.

Acts 5.

Ioseph. Ant. lib. 20. c. 4.

CHAP. XII.

Of Helen Queen of the Osræenians, and of Simon Magus.

AFTER this there fell a great famine in Iudea, where Queen Helen bought much corn of the Egyptians, and distributed to them that wanted. And these things accord with that in the Acts of the Apostles, how the Disciples of Antioch, after their ability, sent Paul and Barnabas. But of this Helen (whereof also this Historiographer mentioned) there remain unto this day certain famous monuments, in the suburbs of *Ælia*. It is said of old, that she was Queen of the nation called *Adiabeni*. When that now the faith in our Saviour and Lord Jesus Christ was published among all people, the mortal enemy of mankind, endeavouring to withdraw the Regal citie from the truth; conveyed thither Simon (whereof mention was made before) and furthering his devilish enchantment, seduced many of them which dwelt at Rome. This Iustinius doth also declare, who a little after the Apostles time was famous as touching our doctrine: concerning whom I will lay down these things that may seem agreeable unto the time. This Iustinius in the former Apologie, which he wrote in the defence of our doctrine, saith thus.

Acts 11.

These Adiabeni were a nation dwelling beyond Euphrates. Ioseph. bell. Iud. lib. 6. c. 7.

CHAP. XIII.

Of Simon Magus, and Helena a certain which his yoke-fellow.

AFTER the ascension of our Saviour into the heavens, the devil brought forth certain men which called themselves gods, who not only suffered no vexation of you, but attained unto honour amongst you, by name one Simon a Samaritan, born in the village Gittion

Iustinius Mart. in Apologie.

Gitton, who (under Claudius Caesar) by the art of devils, through whom he dealt, wrought devilish enchantments, was esteemed and counted in your Regall citie of Rome for a god, and honoured of you as a god, with a picture between two bridges upon the river Tiberis, having this *Romane* superscription: *Simoni Deo sancto: To Simon the holy god.* And in manner all the *Romanians*, and certain also of other nations do worship him, acknowledging him for the chief god. And together with him one Helena, who at that time wandered to and fro with him, which first of all had her abiding in Tyrus a city of Phœnicia at the receipt of custome, and was termed of him *The principall understanding*, Thus far *Iustinus*, Agreeable unto this is that of *Irenæus* in his first book against *Hereses*, where he writeth of this man, and of his impious and damnable doctrine, which at this present I thinke superfluous to recite; in as much as every one that is disposed, may easily understand the originall, the lives, the fond arguments, and the whole enterprises of the grand Hereticks of these latter times, which of purpose are largely published in the aforesaid work of *Irenæus*. This *Simon* we learn to have been the first author of all heresies, and they that of him hold this heresie unto this day, faining through purity of life the chaste philosophie of Christians renowned among all men, put in ure again the pestilent superstition of pictures, from the which they seemed once to be free, falling prostrate before the pictures and carved Images of *Simon* and his gill *Helena* (mentioned before) worshipping them with incense, and sacrifices and sweet odours. They have as yet certain more detestable mysteries, which are said to amaze him that first heareth the same, and they have a written oracle among them, which bringeth astonishment. These men indeed are so full of astonishment, extasie, and meer madness, that not only they may not be committed to writing, neither also with modesty be uttered of chaste lips, so much do they overflow in filthinesse and obscenity. For whatsoever may be imagined more foul then any filthinesse, the same hath their damnable heresie surpassed: and indeed they delude poor wretched women with an heap of all kind of evils.

CHAP. IIII.

How Simon Magus after his devils dealing in Judea, got him to Rome, where he was met of Peter the Apostle.

THe malicious power of Satan, enemy to all honestie and foe to all humane salvation, brought forth at that time this monster *Simon*, a father and worker of all such mischiefes, as a great adversary unto the mighty and holy *Apostles*. But the divine and supercelestiall grace so succoured her Ministers, that by their preference the kindled flame of wickednesse was quenched, and all pride by them abated and humbled, which did set it self against the knowledge of God. Wherefore neither the striving of *Simon*, neither of any other that then started up, was able to withstand those *Apostolike* times. For the brightnesse of truth, and the divine word, lately shining from above, prevailing on earth and working in the *Apostles*, victoriously overcame, and mightily overgrew all things. But the aforesaid Sorcerer (having the eyes of his mind suddenly stricken as it were with some divine illumination when he was manifestly known to have maliciously dealt against *Peter* the *Apostle* in *Judea*) fled a long journey by sea, from the East unto the West, thinking by that flight to live afterwards at his hearts ease. And coming into the city of *Rome*, he was so aided by that power which prevaleth in this world, that in short time he brought his purpose to such a passe, that his picture was there placed with others, and he honoured as a god. But this impiety did not long prosper: for incontinently under the reign of *Claudius*, the great providence of the God of all things loving to mankind, guided unto *Rome* *Peter* that great and constant *Apostle*, chief of all the rest for courage, against this so great a corrupter of Christian life, who like a valiant Captain (fenced with the divine armour of God) transported from East unto West, the precious marchandize of spirituall brightnesse, the wholesome doctrine, and light of souls, that is, the preaching of the glad tidings of the celestiall Kingdome.

CHAP.

CHAP. XV.

The soyle of Simon, and mention of the Gospel written by S. Mark.

Vhen the heavenly word came thither, immediately the power of *Simon* together with himself came to naught, but on the contrary such a light of piety shined in the minds of such as heard *Peter*, that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was delivered, but earnestly besought *S. Mark* (whose Gospel is now spread abroad) that he would leave in writing unto them the doctrine which they had received by preaching; neither ceased they, until they had persuaded him, and so given an occasion of the Gospel to be written, which is now after *Mark*. It is reported, that the *Apostle* understanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospel now written to be read in the Churches. *Clement* in the first of his *Hypotyposicon*, reporteth this story. With him agreeeth *Papias* Bishop of *Hierapolis* in *Asia*, who saith, that of this *Mark* mention is made by *Peter* in his former Epistle, which he compiled being at *Rome*, and of him the city of *Rome* figuratively to be called *Babylon*, the which is signified when he saith: *The Church which is at Babylon, cletheth together with you, salutesh you and Marke my son.*

CHAP. XVI.

How that Mark first of all others, preached unto the Egyptians the knowledge of Christ.

Mark is said first of all to have been sent into *Egypt*, and there to have both preached the Gospel which he wrote, and first to have sciled the Churches of *Alexandria*: and so a great multitude of beleevers, both men and women at the first meeting, was gathered together, by a certain philosophical and diligent exercise, so that *Philo* thought good to commit in writing unto us, their exercise, their conventicles, their diet, and all the other trade of their life. It is reported that this *Philo* came to *Rome* under *Claudius*, and had conference with *Peter*, who then preached unto the *Romanes*, neither is it unlike. That Commentary, which we know to have been compiled by him in his latter daies, containeth manifestly the Canons hitherto conserved in the Church. And in so much as curiously he hath described unto us the lives of our religious men, it is very like that he did not only see those *Apostolike* men of his time, being by originall *Hebrews*, and therefore observed the ancient rites and ceremonies of the *Jews*; but also allowed of them, as godly and honest.

CHAP. XVII.

Eusebius reporteth out of Philo, the lives, the manners, the studies, the habitations, the assemblies, the judgement of the interpretation of the Scriptures, of the religious men in Egypt and thereabouts, flourishing in his time.

First of all this plainly appeareth, that *Philo* passed not the limits of verity, in reporting those things which he wrote (either of himself or from others) in that Book by him entituled: *Of the life contemplative, or worshippers*, saying: That the men and women were called worshippers, either because like cunning Physitians, they cured and healed such as came unto them of their malicious passions: or else because that religiously they worshipped the celestiall Godhead, with pure and sincere worship. But whether he of himself gave them this name for the aforesaid causes, or whether at the beginning they were so called, when as yet the name of Christians was not every where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: *That they renounced their substance, and they which professed Philosophy abandoned their own proper goods, and covered themselves from all the cares of this life: and for saking the cities, they lived solitarily in fields and gardens: they accounted the company of them which followed the contrary trade of life, as unsupportable*

These 2. Chaps. in the Greek were ont.

The Romanes request, Saint Mark to write a Gospel.

Clement Papias.

1 Pet. 5. Rome figuratively called Babylon.

Chap. 15. after the Greek.

Mark the first preacher of the Egyptians.

* Chap. 6. in the Greek. Philo came to Rome under Claudius.

This Helena was a common harlot. Irenæus lib. 1. c. 20. calleth this Helena, Helen.

Simon the father of heretics.

The combat of light and darkness.

Simon Magus cometh to Rome.

Peter came to Rome under Claudius.

A&S 4.

Philo of the
worshippers in
Egypt.Manfions.
Churches.
Religious hou-
fes.Study of holy
Scripture.Pfalmes and
Hymnes.The continen-
cy of the wor-
shippers.
Abstinence.Virgins.
To compell
some to vow
chastity is pa-
ganisme.

fitable and hurtfull unto them, who then lived thus (as it was likely) to the end, that with earnest and fervent desire they might imitate them which led this propheticall life. For in the Acts of the Apostles, whence no doubt this is rehearsed, it is written that all the Schollers of the Apostles sold their substance and possessions, distributing to every one as need required, so that none wanted among them. For as many (saith the Text) as had lands or houses, sold them, and bringing the price thereof, laid it at the Apostles feet, to this purpose, that severally every one want and necessitie might be supplied. The like doth the same Philo testifie, writing thus: In many places this kinde of people liveth, (for it behooveth as well the Grecians, as the Barbarians, to be partakers of this absolute goodnesse) but in Egypt in every Province (so they term them) they abound, and especially about Alexandria. From every where the best withdrew themselves (as it were into their native country) into the soil of these worshippers, as a most commodious place, adjoining to the lake of Mary in a low vale, very fit, both for the security, and temperance of the aire. Afterwards describing the manner of their manfions, he writeth thus of the Churches of that region: In every village there is a religious house, which they call Semnion, and a Monastery, wherein they inhabiting doe celebrate the mysteries of honest and holy life, carrying wither nothing, neither meat nor drinke, neither any other thing necessary for the sustentation of the body, but the lawes and the oracles of the Prophets, Hymnes, and such like, whereby knowledge and piety is increased and consummated. And a little after he saith: All the time that is from morning to evening, is of them spent in godly exercise; for reading the holy Scriptures, they meditate thereupon, handling allegorically the divine Philosophy of their native country. And they suppose those secret types which by figures are signified, to be made manifest by the exposition of the Scriptures. They have certain Commentaries of ancient Writers, who bring ringleaders of their Opinions, have left unto their Posterity monuments of many things allegorically handled, which they using as patterns, do imitate the drift of their intents. These things seem to have been uttered by this man, as though he had been an Auditor unto their exposition of the Scriptures. It is also very like, that the Commentaries which he reporteth to have been among them, were the Gospels, and the works of the Apostles, and certain expositions of the ancient Prophets, such as partly that Epistle unto the Hebrews, and also the other Epistles of Paul doe contain. To be short, that they newly compiled and collected Psalmes, thus he writeth: They contemplate not only divine things, but they make grave Canticles, and Hymnes unto God in a more sacred time, of every kind of meter and verse. And many more things he declareth in that book which we here mention. But those things seemed necessarily selected of him, which paint unto us the sure and certain notes of their Ecclesiasticall conversation. But if any man suppose these things now spoken of, not properly to appertain unto the policy of the Gospel, but to be applied unto others besides these forementioned worshippers, let him at leastwise credit that, which out of his words we will allege, and no doubt if he judge indifferently, he shall finde an infallible testimony. For thus he writeth: First of all, they place continence in the mind, as certain foundation; next they build thereupon other virtues. Not one eateth, or drinketh before sun-set, adjudging the divine meditating of wisdom, to be a work of light, and the curious feeding of the carkeffe, to be a work of darknesse, giving unto the one the day, unto the other the lesser part of the night. Many think not upon meat, nor in whole three dayes, being ravished with a greater desire of knowledge then of food. Many are so delighted and enamoured with the food of wisdom, which abundantly, copiously, and plentifully ministreth all kinde of learning, that they abstain from meat twice as long, and carce in six daies they receive their necessary food. These words of Philo, in our opinion, concern (without all contradiction) our men. But if any man as yet fustly gain-say, and look to be further perswaded, let him credit more evident demonstrations, which he shall not finde among any others, save only the Christians, who religiously rule themselves according unto the Gospel; for he saith: Among them of whom we speak, there are women to be found, whereof divers are elderly Virgins, vowing chastity, not by compulsion or necessity, (as the guise and manner is of holy Virgins among the Gentiles) but rather voluntarily, for the zeal and desire they have to wisdom, with whose company, these women acquainting themselves, despise corporall lust, desirous not of mortall, but immortal children, which only the amiable and godly mind of it self begetteth. And afterwards

he

he setteth forth the same more plainly, For the interpretation (saith he) of the sacred Scriptures are among them allegorical and figurative. For unto the women the whole Scripture seemeth like a living creature, so that the external sense of words, resembleth the superficies of the body, and the hid sense or understanding of the words, seem in place of the soule, which their religion began to contemplate, by the beholding of names, as it were in a glasse, observing a passing beauty with the bright beames of shining sentences. What need we to adde unto this, how that they assembled together, severally men, and severally women, and so had their conversation: and what exercise they practised among them? which as yet are in use among us, and especially such as we have been accustomed to use in our fastings, vigils, and reading of divine Scripture about the festival day of the blessed Passion, which the aforesaid author hath diligently noted, after the same manner as they are observed among us, and delivered it in writing, but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among us. And how that one fingering in verse, and the rest giving diligent ear with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the forelaid dayes, they lye on pallets, tasting at all neither wine, neither any living creature, but their drinke was clear water, and their food bread with salt and Hyssop. He writeth moreover of their government, I say of them to whom the Ecclesiasticall Liturgies are committed, of their Deaconships, and of the presidency of Bishops, placed above all. But if any man be desirous to know these things exactly, let him repair unto the History of the aforesaid author. Now that Philo writing of these things, intreated of the first preachers of the Gospel, and the rites delivered them of the Apostles of old, it is manifest to every man.

CHAP. XVIII.

The commendation of Philo, the catalogue of his works, whereof many are not extant.

His Philo flowed in words, he was deep of understanding, high and profound in the contemplation of holy Scripture, he compiled a divers and variable exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the Book of Genesis with the Allegories thereof, as the sum in the Chapters contained, laying down the Questions incident and Solutions to the same, intitling his Book: The questions and solutions throughout Genesis and Exodus. There are besides extant of his, severall tracts of his Problems: namely, two Books of husbandry, as many of drunkennesse, and certain others, having their proper and peculiar Titles, whereof one is: What the sober mind prayeth or woveth? Also, Of the confusion of tongues, Of wandering and finding, Of Assemblies about discipline. Of that: Who can be heir of the goods of God? or: What division can be of equals and contraries? Of the three Vertues, whereof Moses with others hath written. Moreover: Of them whose names are changed, and why they were changed: where he witnesseth himself to have written again and again of Testaments. There is extant a volume of his, Of banishment, and Of the life of a perfect wife man, according unto righteousness, or: Of unwritten lawes. Again: Of Giants, or: That the Godhead is not changed. Of dramas, which according unto Moses are given from above, five Volumes. And thus much of them which he wrote on Genesis, that came to our hands. We have also known upon Exodus, five books of Questions, and Of the tabernacle, and Of the ten Commandments, and four books of them which by nature of laws may be referred unto the ten Commandments. Of the sacrifices of beasts, what kinds of sacrifices there be? Of that: What rewards are set forth unto the good and godly in the Law: What punishments, and curses to the wicked. There are found also certain severall books of his, as of Providence, and Of the Jewes, of Politicks, and Of Alexander, and concerning that: That true beasts be devoured. Again: That he is a slave which is wicked, and there followeth another Book: That he is free which is godly. After these he wrote, Of the life contemplative, or: Worshippers, whence we borrowed these things, which we alleged concerning the Apostolicall mens lives: The interpretations of the Hebrew names in the Law and Prophets are attributed unto his industry. This Philo coming to Rome in the time of Cajsar, wrote a book of the Impiety of Cajsar, wittily cloaking it with the title of vertue: which book being read before the Roman

C 3

Senate

Allegorical...
interpretation.Synods,
Conference.

Fasting.

Vigils.

Beds made of
leaves, chaffe,
and grasse.
Bread and
water.
Bishops.
Deacons.

Ad. 18.

Ant. Christi
51.

Senate in the time of *Claudius* so well thought of, that his books were chained in the publick library, as famous monuments. At the same time, when *Paul* had travelled in compass, from *Jerusalem* to *Illyricum*, *Claudius* vexed the *Jewes*; when *Aquila* and *Priscilla* with certain other *Jewes* were expelled *Rome*, and came to *Aff.*, where they had their conversation together with *Paul*, who then confirmed the Churches whose foundations he had lately laid: whereof the holy Scripture in the *Acts* of the *Apostles*, sufficiently instructeth us.

CHAP. XIX.

What calamity happened unto the Jewes in Jerusalem upon Easter day.

The justice of
God for con-
temning his
San.
Ioseph bell.
Iud. l. 2. c. 11.

When *Claudius* yet reigned, so great a sedition and stir was raised in *Jerusalem* about the feast of *Easter*, that of them only which were pressed to death in the porches of the Temple, and troden under foot, there were slain thirty thousand *Jewes*; and that festival day was unto the whole nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Iosephus* doth write word by word. *Claudius* assigned *Agrippa* (the son of *Agrippa*) King of the *Jewes*, sent *Felix* to be Lieutenant of the whole province of *Samarita*, *Galilee*, and the region beyond *Jordan*; and when he had reigned thirteen years and eight months he died, leaving *Nero* to succeed him in the Empire.

CHAP. XX.

What calamity happened at Jerusalem under Nero: the sedition between Priest and people. The death of Ionathas the High-Priest.

Ioseph Anti.
lib. 2. c. 13.

Under *Nero*, *Felix* being Procurator of *Iudea*, there was then raised a sedition between the Priests, which *Iosephus* in the twentieth book of *Antiquities* describeth, thus: There arose disension between the High-Priests, and inferior Priests and chiefe of the people at *Jerusalem*. Every one gathering unto him a company of *Russians* and *Cutters*, played the captain, they skirmished among themselves, they vexed one another, they slinged one at another, but there was none to bridle them: and these things freely were done in the citie, as though there had been no President. So impudent and past all shame were the High-Priests become, that they stuck not to send, and take away from the barn-floores, the tythes due unto the inferior priests; so that in the end it fell out, that the priests were seen to perish for poverty; in such sort did the violence of these seditious persons prevail beyond all right and reason. Again the same Historiographer writeth, that at *Jerusalem*, about that time there arose a certain multitude of thieves or robbers, which slew them by day that met them in the streets, and specially on the holy daies, mingled themselves with the multitude, and carrying weapons covered under their garments, they wounded the chief men, and when the wounded fell down, they drew themselves to them that were incensed against the thieves, and so brought to passe through the cloaking of their pranks that they could not be apprehended. To be briefe, he writeth that *Ionathas* the High-Priest was slain of them first, and daily after him many, and the fear to have been greater then the calamity it self, because that every man every houre looked for death, as in war.

Ioseph Anti.
lib. 2. c. 11.

CHAP. XXI.

Of the sedition that the Egyptian forcerer moved, whereof the Acts make mention.

Ioseph bell.
Iud. lib. 2. c. 12

Consequently after these he annexeth other things, saying: With a greater plague did the Egyptian, being a false Prophet, afflict the *Jewes*. For when he came unto those parts, and being a forcerer had gotten unto himself the credit of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness unto mount *Olivet*, whence he might make an ambushment upon *Jerusalem*: and if he obtained his purpose, to exercise tyranny, partly upon the *Romans* watch, and partly upon the people: using to his wicked enterprise, the company of heady and misall swabsticklers. But *Felix* preventing his violence met him

him with armed soldiers that were *Romans*, with whom all the rest of the people conspired, ready to revenge themselves of them. After their meeting and assault given, the Egyptian with a sword fled his way, and many of his adherents were joyled and taken alive. Thus far *Iosephus*, in the second Book of his Histories. I think it also very expedient, to conferre with these that which is read in the *Acts* of the *Apostles* concerning this Egyptian, where it is said unto *Paul* by the Tribune of the soldiers, (that was at *Jerusalem*, under *Felix*) when the multitude of the *Jewes* had raised a tumult against him: *Art thou that Egyptian; which a few daies ago, hast raised with thee four thousand common sheeves, and leddest them unto the wilderness? And such were the things that happened under Felix.*

Ad. 21.

CHAP. XXII.

The going of Paul unto Rome, and his pleading there, with his Martyrdome.

Felix is sent by *Nero* to succeed *Felix*, under whom *Paul* pleading for himself, is brought bound to *Rome*. There was with him *Aristarchus*, whom justly in some place of his Epistles, he calleth his fellow captive, and *Luke* when he had finished the *Acts* of the *Apostles*, concluded his History here, saying: That *Paul* lived peaceably at *Rome* two whole years, and preached the Word of God without impediment. The which being expired, fame goeth that the *Apostle* (after account made of his doctrine) returned unto the office of preaching, and afterwards when he came the second time unto the city, under the same Emperor, to have been crowned with martyrdom. When he lay in prison he wrote the latter Epistle unto *Timothy*, instructing him both of the account of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his own testimony, for thus he writeth: At my former appearance none assisted me, for all forsook me. I pray God that it be not laid to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might hear. And I was delivered out of the Lyons mouth: meaning as it appeareth *Nero*, because of his cruelty: that the preaching might be supplied by him. For he foreseeing in the spirit that his death drew nigh, immediately saith: I have been delivered out of the Lyons mouth. And again, the Lord will deliver me from every evil work, and reserve me unto his heavenly kingdom: noting his martyrdom to draw nigh, the which more evidently he foreteweth in the same Epistle, saying: For I am now ready to be offered, and the time of my dissolving is at hand. In the same latter Epistle to *Timothy*, he declared *Luke* alone to be with him, but in his former appearance and pleading, not one, no not *Luke* to be with him. Wherefore it is plain that *Luke* wrote the *Acts* of the *Apostles* unto that time, knitting up his History with his absence from *Paul*. These things have we spoken to this end, that we may warrant the martyrdom of *Paul* not to have been commutated when *Luke* finished his History, that is, when *Paul* came to *Rome*. It is very like that the apologie of *Paul* for his doctrine, might have been at the beginning sooner accepted, when *Nero* was somewhat milder in affection and dealing: but after that he fell unto such outrageous wilfulness, he was quick with others for the *Apostles* sake.

Col. 4.

Ad. 28.

Whereof read
the 25. Chapt.
of this 2. Book.

2 Tim. 4.

CHAP. XXIII.

Of the martyrdom of James called the brother of Christ.

When the *Jewes* were out of hope to accomplish their plot against *Paul*, who after his appeal unto *Cesar* was sent by *Festus* unto *Rome*, they turned themselves against *James* the brother of Christ, who was placed of the *Apostles* Bishop of *Jerusalem*. The like they practise against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. When as he contrary to their expectation, freely and with greater audacity then they hoped, in presence of all the multitude, had confessed *Jesus* to be the Son of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most just, for his excellent wisdom and piety which he shewed in life, but flue him, having gotten opportunity to the accomplishing of this hainous fact, by the vacancy of the Regall seat. For *Festus* governor

James Bishop
of Jerusalem.

governour of *Iudea* being dead, the province wanted a President or Procurator. But how *James* was slain, the testimony of *Clement* (heretofore of usalged) hath largely declared, that he being thrown down from a pinnacle of the temple, and brained with a fullers club, gave up the ghost. And *Agrippa* who immediately succeeded the *Apostle*, repeateth the circumstance hereof exquisitely in his fifth book, after this manner: *James the brother of Christ, took in hand the government of the Church after the Apostle, termed a just and perfect man of all men from the time of our Saviour unto us. For many other were called James beside him, but this man was holy from his mothers womb. He drank neither wine, nor strong drinke, neither ate any creature wherein there was life. He was neither shaven, neither anointed, neither did he use bath. Unto him alone was it lawfull to enter into the holy places; he used no woollen vesture, wore a Sindone, and alone frequented the temple, so that he was found prostrate on his knees, praying for the sins of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling by reason of his continuall kneeling in supplication to God, and petition for the people. For the excellency of his righteousness he was called Just, and Oblivias (standing by interpretation the bulwark or defence of the people in righteousness), as prophesies do go of him. When divers asked him touching the heresies among the people, wherof we mentioned before, which was the gate or door of Iesus, he answered: the same to be the Saviour; by whose means they believed Iesus to be Christ. But the aforesaid heresies acknowledge neither the resurrection, nor the coming of any judge, which shall reward to every one according to his works. For as many as believed, they believed by means of James. When many of the Princes were persecuted, there arose a tumult of the Iewes, Scribes, and Pharisees, saying: It is very dangerous lest the whole people look after this Iesus, as though he were Christ: and being gathered together, they said to James: We pray thee stay this people, for they erre in Iesus, as though he were true Christ, we pray thee persuade this people, which frequent to the feast of the Passover, concerning Iesus, for we all obey thee; yea we, and all the people, testifie of thee, that thou art just, and respectest not the person of any man, persuade therefore this multitude, that they erre not in Iesus for the whole multitude, and we, obey thee. Stand therefore upon the pinnacle of the temple, that thou maist be seen aloft, and that thy word may be heard plainly of all the people; for because of this Passover all the tribes are met here together with the Gentiles. The aforesaid Scribes and Pharisees placed James upon the pinnacle of the temple, and shouted unto him, and said: Thou just man, at whose commandment we all are here, in so much as this people is seduced after Iesus, who was crucified, declare unto us, which is the doore or way of Iesus crucified? And he answered with a loud voice: Why ask ye me of Iesus, the Son of man, when as he sitteth at the right hand of the great power in heaven, and shall come in the clouds of the air? When as he had persuaded many, so that they glorified God at the testimony of James, and said: Hosanna in the highest to the Son of David: then the Scribes and Pharisees said among themselves, We have done very ill, in causing such a testimony of Iesus to be brought forth. But let us clime up and take him, to the end the people being stricken with feare may renounce his faith. And they shouted saying, O, O, and the just also is seduced, and they fulfilled the Scripture, which saith in *Elay*: Let us remove the just, for he is a stumbling block unto us. Wherefore they shall gnaw the buds of their own works. They climed up, and these Iustus down headlong, saying: let us stone James Iustus. And they began to throw stones at him, for after his fall he was not fully dead, but remembering himself fell on his knees saying: I beseech thee, Lord God, and Father, forgive them, for they wote not what they doe. And as they were a stoning of him, one of the Priests the son of Rechab, the son of Charabim (whose testimony is in *Jeremy* the Prophet cried out: Cease, What do you? this just man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce and purge their clothes) strooke Iustus on the head, and brained him, and so he suffered martyrdom, whom they buried at that place. His pillar or picture as yet remaineth hard by the temple graven thus: This man was a true witness both to the Jewes and Gentiles, that Iesus was Christ. And Vespasianus immediately, having overrun *Iudea*, subdued the Iewes. These things at large recorded by *Agrippa*, are correspondent to those which *Clement* wrote. This *James* was so famous and renowned among all men for his righteousness, that the wife among the Iewes imputed the cause of this sudden besieging of *Ierusalem* after his martyrdom (which no doubt therefore hapned unto them) to be for the presumptuous offence practised against him. *Iosephus* ticked not to testify the same in these words: These things happened unto the Iewes in way of revenging the death of James the Just, which was the brother of Iesus whom they call Christ. For the Iewes saw him when he was a very just man.*

The

The same *Iosephus* describeth his death in the twentieth book of *Antiquities*, saying: Caesar hearing of the death of Iesus sendeth Albinus President into *Iudea*. But Ananus the younger, whom we reported before to have taken upon him the High-Priesthood, was a very presumptuous and heady cock-brain, he clave unto the sect of the Sadducees, which were merciles in judgement among all the Iewes, as we signified before. Ananus then being such a one, having gotten opportunity to his mind, in so much that Iesus was dead, and Albinus not yet come, called unto him a Council, commanding the brother of Iesus called Christ, whose name was James, with certain others to be brought forth, accusing them that they had transgressed the law, and delivered them to be stoned. As many in the city as were just and due observers of the law, took this fault grievously, sending privily unto the King, and beseeching him to write unto Ananus, that therefore he should not attempt the like, in so much as his former fact was unadvisedly, and impiously committed. Certain of them met Albinus as he came from Alexandria, and intrusted him hereof, that it was not lawfull for Ananus to summon a Council contrary to his commandment. Albinus being thus persuaded, wrote angrily unto Ananus, threatening revengement upon him for this fault. And King Agrippa, when he had governed the High-Priesthood three months, deprived him, placing in his room Iesus the son of Damnaus. Thus far touching James, whose Epistle that is reported to be, which is the first among the universal Epistles. Yet we have to understand, that the same is not void of suspicion, for many of the ancient writers make no mention thereof, like as neither of that which is under the name of *Iudas* being one of the seven called universal, yet notwithstanding we know them to be publicly read in most Churches.

The Translator for the removing of all suspicion, concerning the Canonical Epistle of James.

Touching this James whose Epistle hath been suspected, take this lesson of *Jerome* against *Helvidius* *Dice Scriptura confutandine eundem hominem diversis nominibus nuncupari. Learn the manner of the Scripture which calleth one and the same man after divers names, he is called in Mat. 10. Mark 3. Acts 1. Iacobus Alpha, and numbered among the 12 Apostles. Though Jerome lib. 5. c. 17. upon the Prophet *Elay*, call him decimum tertium Apollolum, and Doretheus Bishop of Tyros do term him one of the 70. Disciples. He is called Iacobus frater Domini, James the brother of the Lord, in Mat. 13. 27. Mark. 6. 15. Gal. 1. and in this present History. But in what sense he might be called his brother, being his mothers sisters son, read Hierome against Helvidius, which handleth that question purposely. He is called Iacobus Iustus, and Oblivias, in the former Chapter of Eusebius. This History reporteth him to have been placed by the Apostles Bishop of Ierusalem, and there to have governed the Church in the space of 30. years, for oft in the Scripture he is found at Ierusalem, as Acts 1. 14. 21. 1 Cor. 15. Gal. 1. 2. Concerning his Epistle, and other parcels of holy Scripture, that they were not generally received, no marvel at all, considering the malice of the devil, in obscuring those things which proceed from the holy Ghost. Eusebius writeth, that besides the Epistle of James, the Epistle of Jude, the latter of Peter, the 2 and 3. of John, with the Revelation were called into controversy, so that some rejected them, some cleaved unto them, tanquam certis et indubitatis Scripturis, as certain and undoubted Scriptures. *Jerome in Catalog. Eccles. Script. of James writeth thus: Unam tantum scripsit epistolam, qua et ipsa, ab alio quodam sub nomine ejus edita asseritur. He wrote one epistle, which is thought to have been published by another, under his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, Canon 84 have decreed this of the Epistle of James, together with the other parcels of the holy Scripture, that it was to be received for Canonical. So hath the Council of Laodicea, under Damascius, cap. 59. about the year of our Lord, 371. And the third Council of Carthage, under Siricius, about the year 417. cap. 47. Innocentius the first, about the year of our Lord, 408. in his Epistle to Euxperius, cap. 7. and Gelasius the first, about the year, 494. together with seventy Bishops, have received them for Canonical. Of this mind is *Jerome* ad Paulinum, & Augustine de doctrina Christiana, l. 2. cap. 8. So that from that time unto this day, they were generally allowed, and received for Canonical Scripture. Thus much I thought good here to note, lest that the simpler reader, moved by the subtilty of Satan, (which in these perillous days travaileth in bones for the true Christians to gnaw upon) should doubt of any part or parcel of holy Scripture, that might tend to his confusion.**

CHA P.

Agrippa
lib. 5.

Elay,
Sap. 2.

Iosephus.

Antiq. lib. 20.
cap. 16.

Jerome.
Mat. 10.
Mark 3.
Acts 1.
Doretheus in
Synops.
Mat. 13. 27.
Mark 6. 15.
Gal. 1.
Act. 15. 21.
1 Cor. 15.
Gal. 1. 2.
Euseb. Eccles.
lib. 3. c. 21.
Jerom. Cata.
Eccles. Script.
Canon. Apo.
Canon. 84.
Council. Laodicea. c. 59.
Council. Carthage. c. 47.
Innocent. ep. ad Euxperium. c. 7.
Gelasius ad Paul. Augustine de doctrina Christi. lib. 2. cap. 8.

CHAP. IIII.

Of the succession of the Apostles.

Rom. 15.
Acts from 14.
unto 21. Chap.
1 Pet. 1.

Peter and Paul
had many fel-
low labourers.

Timothy the
first Bishop of
Ephesus.
That the first
Bishop of
Corinth.

Luze wrote 2
Gospeles and
the Acts of the
Apostles.

Luke 1.
2 Tim. 7.

Euzebius faith
Crescent was
sent into
France. Saint

Paul (2 Tim. 4.) faith, he
sent him to
Gallatia.

Hereby we
may gather
that the Epi-
tle to the Ga-
latians was
written by S.
Paul unto the
Frenchmen.

Vespasian is
proclaimed
Emperor.
Anno Do. 79.

Steven Stoned.
Acts 7.
James behead-
ed.

Acts 12.
James the first
Bishop of Jeru-
salem marty-
red.

The Apostles
persecuted.
Mtt. 23.

That Paul preaching unto the Gentiles, planted the Churches from Jerusalem unto Illyricum, it is manifest both by his own words, and the testimony of Luke in the Acts. In what provinces Peter preached unto them of the circumcision, and delivered the doctrine of the New Testament, it appeareth by his words, and also by the Epistle which of truth is said to be his, the which he wrote to the Hebrews that were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. But how many, and what sincere followers have governed the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of Paul. He had many fellow labourers, and companions as he called them, whereof divers have purchased immortal memory, in as much as he maketh continual mention of them in his Epistles, and Luke in the Acts repeating the most famous remembereth them by name. Timothy is reported to be the first Bishop of Ephesus, and Tims of the Churches in Crete. Luke by birth of Antioch, by profession a Physician, having his conversation of purpose for the most part with Paul and the rest of the Apostles, left us proofs of skill comprised in two volumes, medicinable for our souls health, the which he fought out among them. One of the Gospel, which he reporteth to have published according as he received it of them which from the beginning were beholders and Ministers of this doctrine, so that he searched all from the original: the other of the Acts of the Apostles, where he compiled not only the things he heard with his eares, but also the things which he saw with his eyes. And of Paul they say, that he accustomed to mention the Gospel of Luke when he spake, as of his own, saying: According unto my Gospel. Among the other fellows of Paul, Crescent is witnessed to have been sent by the Apostle himself into France. Touching Linus we spake before, that he was the first Bishop of Rome after Peter, whom he remembereth to have been with him at Rome, in his latter Epistle unto Timothy. And Clement the third Bishop of Rome is proved by his testimony, to be Pauls fellow labourer and companion. Moreover Dionysius the Areopagite, whom Luke in the Acts reporteth to have first believed at the Sermon of Paul unto the Athenians, preached in Areopagus, was the first Bishop of Athens. But an other Dionysius there was, Bishop of the Church of Corinth. In proceesse of our History, we will dilate of the successors of the Apostles, in their severall times succeeding. Now let us return unto that which consequently dependeth upon the History.

CHAP. V.

Of the utter besieging of the Jewes after the passion and resurrection of Christ.

After that Nero had reigned thirteen years, Citho and Galba one yeare, and six months, Vespasian was counted a potent Prince in Iudea, among the armies appointed against the Jewes, and being proclaimed Emperor of the hoast that was there, forthwith he is sent to Rome, committing unto his son Titus the warres then in hand against the Jewes. Therefore after the ascension of our Saviour, because the Jewes besides the heinous offence committed against Christ, had wrought also manifold mischiefes against his Apostles: first stoning Stephen to death, next beheading James the son of Zebedee and the brother of John with the sword, and above all, James their first Bishop after the ascension of our Saviour, after the manner aforementioned: and driven out of Iudea the rest of the Apostles, pursuing them to death with innumerable wiles, when as now they were sent by the power of Christ to preach unto all nations, saying unto them: Go teach all nations in my name: yea and the Congregation of the faithful in Jerusalem was commanded by an oracle revealed unto the best approved among them, that before the wars began, they should depart the Citie, and inhabit a village beyond Jordan, called Pella, into the which, when the Christians leaving Jerusalem had entred, and the holy men had forsaken the princely and head-city of the Jewes, together with all the land of Iudea, the heavy hand of God apprehended that wicked generation, utterly to root them from among men, which had practised so presumptuously against Christ and his Apostles. But how many mischiefes happened at

at that time unto this whole nation: and how they chiefly which inhabited Iudea, were driven to extreame misery, and how many millions of men throughout every age, together with women and children, perished with the sword, with famine, and with infinite other kinds of death: and how many, and what cities of the Jewes were destroyed: to be short, how many calamities, and more then calamities they saw which fled unto Jerusalem as the Metropolitan and best fortified city. Moreover the state of the whole war, and the severall acts thereof, and how at length the abomination of desolation fortheword by the Prophets, was set up in the Temple of God, sometime famous, but now suffering all manner of destruction, was utterly overthrowen by fire: let that listeth to know, let him read the History of Iosephus, where all these are diligently described. I thinke it necessary to note, how Iosephus writeth, that upon the solemn daies of Easter, there were gathered together at Jerusalem out of all Iudea, to the number of thirty Myriads of men, and there that up as it were in a prison, laying: It was requisite that destruction due for their desert, drawing nigh by the just judgements of God should apprehend them upon these daies (being as it were shut up in prison) in the which they before had drawn the Saviour and benefactor of all men, the annointed of God, unto his passion. Omitting those things which particularly happened unto them, either by sword, or by any other calamity, I think it expedient to expresse their only misery by famine, so that the Reader may partly hereby conjecture, how that God not long after was revenged on them, for their impiety practised against Christ. Go to then, having our course again unto the first Book of the Histories of Iosephus, let us peruse their tragical affaires.

CHAP. VI.

Of the great famine that fell among the Jewes, and their miserable estate.

For the rich men to abide in the City (saith Iosephus) was nothing but death. And under pretence of their traitorous flight unto the enemy, they were slain for their subsistence. The madnes of these sedicious men increased together with the famine, and both mischiefes daily as a double fire waxed hot. Food was no where openly to be found: they rushed into the houses, and made search: if they found any, they beat them which denied it: if they found none, they tormented them as though they had with diligence hid it from them. The carcases of the poor wretches declared whether they had food or no. They which were of strong bodies seemed to have abundance of meat, but such as pined away, were overshipped, for it was judged an absurd thing to slay them which were ready to die for want of victuals. Many exchanged privily their wealth, the richer sort for a measure of wheat, the poorer sort for a measure of barley: then they hiding themselves in the inner and secret corners of their houses, some for meer poverty, chewed the grains of raw Wheat, some other sod it, as necessity and fear constrained them: There was no white any table covered. The meat as yet raw, was snatched from the coales. The meat was miserable, the sight lamentable, the miserie that abounded, the weaker sort lamented. Famine exceeded any dolorous passion. For nothing faileth in this case so much as shamefastnesse: the thing otherwise reverence is here quite condemned: wives from their husbands, children from their parents, and that which was most miserable, the mothers snatched the meat from their infants mouths, and when their dearest friends pined away in their arms, they pined them not so much, as to give them one drop of drinke to save their lives. Neither yet escaped they thus miserably feeding. For on every side they were beset with fildicious persons, greedily bent upon their spoil: where they opened any door shut, they compelled straight, then there was meat in preparing, and forthwith rushing in, with the breaking open of the doores, they violently took the bread even out of their mouths. The old men were buffeted, if they eagerly they endeavoured to retain their victuals: The women were drawn by the hair of the head, if they had ought of that they had in their hands. No compassion was had of the hoar headed, or of the weak sucklings: But the Infants together with their mothers were whored and they hung and belaboured by the neck up, and thrown down to be crushed against the pavements. Towards whom which in private their affluents, did not their woe astonish (which was premeditated to their ruinousness) they asked more cruelly, as if they had been injured by them. They increased cruel kinds of torment: for the searching out of victuals: They stripped into miserable men the pasture of their

Mat. 23.
Dan. 9.

A Myriad is
ten thousand.
Ioseph. bell.
Iud. lib. 7. cap.
17. faith that
the just number
came to seven & even
ty hundred
thousand,

Ioseph. bell.
Iud. l. 6. c. 11.

The cruelty of
sedicious per-
sons together
with this fa-
mine vexed
them sore.

privy members with the graines of the Herb Orobus : and pricked their fundaments with sharp twigs : so that horrible things to be heard of, were exercised and suffered, for to extort the confession of one loaf of bread, and knowledge of one handfull of meat : but the tormentors themselves tasted not of hunger, (that is ever lesse cruel which is of necessity,) but thus practising their rage, made provision against the drier following : and meeting them which in the night season crept out as farre as the Roman watch, to gather herbs and green grasse, now being escaped the enemy, them they spoiled. And when as they had often made supplication, and called the dreadfull name of God to help, that at least wile they might have some portion of that which they had gotten with danger, nothing was granted ; so that at length it seemed gratefull unto them that were spoiled, that they perished not with their vicimals. Unto these things Iosephus addeth saying : All hope of safety was denied the lewes, together with their passage excluded, and the famine increasing throughout their houses and families, devoured the people. The houses were full of carcases of women and children, and the crosse-ways replenished with the carcases of old men. Children and young men wandering came to the market place like Images, and every one fell down where the sie took him. The weak were not able to burie their kinsfolkes, and therefore waxed faint by reason of the multitude of dead men. And because that every one doubted of his own life, many fell down dead upon the carcases that they buried. Many seeing no way but one, went and laia themselves down upon the beeres, to welcome death. Neither was there lamentation or weeping in these calamities, for famine suppressed every ones passion. They which were very loth to die, beled with drie cheekes the death of those which hastened out of this life unto rest. The city was in deep silence, the night full of death, and sheeves more intolerable then all these miseries. They digged up houses and tombes : they spoiled the dead : They took off the winding sheets or coverings of the dead carcases : in a mockage they tried the sharpesse of their swords upon the dead bodies. They launched certain of them which lay along, and yet alive, for the triall of their speares. Such as prayed them to exercise their might and cruelty upon them, being weary of their lives, them they contemptuously reserved for famine. Every one yielding up the ghost, beled the Temple with immovable and steady countenance, sorrowing that hee left there behinde feditious persons alive. They which first by commandment received reward out of the publicke treasury, to burie the dead by reason of the intolerable stench and greatness of the multitude, threw them into a great trench or pit. When Titus passing by, saw the trench filled, and the noisome putrefaction distilling and issuing out of the dead carcases, and running down the sinkes, he sighed, and stretched forth his hands, and called God to witness, that he was not the cause of this calamity. Again after a few lines he addeth, saying : I cannot refrain my self, but that I break out, and signify my grief : If the Romans were slack in overcoming wicked persons. I thinke verily that the city would either sink at the gaping of the earth, or be drowned with a deluge : or after the manner of Sodom, be overturned with fire. It brought forth a brood far more pernicious, then they that suffer this : and for their impiety all this people walloweth in destruction. And in the seventh Book he writeth thus of them which perished by famine : The multitude was infinite, the afflictions which did fall on them cannot be uttered. In every house, where there appeared but a shadow or shew of meat, there was variance, so that the dearest friends strove among themselves, one silly soul depriving another of his daily sustenance and provision. And lest the dying should be thought to want, the heeves searched them that were ready to die, lest peradventure any hid his meat in his bosome, and therefore feigned himself to die. They which greedily gaped by reason of their want, wandered and crazed like mad dogs, falling upon doors like mad men, rushing into the same houses twice and thrice in an houre, as men bestir of their wits. Necessity made all meat that came to the month, enduring those things which were not fit, no not for the uncleanest brute beasts. At length they obtained not from girldes and sootes : they eat the leathern shoes that covered their Targess. Many eat chopt hay, or minced grasse that was withered, after some gathered wept and scraped dust, and dung, selling the last measure thereof for four pence. But why should I rehearse, how famine sparcth not things without life, unless I declare this worke of her, whose life was never reported to have been done among the Gentiles nor Barbarians, horrible to be spoken of, but true to the hearer. I for mine own part would gladly passe over this calamity with silence, lest I should seem to lay forth monstrous lies unto the world, unless I had infinite witnesses in this behalf. For otherwise I should recompence my country with sold thank, if I should conceal the

Ioseph. bell.
Iud. l. 6. c. 14.

O tragicall
f. ds.

Titus sorrowed at the miserable sight of the Iewes that were dead.
Iosephus with grief uttered these words.
Ecl. Iud. lib. 6. c. 16.
Iosephus with grief uttered these words
Bell. Iud. lib. 6. cap. 16.
Lib. 7. cap. 7

Ioseph. lib. 7.
cap. 8.

rehearsall of such things as they smarted for. A certain woman which dwelt beyond Jordan called Maric, the daughter of Eleazar of the village Barisazar, which signifieth Hyssop, of good kindred and great wealth, fled with the rest of the multitude unto Jerusalem, and there was besieged. Where part of her substance, which she had procured unto her out of the region beyond Jordan, and caused to be carried into the city, the tyrants took away : the rest that was left for provision of food, the catchpoles rustling in daily famine away. A certain grievous indignation invaded this silly woman, so that oftentimes she provoked against her self (by railing and scolding) the cruel raveners. But when as none of them either moved with pity, or provoked with anger, slew her, and she laboured above seeking victuals and could no longer finde any, and famine had eared into her bowels and inward parts, furious motions more then famine, inflamed her minde so, that she being led with the heat of anger, and pinching or pining necessity, offered violence unto nature. For taking her sonne in her arms, which was a sucking, she said : O wretched infant for whom shall I reserve thee in these warres, in this famine, in this seditionous conspiracy ? Among the Romans, if so be that we shall live under them, there shall be bondage : this bondage hath famine foregone : these seditionous persons doe affill us more grievously then both. Go so, be thou meat unto me : a fury unto these seditionous men : a sabbie unto the world : which yet alone hath not felt the lewish calamities. And immediately with these words, she slew her child, and boiled him : being boyled, she eat half, the rest she saved, and hid secretly. Anon the seditionous company came in, stamping and staring, threatening present death unto her, unless with speed she bring forth what meat she had prepared. She answered, that she reserved the better portion for them, bringing forth and shewing withall the remainder of her little child. A sudden horror and exturie of minde so took them, that they were astonished at the sight thereof. But she said : This is my naturall sonne, and this is the work of mine own hands : Eat, for I have eaten : be not you more tender then a woman, or prone to compassion then a mother. If you are so godly, and mislike this my sacrifice : I truly have eaten in your name, and that which remaineth I reserve for my self. Which when she had said, they all trembled at this horrible fact, and scarce leaving this meat for the mother they departed with great fear. In a while after, this bawny offence was bruited over the whole city, so that every man beholding before his eyes this affliction, was no lesse moved, then if the fact had been committed against himself. But they that were pressed with famine, desired death earnestly, and happy were they that accounted whom death so prevented, that they neither heard nor saw the great misery that happened. Such were the rewards of iniquity, and impiety committed by the Iew against Christ and God. But it is requisite to adde the true prophesie of our Saviour, declaring these things after this manner to be accomplished.

An horrible
History.

A mother flyeth
her own
childe to eat.

CHAP. VII.

The prophesie of Christ, teaching the destruction of Ierusalem.

When he to them which are with childe, and give suck in those daies (saith Christ) but pray that your flight be neither in winter, nor on the Sabbath day, for then shall be great tribulation, such as was not from the beginning of the world unto this time, neither shall be. When the Historiographer had collected the number of them that perished by sword and famine, he reporteth that it amounted to * a hundred and ten Myriads. Besides the seditionous and theewith raveners, betrayed one by another, and slain after the winning of the city : and young men high of stature and comeliness of body, that were reserved for their exercise in triumph : of the rest of the multitude, as many as passed the age of seventeen years old, some were sent bound to drudgery in Egypt, others were sent into the Provinces, that being brought on their theaters, they might perill either by sword or by wild beasts. Such as were under seventeen years old, were brought unto captivity, and sold : the number of these he reporteth to have amounted to nine Myriads. These things happened after this manner in the second year of the reign of Vespasian, * truly according unto the foreshewed prophesie of our Lord and Saviour Iesus Christ, which by his divine power, as if they had been then present, he forelaw, and with the shedding of tears, as the holy Evangelists testifie, he bewailed : who alledge these his words then uttered

Mat. 24.

* Ioseph. (bell. Iud. lib. 7. cap. 17.) saith the number was 1000000. Iosephus saith the number of the captives was 970000.

* Anno Domini 73. Fourty years full after the Passion of Christ.

Luk. 19.
Luk. 21.

ed to Jerusalem: If thou hadst known (saith he) those things which belong unto thy peace, even at this day, thou wouldest take heed. But now are they taken from thine eyes, for the daies shall come upon thee, that thine enemies shall cast a bank about thee, and compass thee round, and keep thee in with vexations on every side, and make thee even with the ground, and thy children also. Then saith he of the people: There shall be great trouble in the land, and wrath over all this people, and they shall fall through the edge of the sword, and shall be led away captive unto all nations, and Jerusalem shall be trodden down of the Gentiles, untill the time of the Gentiles be fulfilled. If any will conferre the words of Christ with the rest of those things that the Historiographer hath written concerning the whole warres, how can he but fall into admiration, and confesse, that the prophecy and previdence of our Saviour was: wonderful, and passing naturall reason? Of those things which after the Passion of our Saviour (and their crying, when the whole multitude of the Jews craved a thief and a murderer to be delivered) happened unto this whole nation, I think it not necessary to intreat. But this is needfull to be noted, which commendeth the goodness of the providence of God, in deferring their destruction, for the space of *forty years* after their presumptuous rashness against Christ: in the which years, many of the Apostles and Disciples (James by name, their first Bishop, called the brother of the Lord) as yet alive and abiding in the city of Jerusalem, have endured and continued as a most sure fortress for that place, God winking all that while, if peradventure they would repent to the end they might be pardoned, and saved. And besides so notable patience, how wonderfull signs from above were exhibited, to happen upon the impenitent, which of the aforesaid Historiographer are set forth to perpetuall memory, and are now to be delivered of us unto the Readers hands. I will therefore propofe what he hath published in his seventh book of Histories.

CHAP. VIII.

Of the signes presheing the warres.

Joseph bell,
And liky cap,
12.
A sharre like a
sword.
A Comet,
A light in the
night time.
A cow calved a
lamb,
A great gate
opening itself.
An army of
soldiers in
the clouds.
A commotion
in the air.
A voice heard
in the temple;
Let us go here.
One Jesus the
sonne of Aca-
nias 4. years
before the
warres cried
continually,
Woe, woe, all
about Jeru-
salem.

Seducers (saith he) and hers against God, deceived at that time the silly and wretched people, so that they neither marked those evident signes presheing the desolation to come, nor gave any credit thereunto, but as asstoned, both blinde and senselesse, they contemned the forewarnings of God; considering that a sharre stood over the city like unto a sword, and a Comet enduring more then a whole year, and also before their rebellion and warlike tumults, When the people frequented the feast of sweet bread, the eighth day of the month April, in the night at nine of the clocke, so great a light overspread the altar and the temple, that it seemed to be clear day, continuing the space of half an hour: Which sight unto the unlearned seemed good, but such as exercised themselves in the holy Scriptures, was reckoned among things which shortly should happen. At the same feast, a cow led by the High-priest to sacrifice calved a lamb in the midst of the temple. Moreover the East gate of the inner temple, though of brasse and most strong, so that in the evening twenty men could scarce shut it, being bolted with iron barres, and strengthened with long posts and pillars, in the night time about the sixe hour, was seen to have opened voluntarily of it self. A few daies after the feast, the one and twentieth day of May, there was seen the figure and shape of the devil, almost incredible. Some would think that I went about to report a monstrous lie, unless it had been reported by them, that saw it: and the afflictions which followed were correspondent unto the signes. For before sunne-set, there were seen in the air, throughout the countrey, charvets, and armed soldiers marching in the clouds, and compassing the city. In the feast of Pentecost, when the Priests after their manner, went into the temple in the night season to offer sacrifice, they reported to have heard a commotion and a railing sound, with this voice following: Let us go hence. And that which was more terrible, one Jesus the sonne of Ananias, a rade and country fellow, came unto the feast, in the which the law given by God was delivered unto all, as in the time of their tents, four years before the warres, when the city was in peace and prosperity, and suddenly about the temple cried out, and said: A voice from the East: a voice from the West: a voice from the four Windes: a voice upon Jerusalem and the temple: a voice upon the bridegroome, and new married Wife: a voice upon all this people. Thus day and night cried he out in the cross-wayes of the streets. Many of the chief of the people, not pleased with this unfortunate voice, were throughly

throughly moved, so that they chastised and scourged him with many and grievous stripes. He on the contrary saying not a word for himself, ceased not to cry everlasty unto them that were present the same song. The Magistrates supposing him to be possessed of a fantastical spirit, as it was indeed, brought him unto the Roman president, where he was scourged from top to toe, so that the bare bones might be seen, yet never intreated he for himself, nor shed a tear, but as much as in him lay, lifted his voice unto lamentation, sounding at every stripe, Woe, woe, unto Jerusalem. Another thing yet more strange the same Historiographer writeth, that a certain Oracle was found in the holy Scriptures, containing in it this fence: that there should one rife out of their own region, which should rule the world, which Josephus understandeth to have been meant by Vespasian: yet ruled he not the whole world but the Roman Empire. This Oracle may better be referred unto Christ, unto whom it was said of the Father: Ask of me, and I will give thee the Gentiles for thine inheritance, and the ends of the earth for thy possession, the sound of whose Apostles went at the same time throughout the earth, and their words to the ends of the world.

An Oracle to be understood of Christ.
Psal. 2.
Psal. 19.

The Translator unto the Reader, touching the infinite number of Jewes which perished in all the wars, between the Romanes and the Jewes, diligently gathered out of Josephus.

I Think it not amisse (gentle Reader) to note here unto thee the infinite number of the Jewes, which perished from the beginning of the wars between the Romanes and the Jewes, that is, from the 21. year of Nero, and the 2. of the Lieutenantship of Florus, Anno Christi 68. out of Josephus a Jew, (which was present in the wars) unto the overthrow of Jerusalem, and the burning of the Temple by Titus, the which Eusebius, in these former chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long-suffering and goodness of God, for the amendment of our lives by repentance, which winked so long at the wickedness of these Jewes, to provoke us: or else their wrath, and heavy hand of God, over impenitent persons, to terrifie us to fear his name, and tremble at his plagues. The land of Sodom for their abominable sin was overthrown with fire and brimstone from heaven. The Lord himself said, (Gen. 18.) That their sin was exceeding grievous. Abraham pleading with the Angel of God (which came to destroy them) for pardon, could not find ten just persons; no not in five cities: if they could have been found, all the rest had been pardoned for their sakes. Iosephus writeth of Sodom thus, (bell. Iud. lib. 5. c. 5.) Terra Sodomitica olim tam fructibus, quam substantia civitatum fortunata, nunc autem omnis exulta, atque habitatorum impietate, fulminibus conflagrante memoratur. Denique adhuc in ea Divini reliquias ignis & oppidum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentum vero manibus in fumum dissolvuntur, & cinerem. The land of Sodom is known of old to have been fortunate both for fruit and wealth of cities, but now is like all parched, and to have been burnt with lightnings for the sin of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five cities, and ashes to spring again and grow in the fruit, which in colour are like unto the eatable fruit, but being plucked down in the hand of the gatherer, they are dissolved into smoke and ashes. The ten plagues of Egypt were very grievous, yet was the heart of Pharaoh and of the Egyptians so hardened, that they could not repent, so that in stead of the safe seares of repentance, which should have tripped down their cheek, to the washing away of their sin, the red sea was faine to open and to wipe away such monsters from off the face of the earth. God overruled infinite nations before the face of his owne people (I mean the Jewes) to make a way for them into the land of promise: yet forgot they all his goodness, and benifits bestowed upon them. How shamefull a thing is it for the son to disobey his father, for the servant to dishonour his Lord and master, for the patient to cast off the Physician, for the chosen people to forsake their proper and peculiar God? Thou have the Jewes done, wherefore behold what happened unto them. Iosephus writeth (bell. Iud. lib. 2. cap. 13.) that in the 12. year of the reign of Nero, the 17. year of the reign of King Agrippa, in the month of May, and the 2. year of the Lieutenantship of Florus, the Jewes began to rebel and to take arms against the Romanes, rejecting the solemnity done in the temple to the honour of Caesar. The chief cause that moved them thereto was the cruelty of Florus. Wherefore this Florus, to give the Jewes a taste of his authority, for displeasure conceived against some which reviled him, caused such a slaughter at Jerusalem, that the number of the slain amounted

amounted to six hundred and thirty persons. *Iosephus bello Iudaico, lib. 2, cap. 14.* Again thorough wiles, and deceit, this Florus raised a great commotion at Ierusalem, to the slaughter of many. *cap. 14.* The inhabitants of Cæsarea slew in one day all the Iewes which dwelled there, above twenty thousand in number; all that fled Florus took and imprisoned. The Iewes seeing this, thought to revenge themselves upon the Syrians, in which skirmish there were slain thirteen thousand Iewes, and all their substance taken for spoil. *Bell. Iud. lib. 2, cap. 19.* Other countries in like sort set upon the Iewes. The Aſcalonites slew two thousand. The inhabitants also of Ptolemais destroyed two thousand. The Tyrians imprisoned a great many, and slew very many. The Pippinets and Gaſariets set packing the frontiers of them, and watched the rest very narrowly. Varus the Procurator of King Agrippa, slew seventy of the noblest and wisest Iewes, being sent as Legates unto him. *lib. 2, c. 20.* The people of Alexandria slew fifty thousand Iewes, *cap. 21.* Cestius gathered an host, went into Iudea, he burned Zebulon, he took Joppa, he destroyed eight thousand and forty persons, *cap. 22.* Cæennius Gallus, overran Galilee, he destroyed in Aſamon two thousand, *c. 23.* The inhabitants of Damascus destroyed ten thousand Iewes, which dwelt among them, *lib. 2, cap. 25.* The Roman soldiers under Antonius their Captain, took Aſcalon, and destroyed ten thousand Iewes, immediately at another skirmish in the same place above eight thousand, *Bell. Iud. lib. 3, c. 1.* Vespasian is sent from Nero into Iudea, he invadeth Galilee, he taketh Gadara, he burneth the city and villages round about, *lib. 3, cap. 5, 6.* The City Aphaca was taken by Titus. The five and twentieth day of Iune there were slain fifteen thousand Iewes, and two thousand, a hundred, and thirty persons taken captives. *lib. 3, cap. 11.* Vespasian took Samaria the 27 day of Iune, and slew eleven thousand, and six hundred, *lib. 3, c. 12.* Vespasian took Iotapata, set all the castles on fire, the thirteenth year of Nero, the first of the Calends of Iuly, he slew forty thousand, he took a thousand and two hundred captives, *lib. 3, cap. 13.* Vespasian took Joppa the second time. The Iewes seeing no way but one, slew themselves, and fell headlong into the sea, so that the sea was imbred with blood: the number of dead bodies which the Sea threw up, were four thousand and two hundred. The rest otherwise slain, there remained not one to bring tidings thereof unto Ierusalem. *lib. 3, cap. 15.* Vespasian besieged the Taricheans, he slew in their city six thousand and five hundred, he took many alive, whereof he commanded a thousand and two hundred of the noblest and tender sort of them to be slain, he sent six thousand of the rest to Nero unto Iſtmon. He sold thirty thousand and four hundred persons, besides those which he gave to King Agrippa: this was done the fixth of the Ides of September. *Iosephus bell. Iud. lib. 3, c. 19.* The City of Gamala began to rebel the one and twentieth of September, the City was taken the thirteenth and twentieth of October, there were slain therein four thousand: besides these, there was found other five thousand, which had cast themselves headlong, and broke their necks, not one of the whole city left alive, but only two Women, *lib. 4, cap. 3.* Titus took the City Gascala, the inhabitants fled toward Ierusalem, they were overtaken, two thousand slain, and three thousand taken captives. And thus was all Galilee overrun, and now to Iudea, *lib. 4, cap. 4.* In Ierusalem there was such a sedition and conspiracy among themselves, (which opened a gap for the enemy to come upon them) that even in the first bickering, there were found dead eight thousand and five hundred Iewes, *lib. 4, cap. 7.* Against the seditionary persons among them called Zelotes, by the help of the Idumæans, slew twelve thousand of the chief of the Iewes, *lib. 5, cap. 1.* Vespasian took Gadara and slew thirty thousand. Besides these the number was infinite that drowned themselves: the number of the captives came to two thousand and two hundred. *lib. 5, cap. 3.* Vespasian took Gerasa, and slew a thousand young men, which had not fled, *lib. 5, c. 6.* Vespasian now at length after the death of Nero, Galba, Otho, and Vitellius the Emperor, is chosen Emperor; and goeth to Rome, he committeth the wars in Iudea to his son Titus. *lib. 5, cap. ult.* The misery of the Iewes in Ierusalem waxed so great, that the sedition aſoretime but one, was now become threefold, every one hating their Captain. Titus layeth siege to the City. *Ioseph. bell. Iud. lib. 6, cap. 1, 2.* Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the city were hanged on gibbets: such as fled away were taken: of the fugitives two thousand had their bowels ripped, to see whether they had swallowed up any gold. *lib. 6, cap. 15.* Repire came to Titus, that from the 14. of April untill the 14. of Iune, there were brought out at one gate of the City, fifteen thousand one hundred and fourscore Iewes, which died of famine. *Bell. Iud. lib. 6, cap. ult.* The temple is set on fire, the priests, the women, and children, with other people which hid themselves in vaults, in walls, and in corners of the temple which also were burnt to ashes, came to six thousand. *lib. 7, cap. 11.* Titus took the city; the soldiers killed untill they were weary. Titus commanded all that wore

ARMOR

armor to be slain. Such as were old, weak, and feeble, the soldiers dispatched. The young, lustie, and profitable, they sent up in a certain place of the Temple for further consideration. Many were sold for a small price: there were many to be sold, but few to buy. All the thieves, robbers, and seditionary persons within the city be commanded forthwith to be dispatched. The chosen young men of goodly bodies and tall stature, be reserved for triumph. Seventeen thousand of clearly Iewes be sent bound to Egypt for slavery and drudgery. Many others throughout the provinces, be allotted for spectacles and teeth of wild beasts. As many as were under sixteen years of age were sold. Of such as were sent up in the Temple for further consideration, during the time of this deliberation and disposed order, there died twelve thousand of famine. *Ioseph. bell. Iud. lib. 7, cap. 15, 16.* The number of the captives during the time of the warres, amounted to fourscore and seventeen thousand. The number of all that died during the siege within Ierusalem, came to ten hundred thousand. No marvel at all that the city could comprise so many: for at the feast of the Passover, Cestius being Lieutenant of Iudea, sent Nero word, that the High Priests had numbered as his request all that came to offer, which came to seven and twenty hundred thousand. *lib. 7, cap. 17.* And such was the wofull and miserable end of the Iewes. Iosephus moreover (*lib. 7, bell. Iud. cap. 18.*) writeth of Ierusalem, that it was taken at sundry times before. His words he these: Ierusalem was taken in the second year of the reign of Vespasian, the eighth day of September: it was taken five times before, and then again destroyed. Aſochanus King of the Egyptians: after him Antiochus, then Pompeius; and after these Herod and Sosius took the city, and kept it. And before that time the King of Babylon by conquest destroyed it, a thousand three hundred and threescore years, eight months, and six daies after the building thereof. The first founder of this city was the most potent Prince of the Cananites, called after his country language, The Just King: for such a one he was indeed. Therefore he first ordained a priesthood unto God, and having first built the Temple he termed the City Ierusalem, which aſorewas called *Solyma*. Leabius King of the Iewes having vanquished the Cananites, delivered the city to be inhabited of his own people, the which was overthrowen by the Babylonians four hundred threescore four years and three months after. From Leobius the King, which was the first Iew, that reigned in it, unto the overthrow under Titus, there were, one thousand, one hundred, seventy and seven years. *See. fir. all that, neither did antiquity prevail, neither great riches profit, neither the same dispersed throughout the whole world favour them, neither the great glory they put in their Religion kept them at all, that the city should not perish.*

Discite iustitiam timore non temere Christian.

CHAP. IX.

Of Iosephus and his Commentaries, in the ninth and tenth Chapters following.

BESIDES all this, I thinke it good not to be ignorant of Iosephus himself, that hath stood us in so great need, for the furnishing of this our present History: whence, and of what kindred he came, which circumstance he himself sheweth, saying thus: Iosephus the son of Mattathias a Priest of Ierusalem, which himself also at the first impugned the Romanes, and was necessarily pressed as the summe of their wofull miseries, because of the letters of that time. This man was famous, not only among his own nation, but also among the Romanes: so that at Rome he was thought worthy the honour of a graven picture, and the books which diligently he wrote, were thought worthy of the publicke library. He wrote twenty books Of Iudaicall Antiquities. He testifieth himself (therefore worthy of credit) that he gathered in seven Books the Romanes warres of his time; and published them both in the Greek and Hebrew tongues. Certain others worth the reading, passe under his name: for example, two volumes Of the antiquity of the Iewish nation, where he answereth Apion Grammaticus, and certain others, which at that time impugned the Iewes, and endeavoured to disgrace the country lawes of the Jewish nation. In the first he testifieth the number of the Books of the Old Testament, delivered by tradition, and received without gaining of the Iewes, saying as followeth:

D 4

Iosephus of himself Atiq. lib. 16, cap. 7. bell. Iud. lib. 2, cap. 25, lib. 1 contra Apionem.

* Chap. 20. after the Greek.
@Egeſſippus.

The kinſmen of Chriſt according unto the fleſh, make an account of their faith before Domitian the Emperour.

Tertullian in Apolog. cap. 5.

Chap. 21. after the Greek.

Nerva created Emperour, Anno Domini 99. Trajan created Emperour, Anno Domini 100. The 3. of the 10. famous perſecutions was under this Trajan. Chap. 22. after the Greek.

Chap. 23. after the Greek.

Irenæus lib. 2. cap. 39.

and opinion, were accused to have come from the ancestors of *Judas*, who was the brother of *Chriſt* according to the fleſh, as if by this means they were of the ſtock of *David*, and the kinſmen of *Chriſt*. This *Egeſſippus* declareth ſaying: * There ſurvived as yet certain of the kindred of the Lord, nephews of *Judas*, called his brother according unto the fleſh, whom they brought forth, as being of the time of *David*. These *Jocatus* doth bring before the Emperour *Domitian*, for he feared the coming of *Chriſt*, even as *Herod* did, and demanded of them, whether they were of the ſtock of *David*. Which when they had acknowledged, he demanded again, what poſſeſſions they enjoyed, and what money they had. They answered: Both we have only nine thouſand pence, ſo that half that ſumme ſufficeth either of us: yet this ſumme have we not in money, but in vaſt land, containing not above xxxix akers, out of the which we pay tribute, and relieve our ſelves through our labour and induſtry. Then ſhewed they him their hands, for teſtimony that they laboured themſelves, and the hardneſſe of their bodies, and the hard brow of their hands grown by continual labour. And when as they were asked of *Chriſt* and his kingdom, in what manner, when, and where it ſhould appear; they answered: that his kingdom, was neither worldly nor earthly, but celestiall, and that it ſhould be at the conſummation of the world, when that he coming in glory, ſhall judge the quick and the dead, and reward every man according unto his works. After they had thus answered, the report goeth, that *Domitian* condemned them not, but deſpiſed them as vile and baſe creatures, and let them go free, and ſtayed by his edict the perfection then raiſed againſt the Church. When they were gone, it is ſaid, that they were rulers over Churches, in ſo much that in the end they were martyrs, and of the ſive of our Lord; and afterwards peace enſuing, the report goeth, that they lived untill the reign of *Trajan*. So farre *Egeſſippus*. *Tertullian* alſo reporteth the like of *Domitian*. *Domitian* (ſaith he) ſometime aſſaid the like praife, being a portion of *Neroes* cruelty, but he having ſome humanity (as I ſuppoſe) forthwith relented, calling home again ſuch as he had exiled.

CHAP. XVIII.

Nerva ſucceedeth Domitian, and Trajan ſucceedeth Nerva in the Empire. Cerdo ſucceedeth Abilius in the Church of Alexandria.

After that *Domitianus* had reigned fifteen years, and *Nerva* had ſucceeded him, the Hiſtoriographers of that time do write, that the *Roman* Senate decreed, that the honours exhibited unto *Domitian* ſhould ceaſe, and ſuch as were injuriouſly exiled, ſhould return unto their native ſoil, and receive their ſubſtance again. It is alſo among the ancient traditions, that then *Iohn* the Apoſtle returned from baniſhment, and dwelt again at *Ephesus*. When *Nerva* had reigned a little above a year, *Trajan* ſucceeded him: in the fifth year of whoſe reign, *Cerdo* ſucceeded *Abilius*, which was Biſhop of *Alexandria* the ſpace of thirteen years. This is the third after *Anianus* of that Church.

CHAP. XIX.

The ſucceſſion of the firſt Biſhops in three Churches, Rome, Antioch, Alexandria.

At that time *Clement* ruled the Church of *Rome*, being the third Biſhop after *Paul*, and *Peter*. The firſt was *Linus*, the ſecond *Anacletus*. And of them which governed the Church of *Antioch*, the firſt was known to be *Evdodius*, the ſecond *Ignatius*. Likewise *Simon* at the ſame time, the ſecond after the brother of our Saviour, governed the Church of *Ieruſalem*.

CHAP. XX.

An Hiſtory of John the Apoſtle, and a young theſe converted by him.

As yet the Apoſtle and Evangelist, whom the Lord loved, remained alive in *Asia*, who after the death of *Domitian*, being returned from the iſle *Patmos*, governed the Churches in *Asia*. And that he lived unto that time, the confirmation of two witneſſes ſhall ſuffice. They are worthy of credit, ſuch as have governed the Church with found doctrine. Theſe are *Irenæus* and *Clement* *Alexandrinus*. The former in his ſecond book againſt heretics, writeth thus: All the Elders bear witneſſe, which lived together with

John

John the Diſciple of our Saviour in Asia; that he delivered theſe things. He remained with them in the time of Trajan. Also in the third Book of the ſame argument, hee declareth the ſame in theſe words: The Church of the Ephesians planted by Paul, confirmed by Irenæus lib. 3. cap. 3. John, which remained there untill the time of Trajan; is a true teſtimony of the Apoſtolicall tradition. Clements with all ſignifieth the time, and addeth alſo an Hiſtory neceſſary for ſuch as delight in honeſt and profitable things: whereof alſo one *Severianus* hath made mention at large in his Commentaries: If thou read it, thou ſhalt finde it thus written. Hear a ſable, and yet not a ſable, but a true tale reported of *Iohn* the Apoſtle: delivered unto us, and committed to memory. After the deſce of the Tyrant, when he had returned to *Ephesus*, one of the iſle *Patmos*, being requeſted, he went unto the country adjoining, partly to conſecrate Biſhops, partly to ſet in order Whole Churches, and partly to chuſe by lot, unto the Eccleſiaſtical ſervition, of them whom the Holy Ghoſt had aſſigned. When he was come unto a certain city not far diſtant (the name whereof divers do expreſſe) and among other things had recreated the brethren, beholding a young man of a goodly body, gracious face, and fervent minde, he turned his face unto him that was appointed chiefe over all the Biſhops, and ſaid: I commend this young man unto thy cuſtody, with an earneſt deſire, as *Chriſt*, and the Church bear me witneſſe. When he had received his charge, and promiſed diligence therein, he ſpoke and propheſied unto him the ſelf ſame the ſecond time. Afterwards he returned to *Ephesus*. But the Elder taking the young man that was delivered unto him brought him up at home, ceaſed not, cheriſhed him ſtill, and in proceſſe of time baptiſed him. He came at length to be ſo diligent and ſerviceable, that he made him a phylactery or livery garment, ſigned with his maſters Armes. But this young man became very diſſolute and perverſionly accompanied himſelf with them of his owne yeeres, idle, diſſolute, and acquainted with ill behaviour. Firſt they bring him to ſumptuous banquets: next they guide him in the night to ſtill and to rob: After this they require that he conſent unto the committing of a greater offence. But he acquainting himſelf by little and little, through the greatneſſe of his carnality, with the uſe of a woman, ſomewhat fierce, ſtrong and hardy, for ſeking the right way, with the Biſhop of the ſame, brought himſelf unto a careleſſe plea of all miſorder and outrage. At length the ſermon of the ſervation that remaineth of God, being paſt all hope of grace, he preſented himſelf to the Biſhop, once being overcome, he proceeded forwards, and took the like lot with the reſt of his companions, taking unto him companions; and a Row of Theeſes being gathered together, he became a moſt violent Captain of Theeſes, wholly bent to ſlaughter, and murder, and extreme cruelty. In the mean while, neceſſity ſo conſtraining, the Biſhop ſent for *John*: he when he had ended and finiſhed the cauſe of his coming. Go to (ſaith he) O Biſhop reſtore unto us thy charge, which I and *Chriſt* have committed unto thy cuſtody, the Church, whereof thou art head bearing witneſſe. The Biſhop at the firſt was amazed, ſuppoſing ſome deceit to be wrought touching money which he had not received, yet was he not able to answer them, for that he had it not, neither to miſtruſt *John*. But when *John* had ſaid: I require thee young man and the ſoul of our brother, ſee the Elder looking down, with a heavy countenance, ſobbing and ſighing, ſaid: He is dead. To whom *John* ſaid: How? and by what kinde of death? he answered, he is dead to God, for he is become wicked and perverſion, and to be ſcored as theſe. For he keepeth this mountain over againſt the Church, together with his associates. The Apoſtle, then, rending his garment, and beating his head with great ſorrow, ſaid: I have left a wife keeper of our brothers ſoul: prepare me a horſe and let me have a guide. He haſtened out of the Church, and rode in priſt: being come unto the place appointed, he ſaw ſtrangers taken of the ſheriff, ſomewhat, he neither ſleeth, neither reſteth, but exclaimeth: For this purpoſe came I hither, being me anio your Captain, who in the mean ſpace as he was armed, beheld him coming. But off-ſpence when he ſaw his face, and knew that it was *John*, he was ſtricken with ſhame, and fled away. The old man forgetful of his yeeres, with might purſued him flying, and crieth: My ſon, why ſieſt thou from me thy father, unarmed and old? O ſon ſend me my ſafe, be not afraid: *Iohn* the Evangelist as yet there remaineth hope of ſalvation, I will undertake for thee with *Chriſt*, I will die with thee, if need be, as *Chriſt* did for us. I will beſeech my Lord ſervant, truſt to me, *Chriſt* ſent me. But he hearing this, firſt ſtood ſtill, calling his countenance to the ground, next took of his armour, anon trembled for fear and wept bitterly. He embraced the old man, and coming unto him answered as well as he could for weeping ſo that again he ſeemed to ſee repent. he baptiſed with tears, the ſinking of the hand only omitted. The Apoſtle when he had taue, promiſed and proteſted to procure for him pardon of our Saviour, and prayed, and fallen upon his

Irenæus lib. 3. cap. 3.

Severianus in Hiſtoriographis is crept into this Greek copy, I wot not how he lived an hundred and fourty years after Eusebius, and dedicated this Hiſtory unto Theodorus junior. The Author therefore of this Hiſtory touching *Iohn* was Clements, as Eusebius writeth before and after.

The words of *Iohn* the Evangelist as yet there remaineth hope of ſalvation, I will undertake for thee with *Chriſt*, I will die with thee, if need be, as *Chriſt* did for us.

Tokens of repentance ſeemed to ſee repent. he baptiſed with tears, the ſinking of the hand only omitted. The Apoſtle when he had taue, promiſed and proteſted to procure for him pardon of our Saviour, and prayed, and fallen upon his

his knees, and also kissed his right hand, now cleansed through repentance; brought him unto the Church again. When that also he had poured forth oftentimes prayers for him, and struggled with him in continual fasting, and mortified his mind with divers and sundry sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him unto the Church, and exhibited a great example of true repentance, a great trial of new birth, and a singular token of the visible resurrection. This have I taken out of Clement, partly for the History, and partly also for the profit of the Reader.

Chap. 24. after the Greek.

CHAP. XXII.
Of the order of the Gospels.

The Gospel of Iohn.

The Apostles in their preaching used no curious eloquence.

a Cor. 13.

The Gospel after Matthew written in Hebrew. Why Iohn the Apostle wrote a Gospel.

Mt. 4.

Marke 1.
Luke 3.

Iohn 2.

Iohn 3.

Now let us make mention of the undoubted writings of this Apostle. And first let there be no staggering at his Gospel, which is well known of all the Churches under heavens. And that it was fitly of old placed the fourth after the other three, by this reason it shall appear. The divine and holy men, namely the Apostles of Christ, leading a passing pure life, having their mind decked with every kind of vertue, used rude and simple speech, yet of a divine and forcible power, which they had received of Christ, for they neither knew nor endeavoured to publish the doctrine of their master, with curious painting of words: but using the demonstration of the holy Spirit which wrought with them, and the only power of Christ, which brought miracles to perfection, they shewed the knowledge of the kingdom of heaven to the whole world, being nothing careful all for the writing of books. And this they brought to passe being occupied with a greater work, and in manner exceeding the strength of man. Paul the mightiest of all the rest in the setting of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might have laid down infinite things, yea and secrets, being rapt unto the third heaven, and beholding celestiall things, yea brought unto Paradise it selfe, and there thought worthy to hear secret mysteries. Neither were the rest of the Disciples of our Saviour, namely the twelve Apostles, and the seventy, with other innumerable, ignorant and unskillful herein. And yet of all these, the Disciples of our Saviour, Matthew and Iohn, wrote Gospels. Who (as report goeth) were constrained therunto. For Matthew, when he had first preached unto the Hebrews, and now passing unto other people, wrote his Gospel in his country language, supplying by writing in his absence, that which was desired in his presence. When Mark and Luke had published their Gospels, Iohn (say they) in all that space preached without writing, but at length was moved to write for this cause. It is reported that when the Books of the three Evangelists, were throughout the world, and came into his hands, he allowed them, and yielded of them a true testimony, willing that the declaration of such things had been printed in their books, which were done at the first preaching of Christ. The Reader may perceive these three Evangelists to have only set forth the doings of our Saviour, one year after the imprisonment and captivity of Iohn the Baptist, which may be gathered by the beginning of their Histories. For after the xl. daies fasting, and the annexed temptation, Matthew sheweth the time of the beginning of his History, saying: When he had heard that Iohn was taken, he returned from Iudaea into Galilee. And Mark likewise: After thus (saith he) Iohn was taken, Jesus came into Galilee. And Luke also before he had mentioned the doings of Iesus, observing the same manner: Herod (saith he) proceeding in his heinous offences, shut up Iohn in prison. Iohn the Apostle being for these causes im- treated, wrote of the time which the other Evangelists passed over with silence, and there- in of the Acts of our Saviour, namely which went before the imprisonment of Iohn, which he partly signified, writing thus: This was the first of the miracles which Iesus did: partly with- all mentioning the doings of Iohn the Baptist, who as then baptized in Aenon by Salamis. Which is evident, when he saith: For as yet Iohn was not cast into prison. Iohn then in his Gos- pel, delivereth such things as were done by Christ before the committing of Iohn. The other three begin with the mention of Iohns imprisonment. Unto him that recognizeth the Evangelists, thus they shall not seem different, in so much that the Gospel of Iohn contain- eth the former doings of Christ, after the other the latter, lasting unto the end. Therefore not without cause Iohn passeth over with silence the genealogie of our Saviour according unto the flesh, being afore said by Matthew and Luke, and beginneth with his divi- nity, reserved of the Holy Ghost for him as the mightier. Thus much shall suffice concern- ing

ning the Gospel written by St. Iohn. The cause why Mark wrote his Gospel we have de- clared before. Luke in the beginning of his History, sheweth the occasion of his writing, sig- nifying that divers now already had employed their diligent care to the setting forth of such things as he was fully persuaded of, necessarily delivering us from the doubtful opinion of others, when by his Gospel he declareth unto us the sure and certain narration of such things, whereof he had received the truth sufficiently, partly by the company and conversa- tion of Paul, partly through the familiarity had with the rest of the Apostles. And of these things thus far. But what the Fathers of old have written hereof, we will mention hereafter more properly in place convenient. Among the rest of Iohns writings, his first Epistle hath been generally of old and late writers received without any doubt. The two later have been gainfaid. Touching his Revelation, as yet among many there is a variable opinion, some allow- ing, and some disallowing of it. Likewise what the Elders have thought of the same shall be de- clared hereafter.

CHAP. XXIII.

The books of the New Testament, Canonical and Apocrypha.

Chap. 25. after the Greek.

It shall also be convenient if in this place we collect briefly the books of the New Testa- ment. In the first place must be set the fivefold writings of the Evangelists: next the Acts of the Apostles: then the Epistles of Paul are to be added: after these the first of Iohn: and that of Peter, which is authentike. Lastly, if ye please, the Revelation of Iohn, of the which what is to be thought shall follow hereafter. All these are received for undoubted. The books which are gain-faid, though well known unto many, are these: the Epistle of James: the Epistle of Jude: the Lacer of Peter: the second and third of Iohn: whether they were Iohn the Evangelist, or some others of the same name. Take these which follow for forged works: the Acts of Paul, the book called Pastor, the Revelation of Peter. Moreover the Ep- istle fathered upon Barnabas, and the Doctrine called the Apostles; and the Revelation of Iohn (if it so please you) which (as I have said afore) some disallow, some other receive as an undoubted true doctrine. Divers do number among these the Gospel unto the Hebrews, used specially of them which received Christ of the Hebrews. These writings are they which commonly of all others are impugned. I suppose that to great purpose we have made a re- hearfall hereof, to the end we may discern and sever the unfained, the undoubted, and the true writings, according unto the Ecclesiasticall tradition, from the unlawful writings of the New Testament, and such as are impugned, and yet daily read of divers Ecclesiasticall persons, that we may know them, and such as are under the name of the Apostles, as of Peter, of Thoma- sus, or Matthias, and besides the Gospels of others, as of Andrew, of Iohn, containing the Acts of our Apostles, to be published by heretikes, whereunto one Ecclesiasticall writer hath with reverence made mention in his Commentaries. Marking the forme of the phrase vari- ous from the manner of the Apostles: their sentence absurd in discourse disagreeing very much with the truth of the tried doctrine. For now being convinced, they plainly expresse the fond figments of heretical persons. In fine they are not to be placed as forged, but al- together to be rejected as absurd and impious. But let us proceed unto that which followeth.

CHAP. XXIII.

Of Menander the Sorcerer.

Menander succeeding Simon Magus, is found nothing inferiour unto him for devilish operation. He was also a Samaritan, and prevailed no lesse in the depth of magicall arts, then his master. Yea rather added unto these monstrous feigned illusions some- what of his own, terming himself one while a Saviour, sent down from above from the invisi- ble worlds for the salvation of mankind: teaching withall, that none is otherwise able to subdue the Angels workers of this world, then first of all by his magicall experience de- livered for the purpose, and by the Baptisme received of him: the which as many as doe accept of, doe purchase unto themselves (saith he) sempiternal immortality, yea in this present life, so that they die no more, but continually remain among themselves, without wrinkled

4. Evangelists. The Acts of the Apostles. The Epistles of Paul. The 1. Epistle of Iohn. The 1. Epistle of Peter. The Revela- tion of Iohn. The Epistle of James. The Epistles of Jude. The 2. and 3. of Iohn. Acts of Paul. Pastor. Revelation of Peter. Epistle of Bar- nabas. Doctrine of the Apostles. The Gospel unto the Hebrews. Also of Peter, Thomas, Mat- thias, Andrew, &c.

Chap. 26. after the Greek.

Menander the Sorcerer cal- leth himself a Saviour.

Iustinus Martyr. Apologia. pro Christo.

The craft of the devil.

Chap. 17, after the Greek.

Ebionites.

The heresie of the Ebionites, which thought that faith alone did not justify.

Ebionites' what it signifies.

Chap. 18, after the Greek.

Cajus writeth thus of Cerinthus the Heretike.

Irenaeus, lib. 3, cap. 3.

wrinkled old age, and became immortal. These things out of Irenaeus may easily appear; And Iustinus likewise making mention of Simon, remembereth also this Menander, saying: We have known Menander, and the same a Samaritan, of the village Caparatae, the Disciple of Simon, strongly moved of devils, and abiding at Antioch, to have bewitched many with magical arts, perswading his followers, that they should not die. And as yet there be divers which can testify the same of him. It was the drift of the devil by the means of such Sorcerers, cloaked under the name of Christians, to defame by magick the great mystery of godliness, and by them to choak the Ecclesiastical doctrine, which concerned the immortality of the soul, and the resurrection of the dead: but such as embraced these favours, have lost the saving health of their souls. But when the spite of satan could not make others shake off their sincere affection towards Christ, he linked unto himself the wavering and wandering turn-coats.

CHAP. XXIII.

The heresie of the Ebionites.

These the Elders properly called *Ebionites*, that is poor men. For they were poor and abjects in delivering the doctrine which concerned Christ, they judged him a simple and a common man, and for his forwardness of manners found justified only as man, and born of Mary and her husband. Again they thought the observation of the law to be necessary, as though salvation were not by faith alone in Christ, and conversation of life correspondent to the same. Other some of the same name have avoided the foul absurdity of their speeches, not denying the Lord to have been born of the Virgin, and the Holy Ghost: yet when they confesse him to be God, the Word, and wisdom before his incarnation, they sink in the same sin with their former fellows, especially when as they busily go about to set up the corporall observation of the Law. These Heretikes also do reject the Epistles of the Apostle Paul, accusing him that he fell from the Law. They use only the Gospel which is after the Hebrews, other they passe not for. The Jewish Sabbath, and other ceremonies, they observe alike with the Jewes, they celebrate the Sundayes, as we do, in remembrance of the resurrection of our Saviour. From hence it came to passe by reason of their fancies, that they were called *Ebionites*, a name signifying poverty. For by this name or title poor men are called of the Hebrews. About the same time, we learn there was one *Cerinthus* an anchor of another heresie. *Cajus* whose words we have before alledged, in the controverfie going under his name, writeth thus of him.

CHAP. XXV. Of Cerinthus the Heretick.

Cerinthus also by revelation (as written by some great Apostle) brought unto us certain monstrous things, saying them to have been revealed unto him by Angels. That the kingdom of Christ after the resurrection should become earthly: that in Jerusalem our flesh again should serve the concupiscence and lust thereof. And being set wholly to seduce, as enemy unto the Word of God, he said there should be the terme of a Millenary feast allotted for marriage. *Dionysius* also Bishop of Alexandria, in his second book, after he had remembered the Revelation of S. John received by tradition of old, he reporteth of this man, thus: *Cerinthus* founder of the Cerinthian heresie, gave his signment a name for the further credit thereof. His kind of doctrine was this: he dreamed the kingdom of Christ should become earthly, and set upon those things which he lust after, even then being covered with his flesh, and compassed in his skin, that is, the satisfying of the belly, and the things under the belly, with meat, with drink, with marriage; and that he might see a more honest deed on them after, he added thereto holy daies, oblations, and slaughter for sacrifices. So far *Dionysius*. But *Irenaeus* in his first book against heresies, layeth down certain more detestable opinions of his. And in his third book he reporteth an History worthy the memory, as received by tradition of *Polycarpus*, saying: that John the Apostle on a certain time to bayne himself, entred into a bath, and understanding that *Cerinthus* bayned himself therein also, he started aside, and departed forth, not abiding any tarriance with him under the same roof, signifying the same to his company, and saying:

saying: Let us speedily go hence, lest the bath come to ruine, wherein *Cerinthus* the enemy of the truth bayned himself.

CHAP. XXVI.

Of Nicholas, and of such as of him are called *Nicholaistes*.

Chap. 19, after the Greek.

At that same time the heresie of the *Nicholaistes* sprung, which lasted not long, whereof the Revelation of S. John made mention. They boast, that he was one of the Deacons, ordained together with *Steven*, by the Apostles, to minister unto the poor. *Clement* Alexandrinus in his third book of *Stromatōn* reporteth thus of him. *This Nicholas* (saith he) having a beautifull woman to his wife, after the ascension of our Saviour, was accused of jealousy, and to clear himself of that crime, he brought forth his wife, and permitted him that listed to marry her. But his followers say, that their doing is agreeable with that saying: that is, the flesh is to be bridled: and so following that doing and saying without all discretion, they sin without all shame in filthy fornication. But I hear that *Nicholas* accompanied with none other then his proper wife, which was allotted unto him by wedlock: and of his children, his daughters to have continued virgins, and his son to have remained uncorrupt. The case being thus, in that he brought forth his wife (over whom he was said to be jealous) into the midst of the Apostles, it was to clear him of the crime laid to his charge, and to teach the bridling of the flesh, by containing and refraying voluptuous lust and pleasure. He would not (as I suppose) according unto the precept, serve two masters, lust, and the Lord. They say that *Matthias* after this manner taught, the flesh to be overcome and tamed, yeelding unto it not one jot which might tend unto pleasure, and that the soul hereby should take increase, by faith and knowledge. Let this suffice to be spoken touching them which then depraved the truth, and suddenly came to nought.

CHAP. XXVII.

Of the Apostles which lived in wedlock.

Chap. 30, after the Greek.

Clement whose words lately we alledged, afterwards reciteth the Apostles which lived in wedlock, against them which reject marriage, saying: What? Do they condemn the Apostles? For *Peter* and *Philip* employed their industry to the bringing up of their children. *Philip* also gave his daughters to marriage. And *Paul* in a certain Epistle picked out to salute his wife, which therefore he led not about, that he might be the reader unto the ministrations. Inasmuch then that we have made mention hereof, it will not seem tedious if we alledge another History worthy the noting, which he wrote in his seventh book of *Stromatōn*, after this manner: They say S. Peter going to his house, and seeing his wife led to be executed, rejoiced greatly because of her calling, and cried out unto her vehemently, exhorting and comforting her, calling her by her name, and saying, O woman remember the Lord. Such was the marriage of the godly, and the entire affection of faithfull friends. And thus much as pertinent to my purpose, I thought good here to alledge.

CHAP. XXVIII.

Of the death of John and Philip the Apostles.

Chap. 31, after the Greek.

Of the death of *Paul* and *Peter*, of the time and the manner, of their resting place also after their departure hence, we have spoken before. And of *John* that he lived till this time, we have told a little before. But of his resting place or tombe, we are instructed by *Polycrates* his Epistle (this *Polycrates* was Bishop of Ephesus) which he wrote unto *Victor* Bishop of Rome, where he remembereth also *Philip* the Apostle, and his daughters, after this manner: For in Asia (saith he) the great founders of Christian Religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints. *Philip* one of the twelve Apostles, was buried at Hierapolis, and two of his daughters which led their whole life in virginity. The third whose conversion was directed by the holy Ghost, resteth at Ephesus. And *John* (which leaned on the breast of our Saviour, who being also a Priest, wore the garment petasma, a martyr, and a doctor) resteth at Ephesus.

Polycrates B. of Ephesus, unto *Victor* Bishop of Rome. *John* the Apostle called a Priest, he wore a bishops attire called Petasma ergo Ministers had then peculiar apparel.

CHAP. XXX.

How Trajan caused the inquisition for Christians to cease.

Chap. 33. after the Greek.

SO great a persecution was raised against us in sundry places, that *Plinius Secundus* a notable President made relation thereof unto the Emperour, being very much moved with the number of martyrs, which suffered death for the testimony of their faith, signifying withall, that they committed no heinous offence, nor transgressed any law, saving that they rose before day, and celebrated Christ with hymns as God: for forbidding adulteries, and slaughter, with such other like abominable facts, shewing conformity in all things agreeable unto the laws. After which report, it is written that *Trajan* commanded by edict, that the Christian nation should not be enquired for, but if haply they were found, they ought to be punished. By which edict, the vehement heat of that grievous persecution was somewhat qualified, yet nevertheless, there was scope enough left for such as were willing to afflict us. So that in one place the people, in another place the Princes and rulers of the regions layd wait for our men, whereby severall persons suffered martyrdom in their Provinces, and sundry of the faithfull sundry kinds of death, without open or manifest persecution. Which History we have taken out of the latine Apology of *Tertullian*, whereof we have alledged somewhat before, by interpretation thus: *Although we have known the inquisition directed for us to be inhibited, it was by reason of Plinius Secundus President of the province, which having condemned some of the Christians, and deprived some others of their dignities, was moved with the greatness of the multitude, and doubted what was best to be done. He made the Emperour Trajan privy thereof, saying: That he found nothing in them that was impious: but that they refused the worshipping of Images. Signifying this withall, that the manner of the Christians was to rise before day, to celebrate Christ as God: and to the end their discipline might strictly be observed, they forbid bedding of blood, adultery, fraud, traitorous dealing, and such like. For answer hereto, Trajan wrote again: that there should be no inquisition for Christians, but if they were met with, they should be punished. And thus went the affairs of the Christians then.*

CHAP. XXXI.

Of Eusebius the fourth Bishop of Rome.

Chap. 34. after the Greek.

AMONG the Bishops of *Rome*, when as the afore said Emperour had reigned three yeares, *Clemens* committed the Ministry unto *Eusebius*, and finished his mortal race, when he had governed the Church, and preached the Word of God the space of six yeares.

CHAP. XXXII.

How after Simeon, Iustus succeeded, the third Bishop of Jerusalem, and of the famous Bishops then living in the world.

Chap. 35. after the Greek.

AFTER *Simeon* had such an end as before we have reported, a certain Jew, called *Iustus*, one of that infinite number, which of the Circumcision beleaved in Christ, was placed in the Bishop's seat of *Jerusalem*. And unto that time *Polycarpus* a Disciple of the Apostle, lived in *Asia*, being placed Bishop of the Church of *Smyrna*, by such as saw the Lord, and ministrd unto him. At the same time flourished *Papias* Bishop of *Hierapolis*, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise unto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of *Antioch*. The report goeth, that this *Ignatius* was sent from *Syria* to *Rome* (for the confession of his faith) to be food for wild beasts, who passing through *Asia* curiously guarded with a great troupe of keepers, confirmed the Congregations throughout every city where he came, with preaching of the Word of God and wholesome exhortations, and specially giving charge to avoid the Heresies lately sprung and at that time overflowing, and to cleave steadfastly unto the traditions of the Apostles, which, for the avoiding of error and corruption, he thought very necessary to be diligently written. And being at *Smyrna* where *Polycarpus* was Bishop, he wrote an Epistle unto the Church of *Ephesus*, making mention of *Onesimus* their Pastor: E 3 another

CHAP.

ARs 22.

Chap. 32. after the Greek.

CHAP. XXIX.

The martyrdom of Simeon Bishop of Jerusalem.

Eusebius writeth thus of *Simeon* martyrdom. *Simeon* the 2 Bishop of Jerusalem was crucified Anno Domini 130. being an hundred and twenty yeares old. *Eusebius* writeth of the kindmen of Christ.

The Church of God was a pure Virgin 130. yeares after Christ.

Thus much of their ends. In the Dialogue of *Cajus* mentioned before, *Proculus* (against whom he proposed the question) testifieth agreeable unto that before, of the death of *Philip*, and his daughters, saying: *After this the four Prophetesses, the daughters of Philip, were at Hierapolis in Asia; their sepulchre is there to be seen, and their fathers also: so far he. Luke in the Acts of the Apostles, maketh mention of the daughters of Philip, dwelling at Caesarea in Iudea with their father, which were endued with the gift of prophetic, saying: We came to Caesarea, and entered into the house of Philip the Evangelist, which was one of the seven, and there made our abode. This Philip had four daughters which were virgins and Prophetesses.* Thus much of the Apostles, and Apostolike times, and the things delivered unto us by holy Scriptures: of the Canonick and disallowed Scriptures, though read of many in many Churches: of the forged, and far from the Apostolick rule, as far forth, as we could learne. Now to that which followeth.

AFTER *Nero* and *Domitian*, under that Emperour whereof we mind now to intreat, the rumor went every where throughout the cities, that persecution was raised against us Christians, through popular seditions, in the which we learned that *Simeon* the son of *Cleophas*, the second Bishop of *Jerusalem*, ended his life with martyrdom. Hereof is *Eusebius* a witnesse, whose words we have oft alledged. For he writing of certain Heretikes, giveth us to understand, how the afore said *Simeon* being then diversly by them accused to be a Christian, was scourged for the space of many dayes, so that the Judge and his company, was marvelously amazed, & in the end he died a death agreeable with the passion of Christ. But let us hear the Historiographers own words. *Certain* (saith he) of the Heretikes accused *Simeon* the son of *Cleophas*, that he lineally descended of the stock of David, and that he was a Christian. He suffered Martyrdom being an hundred and twenty yeares old, under *Trajan* the Emperour and *Atticus* the Consul. The same *Eusebius* reporteth that his accusers (enquiry being then made of such as came of the royall blood among the Jews) were found to have their originall of the royall Jewish Tribe. Whosoever weigheth this with himself, he will confesse, that this *Simeon* was of them, which both heard and saw the Lord, in that he lived so long a time, and in that the Gospel maketh mention of *Mary Cleophas*, whose son we have said before this *Simeon* to have been. Again the same Historiographer writeth, how that certain others of the posterity of some one of them called the brethren of our Lord, namely *Jude*, were alive untill the same time, yea after the testimony of them which under *Domitian* were tried for the true faith of Christ. For thus he writeth: *They came and governed whole Churches, as martyrs, being also of the kindred of Christ. When peace now had possessed the Churches, they remained alive unto the time of Trajan the Emperour, untill the afore said Simeon the Lord's cousin germane, the son of Cleophas, being ill intreated of Heretikes, accused under Atticus the Consul, and often scourged, tolerated such martyrdoms that all wondered, and the Consul himself marvelled, how that he being an hundred and twenty yeares old, was able to endure that bitter torment. To be short, in the end he was by commandments crucified. Unto the afore said the same Historiographer annexeth this; Unto those times the Church of God remained a pure and uncorrupted Virgin. For such an endeavour to corrupt the pure Virgin and the sound preaching of the Word (if then there were any such) hid themselves unto that time in some secret and obscure place, but after that the sacred company of the Apostles was worn out and come to an end, and that generation was wholly spent, which by special favour had heard with their eares the heavenly wisdom of the Son of God, then the conspiracy of detestable error through deceit of such as delivered strange doctrine, took rooting. And because that not one of the Apostles survived, they published boldly with all might possible, the doctrine of falsehood, and impugned the open, manifest, and known truth. Thus of these things hath this Historiographer written. Now to that which followeth by order of History.*

Plinius Secundus wrote unto the Emperour *Trajan* in the behalf of the Christians.

Tertullian Apology c. 2.

Eusebius.

Iustus Bishop of Jerusalem. *Polycarpus* Bishop of Smyrna. *Papias* Bishop of Hierapolis. *Ignatius* Bishop of Antioch.

Chap. 36, after
the Greek.
Ignatius Epist.
ad Rom.

another into the Church of *Magasfa* lying on the river *Meander*, making mention of *Dama* their Bishop. Another unto the Church of *Trallis*, whose overseer then was *Polycarpus*: and besides these Epistles, he wrote unto the Church of *Rome*, pressing an exhortation, lest that they refusing martyrdom, should be deprived of the hope laid up for them. But it may seem needfull, that we alledge thence some part of the words for proof hereof, for thus he writeth: * *From Syria (saith he) unto Rome, I strive with beasts, by sea by land, nights and dayes, fettered among ten Leopards; that is, a band of soldiers, and the more benefit they receive, the worse they become. I thus exercised with their injuries am the more instructed, yet hereby am I not justified, I desire to enjoy the beasts prepared for me, which I wish to fall upon me with fierce violence; yea I will allure them forthwith to devour me; that they abstain not from me, as they have left some for fear untouched. If they as unwilling will not, I will compell them to fall upon me. Pardon me, I wote well what this shall availe me. Now doe I begin to be a Disciple, I weigh neither visible, nor invisible things; so that I gain Christ; let fire, gallows, violence of beasts, bruising of the bones, racking of the members, stamping of the whole body, and all the plagues invented by the mischief of Satan light upon me, so that I win Christ Jesus.* This he wrote from the aforesaid city, unto the Churches before named. And being beyond *Smyrna*, he wrote unto the Churches of *Philadelphia*, and *Smyrna*, and severally to *Polycarpus* their Bishop, whom he knew for a right Apostolike man, commending, as a sincere and right Pastor ought to do, the Congregation of *Antioch*, praying him to be careful of the businesse there, namely about the election of a Bishop in his room. This *Ignatius* writing unto the Church of *Smyrna*, reporteth certain words uttered by Christ, which I found I wote not where: *I know and believe that he was in the flesh, after the Resurrection; for coming unto them which were with Peter, he said unto them: Come, feel me, and know that I am not a spirit without body, and know they felt him, and beleaved. Irenaeus* also knew his martyrdom, and remembered his Epistles, writing thus: *Even as one of our men condemned unto the beasts for the confession of his faith, said: In so much as I am the wheat of God, I am to be grinded by the teeth of beasts, that I may be send pure bread or fine manchet.* And *Polycarpus* maketh mention hereof in the Epistle under his name unto the *Philippians*, writing thus: *I beseech you all, that you be obedient, and exercise patience, which you have thoroughly seen, not only in blessed Ignatius, Rufus and Zosimus, but in divers of your selves, and in Paul With the rest of the Apostles, being persuaded for certain, that all these ran not in vain, but in faith and righteousness, now resting them with the Lord in the place appointed due for their deserts. With whom they suffered together. They loved not this present world, but him that died for our sins, and rose again for our sakes. Again, he addeth: Both you and Ignatius, wrote unto me, that if any did travel unto Syria, he might convey thither your letters, of which I will be careful, if fit opportunity be offered, whether I myself go or send, that your businesse there may be dispatched. According unto your request, I have sent you the Epistles of Ignatius, both unto us written, and the others in my custody annexed unto this Epistle, where you may gain much profit. They contain faith and patience, and all manner of edifying in the Lord. Thus much concerning Ignatius, whom *Herod* succeeded in the Bishoprick of *Antioch*.*

Ignatius Epist.
ad Smyrnaes.

Irenaeus lib. 5.

Polycarpus
Epist. ad Philippi.

Herod.

Chap. 37, after
the Greek.

Quadratus,

CHAP. XXXIII.

Of the Evangelists then flourishing.

Among them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to have been endued with the gift of prophesying. And many others also at the same time flourished, which obtaining the first step of Apostolical succession, and being as divine Disciples of the chief and principal men; builded the Churches every where planted by the Apostles: and preaching and sowing the celestiall seed of the Kingdom of heaven throughout the world, filled the barns of God with increase. For the greater part of the Disciples then living, affected with great zeal towards the Word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor: next taking their journey, fulfilled the work and office of Evangelists, that is, they preached Christ unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospell. These men having planted the faith in sundry new and strange places, ordained there other Pastors, committing unto them the tillage of the

what was formerly

the new ground, and the oversight of such as were lately converted unto the faith, passing themselves unto other people and countries, being helper thereunto by the grace of God which wrought with them; for as yet by the power of the Holy Ghost they wrought miraculously, so that an innumerable multitude of men embraced the Religion of the Almighty God at the first hearing with prompt and willing mindes. In so much that it is impossible to rehearse all by name, when and who were Pastors and Evangelists in the first succession after the Apostles in the Churches scattered throughout the world; it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the Apostles themselves, as of *Ignatius* in the Epistles before alledged, and of *Clement* mentioned in the Epistle which for undoubted he wrote unto the *Corinthians*, in the person of the *Romane* Church, where he imitating very much the Epistle written unto the *Hebrews*, and alledging thereof whole sentences word by word, manifestly proveth that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. When as *Paul* wrote unto the *Hebrews* in his more tongue, some affirm that *Luke* the Evangelist, some other (which seemeth more agreeable) that *Clement* translated it, for both the Epistle of *Clement*, and that unto the *Hebrews*, use the like manner of speech, and differ not much in sense.

CHAP. XXXIII.

Of the Epistle of Clement, and other writings fully
fathered upon him.

WE have to learne that there is a second Epistle of *Clement*, yet not so notable and famous as the former, and we know that the elders did neither vie, neither alledge it. Now divers have thrust out in his name certain babbling and tedious Commentaries, containing the dialogues of *Peter* and *Apion*, which none at all of the Elders have mentioned, neither do they observe the sincere forme and rule of the Apostolike doctrine.

CHAP. XXXV.

Of the writings and works of Papias.

THe undoubted writings of *Clement* are apparent. We have spoken likewise of the writings of *Ignatius* and *Polycarpus*. The writings of *Papias* are said to be five Books, entituled, *The Exposition of the Lords Sermons*. Of these *Irenaeus* reporteth as written alone by this man, saying thus: *This Papias the auditor of John, the companion of Polycarpus, of good antiquity, testifieth in the fourth book of his writings, for he wrote five. Thus far Irenaeus.* *Papias* himself in the Preface to his Books signifieth that he neither heard, neither saw the Apostles, but received the undoubted doctrine of the faith of their familiars and Disciples, when he saith: *It shall not seem grievous unto me, if that I compile in writing, and commit to memory the things which I learned of the Elders, and remember as yet very well, with their exposition, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do) but with such as teach true things: neither with such as repeat strange precepts, but with such as alledge the things delivered of the Lord for the instruction of our faith, proceeding from truth it self. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the Elders: What Andrew, what Peter, what Philip, what Thomas, or James, or John, or Matthew, or any other of the Lords Disciples: what Arifton, and the Elder John, Disciples of the Lord had said. I beleaved verily not to profit myself so much by their writings or books, as by the authority of the persons, and the lively voice of the reporters, making relation thereof. It may seem worth the noting, that by these words we mark the name of *Iohn* to be twice repeated. The first numbered with *Peter, James, Matthew*, and the rest of the Apostles, signifying *Iohn* the Evangelist: the second with a different term, without the catalogue of the Apostles, joining him with *Arifton*, and plainly calling him the Elder: that hereby the truth of the History may appear, which declareth two of the same name to have been in Asia, and two severall monuments of them both to be at *Ephesus*, whereof both as yet beare the name of *Iohn*, which may not lightly be passed over of us: for it is very like, that the second (unless ye are pleased*

* The Epistle
unto the He-
brews un-
doubtedly is
Pauls written
by him in He-
brew, but trans-
lated into
Greek, by
Clement Bi-
shop of Rome,
or by the re-
pose of Cle-
ment Bishop of
Alexandria.
(as Euseb. 6.
cap. 13. writ-
ted by Euseb.
the Evangelist.

Chap. 38, after
the Greek.

Chap. 39, after
the Greek.

Irenaeus.
Papias in his
proeme to his
History.

Iohn the Evan-
gelist.

and another John
the Elder
the second John
the Evangelist

with the first) saw that Revelation, which beareth the name of *Iohn*. *Papias* then (of whom we spake before) confesseth himself to have heard the words of the *Apostles* of them which were their followers, namely of *Aristion* and *Iohn the elder*. For oftentimes by mentioning them, he alledgeth their traditions in his Books. I suppose these things to have been spoken to good purpose. Again, to that which hath been already spoken, I thinke it not amisse to add out of the books of *Papias*, things very strange, which he reporteth to have received by tradition. Before we have written how that *Philip* the *Apostle*, together with his daughters, had his abode at *Hierapolis*; now we have to signifie how that *Papias* remaining amongst them, reporteth a certain History told him by the daughters of *Philip*. He writeth that a dead man rose to life again, and moreover another miraculous thing to have happened to *Iustus*, whose surname was *Barsabaz*, that he drunk deadly poyson, and took thereby no harm, the goodness of God preserving him. The History of the *Acts* declareth of this *Iustus*, how that after the Ascension of our Saviour, the *Apostles* severd him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Judas* the traitor, to the complear number of the *Apostles*: They appointed two, *Ioseph* called *Barsabaz*, by surname *Iustus*, and *Matthias*. Certain other things the same writer reporteth, of the which some he received by tradition and word of mouth, also certain strange parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the Kingdome of Christ shall corporally here upon earth last the space of one thousand years, after the resurrection from the dead. Which Error (as I suppose) grew hereof, in that he received not rightly the true and mysticall meaning of the *Apostles*, neither deeply weighed the things delivered of them by familiar examples. For he was a man of small judgement, as by his Books plainly appeareth. Yet hereby he gave unto divers Ecclesiasticall persons occasion of Error, which respected his Antiquity. Namely unto *Irenaeus* and others, if there be any found like minded. Other traditions be alledged of *Aristion*, and *Iohn the Elder*, unto the which we refer the studious Reader: yet one thing touching *Mark the Evangelist*, the which he reporteth, we may not omit, for thus he writeth: *The Elder (meaning Iohn) said: Mark the interpreter of Peter, look what he remembered, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the bearer, or follower of the Lord, but of Peter, who delivered his doctrine not by way of Exposition, but as necessity constrained: so that Mark offended nothing in that he wrote as he had before committed to memory. Of this one thing was he carefull, in omitting nothing of that he had heard, and in delivering that was false.* So far of *Mark*. Concerning *Matthiew*, he writeth thus: *Matthiew wrote his Book in the Hebrew tongue, which every one after his skill interpreted by allegations.* *Papias* alledged testimonies out of the first Epistle of *Iohn*, and *Peter*. He expounded a certain History of a woman accused before Christ of many crimes, written in the Gospel after the *Hebrewes*. Of these things thus much we suppose to have been necessarily spoken, and added unto that which went before.

The End of the Third Book.

THE

THE FOURTH BOOK OF THE ECCLESIASTICALL History of Eusebius Pamphilus, Bishop of Casarea in Palestina.

CHAP. I.

What Bishops were of Rome and Alexandria, in the time of
Trajan the Emperor.



About the twelfth year of the reign of *Trajan*, after the death of the Bishop of *Alexandria* before mentioned, *Primus* was placed the fourth Bishop after the *Apostles*. The same time *Alexander* (when *Eusebius* had governed full eight yeares) was the eight Bishop of the Church of *Rome* after *Peter* and *Paul*.

An Christ. 111
Primus
Alexander.

CHAP. II.

What calamities the Jewes suffered in the time of Trajan.

The doctrine of our Saviour, and the Church of Christ to flourish, and daily it increased, and was more and more furthered. But the calamities of the Jewes grew so great, that one mischief ensued upon another. When the Emperor *Trajan* came to the eighteenth year of his reign, the rage of the Jewes was so kindled, that a multitude of their nation was destroyed. For at *Alexandria*, and throughout *Cyrene*, and *Cyren*, the Jewes (as if they had been possessed of a raging, sedition) stirred up themselves, that they made an uprore among the Gentiles, and kindled such fiery sedition, that the year following they waged warre against the Roman Emperor throughout *Egypt*. In the first battell the Jewes had the victory, and came to *Alexandria*, and as many Jewes as they found there, they slew, and which wandered throughout *Cyrene* (a region of *Egypt* being a fertile country of corn and cattell, having one *Lucas* for their Captain) they slew a hundred and ten *Marcus Turbo*, with a great power of footmen and horsemen, with a navy by sea, who neither in short space, nor without long time, could they slay the Jewes, not only of them of *Cyrene*, but also of the Jews of *Jerusalem*. The King and Captain *Lucas*. The Emperor also suspecting that *Lucas* was ambitious, lest that they traitorously should joyn with the Jews, he sent him to banish them the Province: who having gathered an host, and joyned with them, slew a great multitude of the Jewes, who were then in *Jerusalem*. He was appointed by the Emperor, President of *Iudea*. These things the Historiographers then living described, for the knowledge of the posterity.

The rebellion
and tumults of
the Jewes in
Egypt.
An Christ. 117

The calamities of the
Jewes in *Me-
sopotamia*.

CHAP. III.

Of them which in the reign of Adrian published Apologies in
defence of the faith.

When *Trajan* had reigned twenty yeares wanting six moneths, *Adrianus* succeeded him in the Empire: unto whom *Quadratus* dedicated a book, intituled *An Apology of the Christian faith*. For certain spitefull and malicious men, went about to molest the Christians. This Book is as yet extant among divers of the brethren, and a copy thereof remaineth with us: wherein do appear peripetuous notes of the understanding and true Apostolike doctrine of this man. That he was of the ancient Elders, it may be gathered by his own testimony, where he writeth thus: *The Works of our Saviour were manifest and open, for they were true. Such as were hoaled, and raised from the dead, were not only*

Anno Christi
119.

Quadratus
Apolog.

only

Acts 1.
Papias was of
the Heretics of
the Chilians.
Tradition and
not the truth
led him there-
unto.

Irenaeus a
Chilist.
Papias report-
eth of Mark
the Evangelist.

Matthiew.

John the Elder
seems to be John
the Apostle
who wrote the Epistle
forgering the Apostles

Aristides an A-
thenian Poi-
loopher wrote
an Apology of
the Christian
faith.

only healed, and raised in sight and outward show, but they continually and constantly remained such indeed. Neither lived they only the time that our Saviour had his abode here on earth, but a long time after his ascension, yea and a number of them unto our time. Such a man was *Quadratus*. *A. Arisides* likewise, a faithfull man, one that laboured for the furtherance of godlines, published an Apology (as *Quadratus* did before) of the Christian faith, with a dedicatory Epistle unto *Adrian* the Emperour, which book of his is kept of many even to this day.

CHAP. IV.

Of the Bishops of Rome and Alexandria, under Adrian.

Anno Dom.
112.

THe third year of this Emperours reign, *Alexander* Bishop of *Rome*, after that he had governed ten years, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of *Alexandria*, when he had preached there twelve years, died: after whom *Iustus* succeeded.

CHAP. V.

The number, and the names of the Bishops of Jerusalem, from our Saviour unto the 18. year of Adrian.

15 bishops of
Jerusalem
from the Apo-
stles unto the
18 year of
Adrian all
Hebrews.

Telphorus B.
of Rome.
Eumenius B. of
Alexandria.

THe years of the Bishops of *Jerusalem* I finde written no where. It is said, they continued a short time. Only out of certain books I have learned, that until the destruction of the *Jews* under *Adrian*, there were fifteen Bishops of *Jerusalem* successively, all which they say by ancient line to have been Hebrews, and sincerely to have embraced the Word of God, and there to have been thought worthy to rule by such as then could well judge of such things. For the Church then stood by the wisdom of the faithfull Hebrews, which continued from the Apostles unto that calamity, in the which the *Jews* rebelling against the Romans with no small wars were overthrown. Because that then the Bishops of the circumcision failed, I think it necessary to name them from the originall. The first was *James*, called the brother of the Lord: the second *Symeon*: the third *Iustus*: the fourth *Zacharias*: the fifth *Tobias*: the sixth *Benjamin*: the seventh *Iohn*: the eighth *Nicathias*: the ninth *Philip*: the tenth *Senneca*: the eleventh *Iustus*: the twelfth *Levi*: the thirteenth *Ephraim*: the fourteenth *Ieseph*: the fifteenth and last of all *Iudas*. So many Bishops were there of *Jerusalem* from the Apostles times unto the said *Iudas*, and al of the circumcision. In the twelfth year of the reign of *Adrian*, after that *Xystus* had been Bishop of *Rome* ten years *Telphorus* succeeded him, being the seventh from the Apostles. After a year and few months *Eumenius* was chosen Bishop of *Alexandria*, the six by succession, when as his predecessor had governed that Church eleven years.

CHAP. VI.

The last besieging of the Jews in the time of Adrian.

Ruffus Procura-
tor of Judea.

Barchochebas
the Jews cap-
tain.

The Jews be-
ing spoiled, Je-
rusalem was
taken.

WHen as the Jewish rebellion waxed vehement and grievous, *Ruffus* Lieutenant of *Judea* being sent with a great power from the Emperour, diligently withstood their fury, and forthwith slew an innumerable multitude of men, women, and children, destroying (as by law of arms it was lawful) their Regions and Countries. The Jews had then to their Captain one *Barchochebas*, which by interpretation is a starre, a man given to murder and theft. But for the signification of his name he lied shamefully, saying, He was come from heaven, as a light to shine comfortably in the face of the Jews, being now oppressed with slavery and bondage, and afflicted to death. For when the wars in the 18. year of the Emperour *Adrian*, waxed hot about the town *Beththera* (which was very strong, and belonging to *Jerusalem*, neither far distant) the siege lasting longer then was looked for, and the rash raisers of sedition, by reason of famine were ready to yield up the last gasp, and the author of this madnesse had received his desert (as *Ariston Pellam* writeth) this whole Nation was banished that town, and generally the whole countrey of *Jerusalem*, by the laws, decrees and appointment of *Adrian*, so that by his commandment it was not lawful for these silly souls, to behold their native soil, no not a farre off from the top of an hill. This City then to the utter ruine of the Jewish Nation, and the manifold over-throw

throw of the ancient inhabitants, being brought to confusion began to be inhabited of strange nations, and after that it was subdued to the Roman Empire, the name was quite changed, for unto the honour of the conquerour *Ælius Adrianus*, it was called *Ælia*. And of the Church being gathered thither of the Gentiles, *Marke* was the first Bishop, after them of the circumcision. When as the Churches of God now shined as starres throughout the world, and the faith of our Lord and Saviour *Jesus Christ* flourished, Satan enemy to all honestly, as a sworn adversary to the truth, and mans health and salvation, impugne the Church with all means possible, and when he had first armed himselfe against her with outward persecution, now he used the aid of crafty jagers, as fit instruments and authors of perdition, to the destruction of silly soules. Which jagers, and impostors bearing the same name and title, and in shew professing the same doctrine with us (by his subtle invention) might the sooner snare the faithfull in the slippery way of perdition: and under pretence of reducing them to the faith, to overwhelm them in the whirlpool and deep dungeon of damnation. From *Menander* therefore (whom before we termed the successeur of *Simon*) there sprang up a doubtfull, viperous, and twofold heresie, by the means of Satan, having two heads or captains, varying among themselves: *Saturinus* of *Antioch*, and *Basilides* of *Alexandria*, whereof the one throughout *Syria*, the other throughout *Ægypt*, published hereticall and detestable doctrine. *Irenæus* saith, that *Saturinus* for the most part dreamed the same with *Menander*: but *Basilides* under pretence of more mysticall matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

CHAP. VII.

What heretikes, and Ecclesiasticall Writers lived then.

WHen as many Ecclesiasticall persons in those daies, strived in the behalf of the truth, and contended with furs and certain reasons, for the Apostolike and Ecclesiasticall doctrine: some also have exhibited instruction to the posterity by their Commentaries, levelling at the foresaid heresies, of which number one *Agrippa Castor*, a stout Champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanicall juggling. Having displayed his secrets, he reporteth that *Basilides* wrote 24. books upon the Gospel, saying unto himselfe, Prophets, whom he called *Barchochabim*, as *Barchochab*, and certain others never heard of before: inventing those barbarous names to amaze the hearers with all: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five years. And such like heresies of *Basilides*, the said writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* lived, the father of the heresie, which the *Gnosticks* hold, who thought good not to publish the forcery of *Simon* privily, after his manner, but openly, glorying of charmed love drinks, of devilish and drunken dreames, of assilient and associate spirits, with other like allusions. They teach farther, that who so will attain unto the perfection of their mysteries or rather abominable devices, must work such facts, be they never so filthy, otherwise can they not overcome (as they terme them) the secular potentates, unlesse every one play his part after the same secret operation. So it came to passe, that Satan rejoicing in his devilish subtlety, seduced many of them thus already snared, whom he led to perdition, by the means of such wicked Ministers, and gave hereby great occasion to the infidels, of blasphemy against the divine doctrine, and spred a great slander, in that the same of them was bruted abroad throughout Christendome. By this meanes it tell out often, that the infidels of those times conceived a wicked, absurd, and shameful opinion of us, saying that we used the unlawfull company of mothers, and sisters: that we fed upon the tender infants and sucklings. But these reports prevailed not long, for the truth tried it self, and in time following shined as the sun-beames. For the sleights and subtleties of the adversaries turned to their own confusion, whilst that new heresies daily sprang, creeping one upon another, the latter taking place, the former vanished away, and increasing into divers and manifold sects, changing now this way, anon that way, they were destroyed. The brightnesse of the Catholike and onely true Church, continuing alwaies the same, increased and enlarged daily the bounds thereof, that the gravity, sincerity, liberty and temperancy of godly conversation and Christian philosophy, shined and flourished among all nations, both of the *Grecians* and *Barbarians*.

and called af-
ter the Empe-
rours name *Æ-
lia*.
Marke of the
Gentiles the
first Bishop of
Jerusalem.
When perfec-
tion failed
then heretics
sprang.

Menander.
Saturinus and
Basilides.
Irenæus lib. 2.
cap. 2.23.

Agrippa Castor
confuted *Ba-
silides*.

Barchochab.
Barchoch.

Irenæus lib. 1.
cap. 24.
The opinions
of the Gnosti-
cs, whose father
was *Carpocra-
tes*.

The hereticks
were a slander
unto Christian
Religion.

Falshood va-
nished away,
the truth re-
maineth still.

Barbarians: Thus this slander slid away with the time, and the doctrine famous among us, and furthered of all men, specially for the piety and modesty for the divine and mylticall rules thereof, took place: so that from that time unto this day, none durst note the fame of any heinous crime or infamy, as they durst before, which conspired against us and the Christian faith. But the truth brought forth many in those daies which contended and dealt with the hereticks, some with invincible arguments, without the Scriptures: some with manifest proofs and authority of Scripture, confuting their heretical opinions.

CHAP. VIII.

What notable Writers lived then.

Egeſippus.

*Iuſtinus Apol.
pro Chriſtianiſm.*

OF this number was *Egeſippus*, whom we have before oftentimes alledged, one living in the time of the *Apoſtles*, who in five books wrote the ſincere tradition of the *Apoſtles* preaching, ſignifieth his own time, and making mention of ſuch as in former times erected Idols, where he writeth thus: *To Whom they erected Idols and monuments, and hallowed temples, it is well known.* Antinous the ſervant of *Adrianus Caſar*, had a ſiſtival triumph celebrated in our daies, called after his name, Antinous weſtling. They builded him a city after his name called *Antinovia*; they conſecrated Priests, and appointed Prophets. At the ſame time *Iuſtinus Martyr*, an imbracer of the true Philoſophy, vvell ſtudied and exerciſed in the doctrine of the Gentiles maketh mention of the ſame man in his Apology unto *Antoninus*, writing thus: *It ſhall not ſeem impertinent, if that we propoſe unto you, the remembrance of Antinous, and of that which they celebrate in his name, whom all do worſhip as it were for fear, when as they know well enough who and whence he was.* The ſame *Iuſtinus* maketh mention of the wars held againſt the *Jews*, ſaying thus: *In the Iudaicall wars freſh before your eyes, Barchochebas a captain of the Jewiſh rebellion, commanded the Chriſtians only to be grievouſly puniſhed, unleſſe they renounced Chriſt and blaſphemed God.* In the ſame place he declareth, how that not raſhly, but after good adviſement taken, he left Paganisme, and embraced the true and only piety. For my ſelf (ſaith he) delighted with the doctrine of Plato, hearing that the Chriſtians were led captives, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kinde of men was ſubiect unto malice, and ſet on pleaſure. For what voluptuous perſon, or intemperate, or delighted with devouring of mans fleſh, can ſo imbrace death, that he be deprived of his deſire, and not rather endeavour, that this may alwaies laſt, that he be able to deceive Princes, and not betray himſelf to death? Moreover this *Iuſtinus* writeth, how that *Adrianus*, receiving letters from *Serenus Graniannus* a noble Preſident, ſignifying in the behalf of the Chriſtians, that it was very injurious that for no crime, but only at the out-cry of the people, they ſhould be brought and executed: wrote again unto *Minutius Fundanus* Proconſull of *Aſia*, and commanded, that none, without grievous crime and occasion, ſhould be put to death. The copy whereof obſerving the Latine phraſe, as much as in him lay, he added, preſhing theſe few words: *And when as we might juſtly require, by vertue of the epiſtles of the moſt victorious and notable Caſar Adrian your father, that as he graciously commanded, ſo ſentence ſhould be given: yet we require not this as commanded by Adrian, but in as much as you know, that as the requeſt of the people juſtice is to be craved.* We have annexed the copy of *Adrianus* his Epiſtle, to the end you may underſtand, we tell nothing but that which is true. For thus he wrote.

CHAP. IX.

The Epiſtle of Adrian the Emperour, that no Chriſtian be accuſed neither ſuffer, without juſt cauſe.

*Adrian the
Emperour writeth
in the be-
half of the
Chriſtians.*

VNto *Minutius Fundanus*, Proconſull of *Aſia*, *Adrian* ſendeth greeting: I received an Epiſtle from *Serenus Graniannus* that right worthy man, thy predeceſſour; the occasion whereof I cannot with ſilence leave untouched, leſt that thereby men be troubled, and a gaffe left open to the malice of Sycophants. Wherefore if your Provincials can prove ought againſt the Chriſtians whereof they charge them, and juſtice is before the barre, let them proceed on, and not appeale them only for the name, with making out-cries againſt them. For it is very expedient, that if any be diſpoſed to accuſe, the accuſation be thorowly known of you, and ſifted. Therefore if any accuſe the Chriſtians, that they tranſgreſſe the laws, ſee that you judge

judge and puniſh according to the quality of the offence. But in plain words if any upon ſpight, or malice, in way of cavillation complain againſt them, let you chaſtiſe him for his malice, and puniſh him with revengement. This was the Epiſtle of *Adrian*.

CHAP. X.

What Biſhops there were of Rome and Alexandria in the time of Antoninus.

AFTER that *Adrian*, ruling in the regall Scepter the ſpace of one and twenty years, had run the race of his natural life, *Antoninus* called *Pius*, ſucceeded him in the Empire. In the firſt year of whole reign, *Telephorus* having governed the Eccleſiaſtical ſeate eleven years, departed this life, whom *Hyginus* ſucceeded. *Irenæus* writeth, that this *Telephorus* was crowned at his death with martyrdome, and ſignifieth withall, that in the time of the ſaid *Hyginus*, *Valentinus* the inventor of his own heretick, and *Cerdas* author of that error which *Marcion* afterwards ſucked, were maniſtly known at Rome. For thus he writeth.

CHAP. XI.

The report of Irenæus, touching the grand hereticks of that time, With the ſucceſſion of the Biſhops of Rome, and Alexandria.

VAlentinus came to Rome in the time of *Hyginus*, he flouriſhed under *Pius*, and continued unto *Anicetus*. *Cerdon* likewiſe (whom *Marcion* ſucceeded) came under *Hyginus* the ninth Biſhop from the Apoſtles. Who having perverted his faith, one while perſeuered, *Cerdon*, another while taught priuily, afterwards confeſſed his error: and ſometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren. This he wrote in his third book againſt hereticks. *Cerdon* taking occasion of error from ſuch as were *Simons adherents* abiding at Rome under *Hyginus* (the ninth by ſucceſſion from the Apoſtles) taught * that God, preached of the Law and Prophets, was not the Father of the Lord Jeſus Chriſt. He ſaid moreover, that Chriſt was known, the Father of Chriſt unknown: Chriſt was juſt, the Father good. After him ſucceeded one *Marcion* of Pontus, a blameleſſe blaſphemer, which increaſed this doctrine. *Irenæus* dilating that infinite profundity of matter, invented by *Valentinus*, ſubject to many errors, diſcloſeth openly the malice of the Heretick, being cloaked and concealed, as it were a ſerpent hid in his den. After this he remembereth one *Mark* called by name, moſt expert in magicall arts, to have been in that time. For he revealing their prophane ceremonies, and detestable myſteries, writeth thus: *Some prepare their wedding chamber, and accompliſh the ſervice to be ſaid over them that are to be conſecrated with charmed words: and having thus done, they call it a ſpiritual marriage, conformable to the celeſtiall copulation. Some bring them to the water, and in baptizing ſay thus: In the name of the unknown Father of all things, in the wrath Mother of all things, and in him which deſcended upon Jeſus.* Some other pronounce Hebrew Words, to the end the young converts might therewith be the more amazed. But omitting theſe things, after that the fourth year of *Hyginus* was expired, *Pius* took the publick miniſtery of the Church of Rome. At Alexandria *Mark* is choſen their ſhepherd, when *Eumenes* had continued Biſhop there thirteen years. After *Mark* had been Biſhop ten years, *Celadion* ſucceeded him in the Church of Alexandria. And at Rome, after the death of *Pius*, which departed the fifteenth year, *Anicetus* was placed Miniſter, under whom *Egeſippus* ſaith of himſelf, that he came to Rome, where he remained unto the time of *Eleutherius*. But ſpecially *Iuſtinus* at that time, diſpoſing the heavenly doctrine, in a Philoſophers attire, contending by his Commentaries for the faith which he imbraced, wrote a book againſt *Marcion*, who at that preſent time lived, and was well known: for theſe are his words. *Marcion* of Pontus at this preſent teacheth ſuch as bearken unto him, to believe in a certain god, greater then the maker of all things, who among all ſorts of men, (aided by the ſubtilty of Satan) hath ſeduced many, to blaſpheme, and to deny the maker of all things to be the Father of Chriſt, and to conſeſſe ſome other that ſhould be greater then he. As many as come of him are called Chriſtians, even as it ſaith with Philoſophers: though they be not addiſſed to the ſame precept in philoſophy, yet the name of a Philoſopher is common to all. To theſe he addeth: *We have written a booke againſt the heretick now reigning; if you pleaſe you may read it.* The ſame *Iuſtinus* hath valiantly encountered

Adrian the Emperour died, Anno Domini 140. Him ſucceeded *Antoninus Pius*. *Egeſippus* Biſhop of Rome. *Irenæus* lib. 3. cap. 3.

Irenæus l. 2. c. 6. Anno Domini 140. Him ſucceeded *Antoninus Pius*.

Irenæus lib. 3. c. 1. Anno Domini 140. Him ſucceeded *Antoninus Pius*.

Irenæus lib. 3. c. 1. Anno Domini 140. Him ſucceeded *Antoninus Pius*.

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Irenæus lib. 3. c. 1. Anno Domini 140. Him ſucceeded *Antoninus Pius*.

with the Gentiles, and dedicated Apologies in the defence of our faith unto Antoninus, by surname Pius, and to the Senate of Rome, and declareth who, and whence he was in his Apology, writing thus.

CHAP. XII.

The beginning of Iustinus Martyrs Apology for the Christian faith.

Antoninus was called T. Elius Adrianus, because he was adopted of T. Elius Adrianus the Emperour.

Vnto the Emperour Titus Elius Adrianus, unto Antoninus Pius, most noble Caesar and true Philosopher, unto Lucius sonne of the Philosopher Caesar, and adopted of Pius, favourer of learning, and unto the sacred Senate, With all the people of Rome, in their behalf, which among all sorts of men are unjustly hated, and reproachfully dealt withall: Iustinus the son of Priscus Bacchius, born in Flavia a new City of Palestina in Syria, one of them, and one for them all, do make this request, &c. The same Emperour, receiving a supplication of others, in the behalf of the brethren in Asia, which were grieved with all kinde of contumelies, practised upon them by their provincials, graciously sent unto the commonalty of Asia this constitution.

CHAP. XIII.

The Epistle of Antoninus Pius, unto the Commons of Asia, in the behalf of the Christians, not to be persecuted.

THe Emperour Caesar Marcus Aurelius Antoninus Augustus, Armenicus, Pontifex Maximus, fifteen times Tribune, thrice Consul, unto the Commonalty of Asia, sendeth greeting. I know the gods are careful to disperse hurtfull persons. For they punish such as will not worship them more grievously then you use those whom you bring in trouble, confirming that opinion which they conceive of you, to be Wicked and ungodly men. It is their desire in Gods quartel rather to die then to live. So that they become conuictors, yielding their lives unto the death, rather then to obey your edicts. It shall seem very necessary to admonish you of the earth-quake, which have and do happen among us, that being therewith moved, ye may compare our estate with theirs. They have more confidence to Godwards then you have. You during the time of your ignorance, despise other gods, condemn the Religion of the immortal God, banish the Christians which worship him, and persecute them unto the death. In the behalf of these men, many of the provincial Presidents have written heretofore unto our father of famous memory, whom he answered in writing again, that they were not to be longer molested, unless they had practised treason against the Roman Empire. And many have given notice unto us of the same matter, whom we answered as our father did before us. If any therefore hereafter be found thus busied in other mens affairs, we command that the accused be absolved and free, though he be found such an one, I mean faulty, and that the accuser be grievously punished. This edict was proclaimed at Ephesus in the hearing of the great assembly of Asia. Witnesse hereof is Meliton Bishop of Sardis (which flourished at that time) in his profitable Apology for our doctrine, delivered unto the Emperour Verus.

Meliton wrote an Apologie.

CHAP. XIV.

Of Polycarpus Bishop of Smyrna.

Ireneus 1.3.6.7. Polycarpus the Disciple of St. Iohn being old was seen of Ireneus being young.

Ireneus reporteth, that while Anicetus was Bishop of Rome, Polycarpus as yet lived, and came to Rome, and questioned with Anicetus concerning the day of Easter. Another thing yet he reporteth of Polycarpus, in his third book against heresies, which needfully must here be annexed. Polycarpus (saith he) was not only instructed by the Apostles, and conversant with many which saw Christ, but also of the Apostles ordained Bishop of Smyrna in Asia, whom we in our youth have also seen; for he lived long, and was very old, and as the length finished this life with most glorious and renowned Martyrdom. When he had continually taught that which he learned of the Apostles, which the Church at this day delivereth for undoubted truth. All the Churches of Asia, and as many as unto this day succeeded him in that sea, bear witnesse, that Polycarpus was more worthy of credit then Valentinus and Marcion, and then the whole rabble of perverse people. For he being at Rome in conference with Anicetus, converted many of the

afors-

aforsaid heretikes unto the Church of God, preaching the one and only truth received of the Apostles, and delivered by the Church. There began also which heard him reporting, how this John the Disciple of Christ entering into a bath at Ephesus so bain himself, and saying therein the heretike Cerinthus, departed the bath unbaind; and said: Let us depart hence, lest the bath fall, wherein Cerinthus the sworne enemy of the truth baineth himself. And Polycarpus on a time meeting Marcion face to face, which said unto him. Dost thou know me? answered: I know thee for the first begotten son of Satan. So zealous were the Apostles, and their Disciples that they communicated not in word, with the corrupter of the truth, according unto that of Paul: Eschew him that is an heretike, after the first and second admonition, knowing that such an one is perverse, and condemned a sinner by the testimony of his own conscience. There is extant an Epistle of Polycarpus unto the Philippians, very profitable for such as are careful of their salvation, where they may know the true character of faith, and the right rule of doctrine. So far from us. Polycarpus in the fore-said Epistle unto the Philippians (at this day extant) allegeth testimonies out of the former Epistle of Peter. When that Antoninus (surnamed Pius) had ended twenty and two years in the Roman Empire, Marcus Aurelius Verus, and Antoninus his son, together with Lucius his brother succeeded him.

Titus. Antoninus Pius died A.D. 161, and him succeeded Marcus Aurelius Verus: under this was the fourth of the ten persecutions was raised, Lucius being the son of Verus, was called the brother of Antoninus, because he was adopted together with him.

CHAP. XV.

The martyrdom of Polycarpus, and divers other Saints in Smyrna, under Verus the Emperour.

When Asia was troubled with great persecutions, Polycarpus was crowned with martyrdom. And I suppose it necessary to pen in this our History his end, which at this day is published in writing. The Epistle is in the person of the Church, where he was President, unto the Parishes throughout Phrygia, signifying the circumstance about Polycarpus, in this sort.

The Church of God which is at Smyrna, unto the Church at Philadelphia, and unto all the Congregations of the holy Catholic Church throughout Pontus, Bithynia, peace, and the love of God the Father, and of our Lord Jesus Christ be manifested.

We have written unto you, brethren, of such as suffered martyrdom, and of blessed Polycarpus, who signed and sealed the persecution with his own blood. And before they make relation of Polycarpus, they rehearse the tommunity and patience of other martyrs, laying, The bolders we are amazed, seeing the flesh of the martyrs rent with scourges, even unto the inner veins and joints, so that the most secret entrails of their bodies, their bowels out inward privities were pitiously to be seen. Beholdeth again the hard Beils of the flesh, and plecthles flames transpierced the martyrs backs, and bristled bodies, with every kinde of torments which could be devised. Last of all they were thrown to be rent in pieces, and devoured of wilde beasts. Specially they wrote of Germanicus, that he valiantly endured and overcame through the grace of God that corporal fear of death, grained in the frail nature of man. For when as the Proconsull exhorted him to relent, admonished him of his tender years, praised him to pierce his own case, being now in the flower of his youth: he without intermission, enticed the beards to devour him, yes contemned, and compelled, that with speed he might be dispatched of this cruel and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian Nation, the multitude of Iudels beholding, suddenly cried out: Remove the wicked, seek out Polycarpus. And when there was a great tumult raised by reason of this clamour, a certain Phrygian, by name Gaius, lately come out of Perga, trembled at the fierce rage of the terrible beards, and flunked at the sight of their grimme visage, and betrayed his own safety with his backslide of courage. For the same Epistle testifieth of him, that he personally appeared to contend with the rest before the barre, more of rashnesse, then of any religion, and being taken, he publicly professed, that none ought to intrude himself among such men without good devotion, neither to intermeddle in matters wherewith he hath not to do. But of these men thus much. Touching the

The Epistle of the Church of Smyrna where of Polycarpus was Bishop.

Germanicus torne in pieces of wilde beasts

Gaius: unconstant in persecution.

the renowned Polycarpus they write, that he hearing the report of this cruel persecution, was nothing therewith moved, but retained the immovable tranquillity of his minde, and continued still in the city, until at length he was persuaded through the petitions of such as praised him, to goe aside for a season, and to get him to a certain-farme place, not farre from the City, where he abode with a few, occupied day and night only in prayer, making humble supplications after his usuall manner, for the tranquillity and peace of all Congregations throughout the world. Being in prayer, three daies before he was taken, and now fallen asleep, he saw in a vision by night, the pillow under his head set on fire, and suddenly consumed to ashes: when he awaked, forthwith he interpreted this vision unto them that were then present, plainly prognosticating, that it should come to passe, that his life should be ended, that his body should be burned for the testimony of Christ. They write further, That when the searchers were now at hand, at the instance and earnest intreaty of his friends, he fledde thence unto another village, where incontinently the pursuers came, which took two boyes of that place, and scourged them, until one of them confessed the circumstance, and led them unto the lodging of Polycarpus. When they had entered in, they found him lying in an upper chamber, where he might have escaped, if it had pleased him. But he said: *The will of the Lord be fulfilled.* For he understanding of their pretence, as the report goeth, came down, communed with them pleasantly and cheerfully, so that they which knew him not before, stedfastly eyed his comely age, his grave and constant countenance, marvelling that such a doe was made, so much labour spent, and that a man of such years should be taken. He commanded the table forthwith to be covered, meat to be laid on, requested them to make merry, craved of them the space of one hour for prayer: that being granted, he rose up, went to prayer, so replenished with the grace of God, that such as were present, and praised, hearing his devotion, were ravished, and many sorrowed, that so honest and godly a father should die. After these things the Epistle containeth in manner these things following: *When that he had now ended his prayer, with the remembrance of all such things as ever befall him, whether they were small or great, famous or infamous, and also of the universall and Catholike Church, and the hour now fully ended, they set him upon an ass, and brought him to the City, being on the great Sabbath-day. There met him Herod the justice of peace, and his father Nicetes, who receiving him into their chariot, persuaded him, saying: What harme is it to say, Lord Caesar, to sacrifice, and so be saved? At the first he answered nothing, but when they urged him, he said: I will not condescend unto your counsell. They perceiving he would not be persuaded, gave him very rough language, and tumbled him down out of the wagon, to the brusing of his joints. But he as though he had been nothing hurt nor injured at all, went both upright, cheerful, and apace towards the Theatre. When he was come upon the Theatre or stage, a voice came down from heaven (which by reason of the great tumult was heard of few.) Be of good cheer, O Polycarpus, and play the man. The speaker no man saw, but the voice was heard of many of us. In the meantime the multitude was in a rage, seeing Polycarpus brought forth. The Proconsull demanded of him, Whether he were that Polycarpus, beeking that he should deny it, and saying: Tender thine ears, with such like persuasions; Swear by the fortune of Caesar, repent thee of that is past, say, Remove the wicked. But Polycarpus beholding with unmovable countenance the multitude round about the stage, pointing with the hand, and sighing, and looking up unto heaven, said: Remove, O Lord, these wicked. When the Proconsull urged, and said, Swear, and wilt thou these false blasphemes and false Christ, Polycarpus answered: Forty-one and six years have I served him, neither hath he ever offended me in any thing, and how can I revile my King which hath thus kept me? The Proconsull still urged and said, Swear by the fortune of Caesar. To whom Polycarpus: If thou requestest thy own glory, that I profess the fortune of Caesar, as thou seest, saying thou knowest me not, who I am, Hear freely, I am a Christian. And if thou desire to know the doctrine of Christianity, appoint the day, and thou shalt hear it. When the Proconsull said, Perswade this people, Polycarpus answered: I have vowed myself to converse with thee, For we are commanded so give to Priests and Potentates their due honour ordained of God, neither prejudicial to our religion, but as for the furious multitude I will not deal with them, I judge them unworthy hearers of my paragon. To this the Proconsull said: I have wilde beasts to devour thee, unless thou repent. Polycarpus answered: Bring them forth, for it is determined amongst us, not to passe from the better unto the worse by repentance: but we recount it a thing commendable, to turne from*

Polycarpus is
forewarned
by a vision of
his martyrdom

The Epistle of
the Church of
Smyrna.

the thing that is evil to that which is good and just. Again the Proconsull said: I will quize thee with fire, if thou regard not the brasts, nor repent. To whom Polycarpus answered: Then thou shalt see fire for an hour, which lasteth a while and quickly is quenched, but thou art ignorant of the everlasting fire at the day of judgement, and endless torments reserved for the wicked. But what livest thou? dispatch as it pleaseth thee. Uttering these and the like words, he was constant and cheerfull, and his countenance so gracious, that not only he was nothing moved therewith, but of the contrary the Proconsull being amazed, commanded the Beadle, in the midst of the Theatre, to cry: Polycarpus confess himself a Christian. At which saying, the multitude both of Jews and Gentiles, inhabiting Smyrna, shouted with a great rage: This is that Doctour of Asia, the father of the Christians, the overthrower of our gods, who hath taught many, That our gods are not to be adored. To this they added another clamour, craving of Philip President of Asia, that he would let loose a lion to devour him. Who answered: That thou was not lawfull, inasmuch that the game or stage-fighting of beasts was then finished. Then they cried with one voice, that Polycarpus should be burned quick. For it should be the vision should be fulfilled, which he saw on his pillow, and prophesied of to such as praised with him at that present, saying, I must be burned quick, which was as soon done as spoken. Therefore the multitude forthwith carried logs of wood, and sticks out of their shops and booths: but specially the Jews served promptly (after their wonted manner) for that purpose. The fiery pile being prepared, he unapprehended himself, loosed his girdle, endeavored to pull off his shoes, which before he did not, for that the faithfull commended among themselves who could so easily touch his body at their farewell. When he was honored of all men for his good and godly conversation, yea before his gray hairs grew. In a short while all things necessarily required for the execution were applied. And when as they would have nailed him to the stake, he said: Nay, suffer me, even as I am. For he that gave me patience to abide this fire, will give me also an unmovable minde, to persevere within this fiery pile without your provision in fastening my body with nails. When they had heard that, they came from nailing, and fell a binding of him. His hands then being bound to his back, he like a noble Ramme, picked out of a great flock, fit for an acceptable burnt sacrifice unto Almighty God, is offered, saying: O Father of thy well-beloved and blessed Sonne Jesus Christ, through whom we have known thee: O God of the Angels, and powers, and of every living creature, and of all sorts of just men which live in thy presence, I thank thee that thou hast graciously vouchsafed this day, and this hour, to allot me a portion among the number of Martyrs, among the people of Christ, unto the resurrection of the everlasting life, both of body and soul, in the incorruption of the holy Ghost, among whom I shall be received in thy sight this day, as a fruitful and acceptable sacrifice, as thou hast heretofore prepared, often revealed, and now fulfilled, most faithful God which canst not lie. Wherefore for all things I praise thee, I blesse thee, I glorifie thee, through the everlasting High-Priest Jesus Christ, thy well-beloved Sonne, To Whom with thee and the holy Ghost be all glory World without end, Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preserved to publish the same to the posterity. For the flaming fire, framing it self after the forme of a vault or sail of a ship with the blustering blasts of winde, compassed the body of the Martyr within placed, as with a wall: and that which was in the midst of the same, was not as fiery, scorched, or burned flesh, but as gold or silver tried in the furnace. For it seemed to our senses, a fragrant and sweet smell, as of frankincense, or some such like precious perfume. At length when the cruel persecutors perceived the fire not to consume his body, they called for a stormont, and gave him charge to lance him in the side with a spear. Which when he had done, such a stream of blood issued out of his body that the fire was therewith quenched, so that the whole multitude marvelled, such a preeminence to be granted, and difference to be saved between the infidel, and the faithfull, and elect people of God, of which number this Polycarpus was one, a right Apostolick and Prophetick Doctour of our time, Bishop of the Catholike Church of Smyrna. For all that he spake, either is already, or shall be hereafter fulfilled. But the envious, subtle and malicious adversary of just men, seeing the glory of this Martyr so great, and his blameable conversation from the beginning to be crowned with incorruption, and to receive an incomparable reward: procured that his body should perish from among us, for there were many that endeavored and fully purposed to have been partakers

The prayer of
Polycarpus at
his Martyr-
dome.

Polycarpus
burned.

The Christi-
ans worship
God, and re-
verence his Mar-
tyrs.

Why the pass-
ions of martyrs
are celebrated.

Metrolorus
burned
Pionius burned

Eusebius wrote
a book of Mar-
tyrs which is
not extant.

of his blessed body by buriall. But many prieked forwards Nicetes the father of Herod, and his brother Dalces, to move the Proconsul, not to deliver unto the Christians his body, least that (saith he) they leaving Christ, fall a worshipping of him. This they said, when the Jews edged and urged them forwards, which continually watched us, lest that we snatched him out of the fire, being ignorant of this, that we can never forsake Christ, which died for the salvation of the whole world, and that we can worship none other. For we worship Christ as the Son of God, the Martyrs we love as Disciples and followers of the Lord, and that worthily, for the invincible good love they bear to their King and Master, whose companions and Disciples we desire to be. When the Centurion perceived the sedition of the Jews, he caused the body to be laid in the middle after their accustomed manner, to be burned. So we gathered his bones, more precious then pearls, and better tried then gold, and buried them in the place that was fit for the purpose, where, God willing, we being gathered together, the Lord will grant that with joy and gladnesse we may celebrate the birth day of his Martyr, both for the remembrance of such as have been crowned before, and also to the preparation and stirring up of such as hereafter shall strive. Thus it happened unto Polycarpus that was martyred at Smyrna, together with twelve others out of Philadelphia, who only among all the rest is so remembered, that the Gentiles every where spread his name far and nigh. Such was the end of the blessed Apostolike Polycarpus, published in writing by the brethren of the Church of Smyrna, in the afore-said Epistle, where is also contained the Martyrdome of sundry others that suffered then with Polycarpus, whereof one Metrodorus, suspected of the heretic of Marcion, was burned with fire, and consumed to ashes. And among the Martyrs of that time, there was one Pionius, very famous, who for his profliterations and liberty of speech, and Apologie for the faith, both in the presence of the people and Magistrates, for his godly Sermons, and comforting perswasions of such as fainted in persecution: for his consolation unto such as were imprisoned: for his exhortations unto the brethren resorting unto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fiery pile fasting about: and last of all, for his quiet death, is highly commended, and published to the praise of God, in that book of ours which containeth his Martyrdome, whereunto I refferre the Reader. Also there are extant other monuments of certain Martyrs that suffered at Pergamus a City of Asia, as of Carpus, Papylus, and Agathonica a woman, who after their notable confessions, suffered glorious Martyrdome.

CHAP. XVI.

Of the Martyrdome of Iulianus a Christian
Philosopher.

AT that time Iulianus of whom we made mention before, when he had dedicated another book in the defence of our doctrine, to the fore-said Emperours, was crowned with martyrdome by the malicious means of Crepens the Philosopher, professing in life and learning the sect of Cynikes. For Iulianus in open disputations and publike conference had with this Philosopher, bare away the bell, which tended to the shortning of his life, and the hastening of his end. This thing did this famous Philosopher in his afore-said Apologie fore-see, and signifie in these words: I look for no other thing then this, that I be betrayed by some one of them called Philosophers, or knocke in the head with a club by Crepens, no Philosopher indeed, but a proud boaster. For it is not requisite to call him a Philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the mist of error and darknesse. For if he impugneth the doctrines of the Christians having neither read nor known the same, then is he full of malice, and far worse then Idiots, that sometimes because they reason not of unknown matters, least they speak falsely: or if he have read them, he understandeth not the mystic and majesticall meaning thereof: or if he doe understand them, he doth this, that he be not taken for such an one; and then is he again far more wicked and spitefull, the bond-slave of vain-glory and brutish fear. For I would have you well to understand, and to recover my tale for truth, that I have proposed certain questions, and demanded certain interrogatories of him, wherein I have found and know right well, that he knoweth nothing. And if report have not brought these things to your knowledge,

knowledge, I am ready again to communicate the same unto you. And this will be a princely work for you to hear. If you knew both what I demanded, and what he answered, you would soon give sentence, that he is altogether ignorant in our doctrine. Or if he knoweth it, he dares not utter it for fear of his Auditors, and hereby to be proved (as I said before) no Philosopher, but a flatterer, contemning that which Socrates highly esteemed. Thus saith Iulianus. And that he was slain according to his own fore-telling through the practice of Crepens, Tassianus a man instructed from his youth up in prophane literature, and praised very much for the profit he took therein, testifieth in his book against the Gentiles: writing thus, The famous Philosopher Iulianus said very well, that the Philosophers then were to be likened to sheeres. A little after, he said: Crepens being newly come unto that great City, passed all men in that unnatural and shamelesse frame of Sodome, desiring himself with mankind, inferior to no man in covetousnesse; he taught, That death was not to be feared, yet was he so full of it, that he procured Iulianus death, as it were for a great evil, because that he preaching the truth, reprehended the Philosophers as gluttonous and decievfull persons. Such was the cause of Iulianus Martyrdome.

Tassianus lib.
contra gentes.

CHAP. XVII.

Of the Martyrs mentioned in the Apologie
of Iulianus.

THE same Iulianus before he suffered, remembered in his Apologie such as were martyred before him, very pertinent for this our purpose, writing thus: A certain Woman there was married unto an husband that was wholly given unto lascivious life and lewdnesse, whereunto she her self was in times past addicted: but when she had learned the doctrine of Christ, she repented her of her former life, and embraced chastity, and exhorted her husband likewise to repent, expounding unto him the doctrine which threatened unto intemperance and filthy pleasures everlasting punishment of endless fire. But she continuing still in his former lewennesse, by his unlawfull actions alienated his wife from him. For she said, that it was therefore unlawfull for her, to use company at bed and board with that man, who contrary unto the law of nature, beyond all right and reason, sought means to satiate his filthy lust, and therefore would be divorced from him. But through the perswasions of her friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her sentence, changed her mind, restrained her self, and continued with him in wedlock. But when her husband was gone to Alexandria, and there beganne to have practised far more lewd facts, least that she should be made partaker of his wicked facts and bawny offences, by continuing in his company at bed and board in the bond of matrimony, she made attill of divorce (as we terme it) and was separated and went away from him. Then this good man (when he should have rejoiced that his wife which of old was slanderer of her servants, and accused of her lewennesse: which of old was given to drunkennesse, and all kinde of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away because he kept other company) accused her that she was a Christian. And she gave up a supplication unto thee (O Emperour!) humbly requesting (saith Iulianus) that she might first dispose of her household affairs, and after the disposition and ordering thereof, to answer unto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) having no colour nor cloake to accuse his wife, turned his malice against Ptolemaeus (who instructed her in the Christian faith, and endured wrongs under Urbicus the Judge) in this manner. He had to his friend the Centurion, whom he persuaded to imprison Ptolemaeus, to straiten him roughly withall: and to demand of him if he were a Christian. Which when Ptolemaeus, one that was zealous for the truth, no flatterer, no disssembler, had confessed himself to be, the Centurion cast him into prison, where he was long punished. Afterwards being brought before Urbicus, of this only he was examined: If he were a Christian. Whose conscience bearing him witness of no crime, but in a just cause, confessed that he had preached the true and heavenly Doctrine of Christ. For he which denieth himself to be that he is, either condemneth that which is in him by deniall, or knowing himself unworthy and estranged from the master refuseth to confesse: whereof neither is found in a true Christian.

Iulianus in his
Apologie re-
porteth ac-
certain history of
a man and his
wife.

Trinitas

Ptolemaeus
martyred.

flaw. And when Urbinius commanded that he should be brought forth, one Lucius (that was also a Christian) seeing the sentence given contrary to all reason said to Urbinius: What reason is it (O Urbinius) that thou shouldst condemn this man for confessing the name of Christ, which hath committed neither adultery, neither fornication, neither man-slaughter, neither theft, neither robbery, neither any wicked offence, that he may justly be charged withall? Thy Iudiciall sentences do become neither Pius the Emperour, neither the Philosophers the son of Cæsar, neither the sacred Senate. Urbinius answering nothing to these things, said to Lucius: And thou seemest to me to be such an one. Lucius answered: I am so. And he commanded him forthwith to be brought forth to the place of execution. For this, Lucius thanked him, and said, that by this means he should be delivered from such wicked masters, and go unto a gracious God his father and King. After this a third step forth which suffered the like. In the end Justinus concluded with the rehearsal of that which we remembered before, saying: And I look for no other, then that I be betrayed by some one of them that are called Philosophers.

CHAP. XVIII.

Of the works and writings of Justinus.

Justinus hath left unto the posterity many monuments of his instructed minde and right understanding, full of all kinde of profit, unto the which we referre the studious Readers, and withall we will note such as came to our knowledge. First, A supplication unto Antoninus Pius, and his sons, and to the Roman Senate, in the defence of our doctrine. Again, An Apology unto the said Emperours successe, by surname, Antoninus Verus, whose time we presently do prosecute. He wrote also against the Gentiles: where at large he disputeth many questions, both of ours, and the heathenish Philosophers doctrine: Of the nature of spirits, altogether impertinent for this our present purpose. He wrote another book also against the Gentiles, intituled, A confutation or reprehension. After that, Of the monarchy of God, collected not only out of the sacred Scriptures, but also out of prophane writers. Next one intituled Psalter. Another, Of the soul, as by way of annotation, alledging divers questions, and many opinions of the Heathen Philosophers, deferring the confutation, and his definitive sentence untill another place. Last of all he wrote A dialogue against the Jews, containing at Ephefus with Tryphon, then a famous Doctour among the Jews, where he sheweth how the mercifulnesse of God brought him to the knowledge of the true faith, and how he diligently studied philosophy, and earnestly fought after the truth. In that dialogue the Jews, declaring their spite against the doctrine of Christ, he inveiyeth against them, saying: You have not only hardened your selves from repentance, but have sent chosen men to Jerusalem, which should passe throughout the world, and pronounce: that there was a certain heretic sprung up, slandering us, as thereof doe which know us not, so that hereby we your selves authors of falsehood, not only to your own people, but to all other. Justinus writeth also, how that unto his time the gift of prophecy flourished in the Church. He remembered the Revelation of John, plainly affirming, that it was the Apostles: he alledgeth many places of the Prophets, reprehending Tryphon, because the Jews razed them out of the Bible. It is reported he wrote many other things, well known to divers of the brethren. His works of old were in so great reverence, that Irenæus in his fourth book alledged him, saying: Justinus writing against Marcion saith very well: Neither would I have believed in the Lord, if he had preached any other God besides the maker of all things. And in his first book: Justinus said well, That before the coming of our Saviour, Satan durst not blaspheme God, in so much as he knew not certainly of his condemnation before that time. These things were needfull to be noted, that the studious might earnestly embrace his works. So farre concerning Justinus.

CHAP.

CHAP. XIX.

The succession of Bishops in Rome, Alexandria, and Antioch.

In the eight year of the said Emperours reign, as we have said, there had been Bishops of Rome, Cleopatra, who governed the Church of Rome for the space of four years, and then he was succeeded by his successor, who was called Cornelius the fourth.

In the same year, as we have said, there was a great persecution against the Christians in the City of Alexandria, and the Bishop of that City, who was called Theophilus, was driven out of his See, and fled into the City of Antioch, where he was received with great honour, and he continued there for the space of three years, and then he was succeeded by his successor, who was called Zephyrus.

In the same year, as we have said, there was a great persecution against the Christians in the City of Antioch, and the Bishop of that City, who was called Zephyrus, was driven out of his See, and fled into the City of Rome, where he was received with great honour, and he continued there for the space of three years, and then he was succeeded by his successor, who was called Callistus.

After this, as we have said, there was a great persecution against the Christians in the City of Rome, and the Bishop of that City, who was called Callistus, was driven out of his See, and fled into the City of Alexandria, where he was received with great honour, and he continued there for the space of three years, and then he was succeeded by his successor, who was called Eleutherius.

In the same year, as we have said, there was a great persecution against the Christians in the City of Alexandria, and the Bishop of that City, who was called Eleutherius, was driven out of his See, and fled into the City of Rome, where he was received with great honour, and he continued there for the space of three years, and then he was succeeded by his successor, who was called Victor.

In the same year, as we have said, there was a great persecution against the Christians in the City of Rome, and the Bishop of that City, who was called Victor, was driven out of his See, and fled into the City of Alexandria, where he was received with great honour, and he continued there for the space of three years, and then he was succeeded by his successor, who was called Zephyrus.

CHAP.

Christian religion began to be made manifest in the time of Augustus, for then Christ was born.

We pray you, that you despise us not, which are grieved and oppressed with this shamefull spoil. Again to these he addeth, The divine philosophy now in estimation amongst us, first flourished among the Barbarians. For when as it flourished under the great dominion of Augustus your fore-father of famous memory, it fell out to be a most fortunate success unto your Empire. For from thenceforth the Roman Empire increased and enlarged it self with great glory, whose Successor now you are, greatly beloved, and have been long wished for, and will be, together with your sons, continually praised for. Retain therefore this Religion, which increased with the Empire, which began with Augustus, which was revered of your Ancestors before all other Religions. This was a great argument of a good beginning, for since that our doctrine flourished, together with the happy Empire then beginning, no misfortune befall unto it from the reigns of Augustus unto this day: but on the contrary, all things glorious and gladtime, as every man wished. Only of all others, Nero and Domitian, through the persuasion of certain envious and despiseful persons, were disposed to bring our doctrine into hatred: from whom the slander of flattering persons that was raised against the Christians, sprung up after a brutish manner. But your godly Ancestors corrected their blinde ignorance, and checked oftentimes by their Epistles their sundry rash enterprises. Of which number, Adrianus your grand father is known to have written, both unto Fundanus Proconsull and Presidents of Asia, and to many others. And your father (your, I say, in that you governed all things together with him) wrote unto the cities on our behalf, as unto the Larissians, Thessalonians, Athenians, and to all the Grecians, that they should innovate nothing, neither practise any thing prejudicial unto the Christians. But of you we are fully persuaded to obtain our humble positions, in that your opinion and sentence is correspondent unto that of your predecessors, yea and more gracious, and far more religious. Thus as yet read, he wrote in the fore-said book. And in his Proeme to his annotations of the Old Testament, he reciteth the Catalogue of the books of the Old Testament, then certain and canonical (the which necessarily we have annexed) writing thus, Meliton unto the brother Onesimus sendeth greeting: Whereas oftentimes (you being enflamed with earnest zeal towards our doctrine) have requested of me, to select certain annotations out of the Law and Prophets concerning our Saviour, and our whole Religion, and again to certify you of the summe of the books contained in the Old Testament, according unto their number and order of placing, now at length I (being minded full heretofore also of your Petitions) have been carefull to performe that you look for, knowing your endeavor, your care and industry in setting forth the doctrine of faith, marching forwards with love towards God, and care of everlasting salvation, which you preferre before all other things. When that I travelled into the East, and was there where these things were both preached and put in practice, I compiled in order the books of the Old Testament, such as were well known, and sent them unto you, whose names are these: The five books of Moses: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Then Jesus Nave, the Judges, the book of Ruth, four books of Kings, two of Chronicles, the Psalms of David, the Proverbs of Solomon, the book of Wisdom, Ecclesiastes, the Canticles, Job, Eclay and Jeremy the Prophet, one book of the twelve Prophets, Daniel, Ezekiel, EIdras. Upon the which we have written six books of Commentaries. Thus far Meliton.

CHAP. XXVI.

Of the writings of Apollinaris and Musanus.

These two Chapters in the Greek were once.

Apollinaris.

Montanus the hereticke, Musanus, Encratites.

Tatianus.

Although there were many volumes written by Apollinaris, yet these only came to our hands. A book unto the fore-said Emperor. Five books against the Gentiles. Two books of the truth. Two books against the Jews. And such books as afterwards he wrote against the Phrygian heresie, which not long after waxed stale, then first budding out, when as Montanus together with his false prophetesses, ministred principles of Apostasie. So far of him. Musanus also spoken of before, wrote a certain excellent book, entitled, Unto the brethren lately fallen into the heresie of the Encratites, which then newly had sprung, and molested mankind with a strange and pernicious kinde of false doctrine, the author whereof is said to be Tatianus.

CHAP.

CHAP. XXVII.

Of Tatianus, and his heresie.

WE mean that Tatianus, whose testimony a little before we have alledged touching the renowned Iustinus, whom also we have reported to have been the Martyrs disciple. The same doth Irenaeus declare in his first book against heresies, writing of him and his heresie thus: Out of the School of Satyrinus, and Marcion sprang the Heresies, whom they call Encratites (that is to say continent persons) who taught, This marriage was to be abhorred, condemning the ancient hope and mold of man, framed of God, and so by sequel, reproaching him that made the generation of man and woman. Again they have commanded abstinence from living creatures, for so they call them, shewing themselves ungratefull towards God, which made all things for the use of man. They deny that the first man was saved. And this blasphemous lately sprung up, one Tatianus being original thereof, who whilst that he was the auditor of Iustinus, revealed no such thing; but after his martyrdom, falling from the Church, and being passed up with presumptuous estimation and self opinion of Doctorship, as though he passed all other, invented a new forme of doctrine. He dreamed of certain invisible worlds with the Valentinians, preaching of marriage, corruption and fornication, as Marcion and Saturninus had done before, calling unto themselves of himself the salvation of Adam. This doth Irenaeus write in the place before cited, and a little after thus, One Severus received the fire of this heresie, and became an author and teacher of it, so that of him they were called Severians. These receive the Law, the Prophets, and the Gospel: they expound names of holy Scripture, as please them best: they reite the Apostle Paul: they reject his Epistles: they deny the Acts of the Apostles. Their first author was Tatianus, who patched together, I wot not what kinde of mangle mangled consonancy of the Gospels, and termed it Diatessaron, which as yet is to be seen of many. Some report that he presumed metaphorically to alter the words of the Apostle, correcting as it were the order of the phrase. He left in writing unto the posterity a great number of Commentaries, but of all the rest that book of his against the Gentiles; is recounted famous, and taken for the best and most profitable; where mention is made of the former times, with a bold expectation, That Moses, and the Prophets among the Hebrews, were far more ancient than the famous men among the Gentiles. And of these things thus far.

CHAP. XXVIII.

Of Bardeanes a Syrian, and his books.

THE same Emperor, when heresies increased, a certain man in Mesopotamia by the name of Bardeanes, being very eloquent and skillful in logick, published in writing in the Syrian tongue, Dialogues together with other books, against Marcion and other grand heresies: the which certain learned men (whereof he had then a great number to his disciples, his gift of utterance did so passe) translated from the Syrian into the Greek tongue: of which books, that dialogue intituled of Desires, and dedicated unto Antoninus the Emperor, is of great force. The report goeth, that he wrote many other books by occasion of the persecution raised in those times. This man was first schooled by Valentinus, but afterwards reprehending and condemning his fabulous dreams, he transformed and altered himself of his own accord, and embraced the founder sentence, and yet notwithstanding he was not altogether clear of the filth of the former heresie. About this time, Soter Bishop of Rome departed this life.

The end of the fourth Book.

G

THE

THE FIFTH BOOK OF THE ECCLESIASTICAL History of Eusebius Pamphilus, Bishop of Caesarea in Palestine.

The Proem of Eusebius.

How that Eleutherius succeeded Soter in the See of Rome. The difference between the Ecclesiastical and profane History. He purposed to write of Martyrs.

Eleutherius
Bishop of
Rome.
Anno Domini 179

WHEN he had been Bishop of Rome eight years, finished his mortal race, whom Eleutherius the twelfth from the Apostles succeeded. And then was it the seventeenth year of the reign of Antoninus Verus the Emperor, in which time perfection increasing against us in all parts of the world, the people vexing us throughout their Cities, we may easily conjecture, how many millions of martyrs suffered throughout the world, by such as happened unto one nation, which for most true and everlasting memory, hath been thought worthy the writing, and is printed for the posterity. And although we have heretofore compiled a book of martyrs in most ample wise, containing not only historical narration, but also interlaced with doctrine: nevertheless we minded not now to omit any thing that may seem pertinent unto this our present History. Other Historiographers have been careful to commit to letters only warlike stories, and noble triumphs against the enemies, valiant enterprises of Captains, notable courage of armed fouldiers, bespotted with blond and innumerable slaughters of tender sucklings, committed for country and substance sake: but this our History containeth a policy grateful unto God, most peaceable wars for the quietness of the soul, for the truth of conscience rather than trial for our country, for godly favour rather than worldly friendship. It containeth the valiant constancy of champions, buckling and wrangling for the truth, the most victorious fortitude and triumphs against fiery fiends of hell, the upper hand of our invincible adversaries: To be short, it pronounceth for all these crowns of everlasting memory.

CHAP. I.

Of the martyrdoms of Saints, and cruell persecution in France under Antoninus Verus the Emperor.

IT was the country of France, wherein the theatre of this wrestling (before mentioned) lay. Whose chief Cities, and most frequented in respect of the rest in the same region, are *Lions* and *Vienna*; by both which cities the river *Rhodanus* doth run, compassing that whole country. The holy Churches there sent this letter touching their martyrs, unto the Churches throughout *Asia* and *Phrygia*, making relation of their affairs after this manner.

The servants of Christ inhabiting Vienna and Lions Cities of France, unto the brethren throughout Asia and Phrygia, having with us the same faith and hope of redemption: peace, grace and glory from God the Father, and Christ Jesus our Lord, be multiplied.

When they had premised certain things by way of preamble, they proceed in these words:

The

The greatness of this our tribulation, the furious rage of the Gentiles against the Saints, and what things the blessed martyrs have suffered, we are not able exactly to express, by word, or comprehend in writing. For the adversary endeavoured with all his might, drawing together his preparatives and disposed entrance to persecution, and passing throughout all places, acquainted and instructed his limes, so strive against the servants of God: so that we were not only driven out of our houses, but also common market places: but altogether every one of us, for the sake of God, was not to flee his face. Yet the grace of God withstood him, delivering the weaklings, and contrariwise upholding certain others, as sure and immovable pillars, which through their justice were able not only to repel the violence of the despicable adversary, but also to provoke him, patiently abiding all kinds of slander and punishments. To be short, according to our sufferments, but as small trifles, they bestowed unto Christ, declaring as truth is, that the passions of those present times, are not worthy of the glory which shall be revealed unto us. And first of all, they bore manfully all such vexations as the multitude laid upon them: as exclamations, scourging, draggings, spoiling, stoning, fettering, and the like, whatsoever the heady and savage multitude is accustomed to practise against their professed enemies. Next, being led unto the appointed market place, and condemned had, they were condemned in presence of the people, by the chief and the other chief potentates of the City, and cast into prison, until the President coming. After that, when they were brought before the President, which had exercised all kinds of extreme cruelty against us, Vetus Epagathus one of the brethren (showing fullness of love towards God and man, whose conversation was so perfect, although a young man, that he was thought comparable with Zachary the Priest, for he walked unblemished in all the commandments and ordinances of the Lord, and very favourably towards his neighbours, having great zeal and power of the Spirit of God) and one of the brethren, who of the sentence unjustly pronounced against us, but with common motion required, that audience might be given him to plead for the brethren, saying that we had committed no impiety, which being denied him (for he was a noble man) of such as compassed the criminal seat, and of the President rejecting this just petition, and only demanding whether he was a Christian, he confessed with a loud voice, and so he was received into the fellowship of the old martyrs, and called the Advocate of the Christians. For he having the Spirit which is the Comforter in greater abundance than Zachary, declared the fullness of love that was in him, in that he offered up his life in defence of the brethren. He was and is the true Disciple of Christ, following the Lamb whithersoever he goeth. The other first martyr stirred up by this example, hallowed himself unto Martyrdom, and became a lively and ready, accomplishing the confession of Martyrdom with an earnestness of mind. There were certain others found already, less excited, and as yet without ability to bear the burden of so weighty a combat, (innumerable) who, notwithstanding the urgency of the Jews, to our great heaviness and sorrow, full lamentation, and the compassions of others, which were not as yet apprehended, but accompanied the martyrs, whose torments forever beset them, and feared not themselves from them. Then trembled the all for fear, and that greatly, because of the uncertainty of confessions: being not terrified with any torments, but careful for the end, lest any should fall from the faith. Daily there were apprehended such as were worthy to fulfill the number of the fallen weaklings: so that out of both these Churches, as many as ruled and ruled the greatest part were taken and executed, and withal certain of the Ednicks being our servants were taken, (for the President had commanded publicly, a general imposition to be made for us) who being overcome by the subtle slights of Sucas, and terrified with the sight of the torments which the Saints suffered, through the persuasions of the Sucas, began to turn towards, seized against us, and reported, that we used the blasphemy of the Jews, and the blasphemy of Oedipus, with divers other crimes, which may neither, godly be thought upon, neither with modesty be uttered: neither without compunction be uttered. These things being bruised abroad, every body was moved and incited against us, in so much that they which for familiarity sake used moderation before, were now exceedingly moved, and with us. When was that saying of our Saviour fulfilled: *in vobis non timebo dominum, quia ad eum non timetis, sed timetis hominem, qui occidit corpus, et animam non potest perdere: sed timetis deum, qui potest animam et corpus perdere in gehennam.* And when also the help of Martyrs such expressions, as *compas* cannot express. And when also the multitude with all might possible, that they should utter some blasphemy. Great was the indignation both of people, President, and soldiers serving against Sanctus Deacon of the Church of Vienna, and against Maritus, lately baptized, yet a noble warrior, and against Attalus a Pergamian;

Blandina a woman.
1. Cor. 1.

Blandina sheweth great patience in her torments.

Blandina confelleth her self to be a Christian.
Sanctus sheweth great patience.

Sanctus confelleth himself a Christian.

Biblia a woman pitifully tormented.

Many of the Martyrs died in prison.

who was alwaies a pillar and fortresse for our faith: And against Blandina, a woman, by whom Christ shewed, that those things which in the sight of men appear vile, base, and contemptible, deserve great glory with God, for the true love they bear towards him indeed, without boasting in them. For when as we all quaked for fear, yea and her carnall mistresse (which also was one of the persecuted Martyrs) was very carefull lest that peradventure at the time of her answer, by reason of the frailty of the flesh, she should not persevere constant: Blandina by self replenished with grace from above, that the Executioners which tormented her by turns from morning to night, fainted for weariness, and ceased, confessing themselves overcome: and that they were no longer able to plague her with any more punishments: marveling that as yet she drew breath, having her whole body rent in peeces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cost her her life, much more so many, and so great. But this blessed woman, like a noble wrestler, was renewed at her confession, for as oft as she pronounced: I am a Christian, neither have we committed any evil: she was recreated, refreshed, and felt no pain of her punishment. Sanctus also bare nobly and valiantly, yea above the nature of man, all such vexations, as man could devise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to have heard some undecent and uncomely speech out of his mouth; his constancie was so great, that he uttered neither his own name, neither his kindred, neither the Country whence he was, nor whether he were bond or free, but unto every question he answered in the Roman tongue: I am a Christian. Thus confessed he often in stead of all other things, of his name, and City, and kindred; neither could the Gentiles get any other language of him. Wherefore the President and the tormentours were sorely set against him. And when as now there remained no punishment untried, as length they applied unto the tenderest parts of his body, plates of brasse glowing hot, which fired, seared, and scorched his body, yet he remained unmoved, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestiall fountain of the water of life, gushing out of the womb of Christ. His body bare witness of the burning. For over all his body his flesh was wounded, his members beset, his sinewes strack, so that the natural shape and outward hew was quite changed, in whom Christ suffering, obtained unspeakable glory, conquering Satan, and leaving an example for the instruction of others, that no torment is terrible where the Father is beloved, no lamentation loathsome where Christ is glorified. When as the wicked tormentours a few daies after, had brought him to the place of torment, and well hoped, that if they punished him now (having his whole body puffed up with swelling and festered wounds, so sore that it might not be touched, no not with the last finger) they should overcome him, and prevail: or if that he died in torment, they should terrifie the rest, and so warne them to take heed: none of all these happened unto him, but beyond all mans expectation, in the later torments his body was released of the pain, recovered the former shape, and the members were restored to their former use, so that the second plague through the grace of Christ, was no grievous malady: but a pleasant medicine. Again, Satan going about blasphemously to slander us, procured Biblia a woman (one of them which had fainted before) to be brought forth, supposing her frail and fearfull minde now to be quite altered from the Christian opinion, and consequently through her blasphemous denial to be in danger of damnation. But she at the very hour of torment, returned unto her self, and waking as it were out of a dead sleep, by means of these punishments temporall, considered of the pains eternall in hell fire, and undidoked for, cried out unto the tormentours, and said: How could they devour infants, which were not suffered to suck the blood of brute beasts? Therefore when she confessed her self a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannicall torments were taken away of Christ, through the patience of the blessed Saints, the devil invented other mischiefs to wit, the imprisoning of the Saints in deep and dark dungeons, fettering of them in the stocks, stretching their feet unto the fifth board chinke, with other punishments, which furious ministers full of devils rage, are wont to put in use and practise upon poor prisoners. So that many were stifled and strangled in prison, whom the Lord would have so to end this life, and to stee forth his glory. For the Saints being so sore weakened with grievous torments, that though all medicines were ministered unto them, yet life seemed unto them impossible, remained thus up in close prison, destitute of all mans aid, but comforted of the Lord, and comforted in body and minde, so that they stirred up and comforted the rest. The younger sort that were newly apprehended, whose bodies

bodies had not before tasted of the taste of the whip, leashed the classesse of the prison: and were chained up with stinck. But blessed Pothinus to whom the charge of the Bishops Seno and Lions was committed, being above fourscore and ten years old, weak of body, scarce able to draw breath, because of the imbecillity of nature, being strengthened with the cheerfulness of the spirit, for the conceived joy of martyrdom which he desired, was brought forth before the tribunall seat, faint in body, for that he was old and sickie, his life being for this end resolved, that Christ by the means of it might triumph. He was carried of the soldiers and laid before the tribunall seat, accompanied with the Potentates of the city, and the whole multitude, diversly shouting, as if he had been Christ; he hath given a good testimony. And being demanded of the President Who is the God of the Christians, he answered: If thou become Worthy thou shalt understand. After this answer he was cruelly handled, and suffered many stripes: for such as were nearest unto him stroke at him both with hand and foot, revenging his years nothing at all: and such as stood as farre off, lockt each one had in his hand, that was thrown at his head: and such as ceased from pouring out their poisoned endies, thought themselves to have grievously offended, supposing by this means, to revenge the vint of their rotten gods. But he almost breathlesse, is thrown into prison, where after two daies he departed this life. Here was shewed the great providence of Almighty God, and the infinite mercy of Jesus Christ, though very seldom outwardly appearing to the brethren, yet never destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they prevail, or the death profit them: it was thought a sufficient fault, that they confessed to have been such: but those, as murderers, and heinous transgressors, were twice more grievously plagued. The joy of martyrdom, the hoped promises, the love towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went cheerfully with great majesty and grace, their fetters becoming them as the skirts of the new married spouses, garnished with sundry colours, and laid over with gold, and withall yeelding a Christian fragrant smell, so that many supposed their bodies to have been outwardly perfumed: but the other all sad and sorrowfull, as vile and abject catties; misshapen creatures, full of all deformity, derided of the Gentiles themselves, desiring death, as degenerating cowards, destitute of the most precious, glorious, and lively name of Christianity. With the sight hereof many were confirmed, so that suddenly being apprehended, without stay they protested their faith, not hindered with one thought of death's persuasion. A little after in the said Epistle thus it followeth: After these things the forms of martyrdom are framed, and divided into divers sorts. For of many fair coloured and sweet smelling flowers, they offered unto God the Father, one well twisted and compacted crown or garland. It becometh noble Champions, having born the brunt of so variable a combat, and gotten a magnificent victory, to triumph with an incorruptible crown of immortality. Maturus storn, and Sanctus, and Attalus, were led unto the brute beasts, in the popular and publicke spectacle of the heathens inhumanity, even at the day appointed of set purpose by our men for so beastly a bucking. Where again Maturus and Sanctus were diversly tormented with all kinde of punishments, as if they had suffered nothing before. Ten rather (as it were with many new means) repelling the adversary, they bear the cruellest garland, suffering again all the wonted revillings, all the cruelty of the savage beasts, and whatsoever the outrageous multitude craved and commanded, and above all, they patiently suffered the iron chair, wherein their bodies boyled as in a frying pan, filling such as were present with the loathsome savour of that their sulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any sentence of Sanctus, save that confession which he cried at the first. At length when these Saints had endured this great and grievous trial, they were slain and executed, after all that whole day they had been made a spectacle unto the world, in that variable combat, as commonly it falleth out in equal matches, where one bucketh with another. But Blandina was hanged in chains, an oblect for the wilde beasts, to exercise their savage violence upon: no doubt so done by the Ordinance of God, that she hanging in the form of a crocfe, might by her incessant prayer, procure cheerfulness of minde unto the Saints that suffered, whereas they in that agon beholding with outward eye their sister, him that was crucified for them might persuade the faithful, that such as suffer for Christs sake, shall have fellowship with the living God. After that she had hung a long while, and no beast touched her, she is taken down, cast into prison, and answered for further torment,

A comparison or difference between such as fainted, and such as continued faithful in persecution.

Maturus and Sanctus behanged in gibbets for low, that the wilde beasts might reach her.

Blandina is cast into prison.

Attalus
brought forth
and clapt in
prison.

Many that fell
repented them
again.
Ezech. 18.

Alexander a
Physician com-
forteth the
Martyrs.

Alexander
torn in pieces
of wilde beasts.

Attalus tried
to death.

Ponticus of the
years of 15.
martyred.

ment, that being conquerour of many combats, she might provide for the crooked serpent, inexorable condemnation, and animate the brethren unto cheerfulness, she being a weak and contemptible person, putting on the great, and invincible Champion Christ Jesus, obtaining through her often and manifold patience, the incorruptible crown of glory. Attalus also a famous man, was earnestly called for of the people unto punishment, who being ready, and of a clear conscience, came forth. For he being notably exercised in the Christian profession, was always a witness and defender of the truth. Therefore when he was led about the Theater, with a serule before him, wherein was written in the Roman tongue: This is Attalus the Christian: and the people had raged against him, the President knowing that he was a Roman, commanded him to be imprisoned, and closely kept with the other prisoners, concerning whom he had written unto Cæsar, and expected an answer. But the time passing between was neither vain nor fruitlesse, for the infinite mercy of Christ Jesus our Saviour shined in the world through their patience. The dead were by the living revived: the Martyrs professed such as were no Martyrs, the pure virgin and mother the Church was greatly comforted and cherished, when as she recovered and received for living, such as before she had lost as untimebly births and dead fruits. For many which before had fainted, by their means were restored, regenerated, stirred up afresh, taught to protest their faith, and now being quickened, and strengthened, having tasted of him which will not the death of a sinner, but is mercifull unto the penitent, they came forth before the tribunall seat, ready to answer unto the interrogatories of the President. And because that Cæsar had commanded by Writing, that such as confessed themselves Christian, should be executed, and such as renounced should depart the frquented solemnity (which by reason of the concourse of the Gentiles from every countrey, was at the beginning very populous) he brought forth from prison the blessed confessours into the open spectacle and presence of the people, to be scornfully gazed upon, and when he had again made inquisition of them, as many as he found to be privileged persons of Rome, those he beheaded, the rest he threw to be rent asunder and torn in pieces of wilde beasts. Christ was greatly glorified in them, which at the first denied, and at last, beyond all the expectation of the heathen boldly confessed their faith. They severally were examined, to be set at liberty, but after confession they were counted: the number of the Martyrs. But they married widows, which had no gain of faith, no feeling of the wedding garment, no sparkle of the fear of God, but rather through their wicked conversation, blasphemed the Way of God, as founes of perdition. All the other were coupled to the Christian congregation: and at the time of examination, Alexander a Perygian born, professing Physick, having dwelt in France many years, a man well known for his great zeal to Godward, and boldnesse of speech (for he was not without Apostolike grace) stood hard by the tribunall seat, and nigh the examined persons, exhorting them to boldnesse of confession, by signes and tokens: so that by his sorrowing and sighing, by his hopping and skipping to and fro, he was desired of the standers by. And when the people in compassion had taken in evil part, that they which before had recanted, again did counsel, with one consent they cried out against Alexander, as author thereof. And when the President had urged him, and demanded of him what he was, he answered: I am a Christian: for which answer the President abhorred him unto the beasts, of whom to be rent in pieces and devoured. The next day after, together with Attalus he is brought forth (for the President to gratifie the people, delivered him unto the beasts, to be baited the second time.) And when these had tasted of all the torment: provided for them in compass of the scaffold, and suffered great pain, in the end they were put to death. Of which number Alexander not once sighed, neither uttered any kinde of speech, but inwardly from the heart talked with God. Attalus burning in the scalding iron chair, glowing hot, so that the favour of his broyled body filled their nostrils, said unto the multitude in the Roman tongue: Behold this that you doe is to devour men: but we neither devour men, neither commit any other heinous offence. And being demanded what name God had, he answered: God is not called after the manner of men. After all these things, upon the last day of the spectacle, Blandina, together with Ponticus (a young man of fifteen years of age) was brought forth (which thing was daily used, to the end they might behold the torments of themselves) whom they compelled to swear by their Idols names. But they constantly persevering in their opinion, and condemning their Idols, fit the multitude in such a rage against them, that they neither pitied the years of the young man, nor spared the womankin, but plagued them with all kinde of punishments used in their Theaters, urging them now and then to swear: which when they could not bring to passe, Ponticus being incouraged of the sister in presence

Blandina be-
headed.

Apocal. 11.

Dead carcases
thrown unto
dogs.

The ashes of
the burned
bodies were
thrown into
the river Rhodanus, to take
away the hope
of the resurre-
ction.

presence of the Pagans, who then beheld how she exhorted and confirmed the young man: after that she had suffered all kinde of bitter torments, yielded up the ghost. Last of all blessed Blandina, like a noble mother, having exhorted her children, and sent them before, as Conquerours unto the King, pondering with her self all the punishments of her children, hastened after them, joying and triumphing at her end, as if she had been invited to a wedding dinner, and not to be cast among wilde beasts. After scourging, after buckling with wilde beasts, after the broyling of her body as it were in a frying pan, at length she was wrapped in a net, and tumbled before a wilde bull, which fawned and tossed her with his horns to and fro: yet had she no feeling of all these things, her minde being fixed and wholly set upon the conference which she had with Christ, and in the end she beheaded, the Pagans themselves pronouncing: that never any woman was heard of among them, to have suffered so many and so great torments. Neither did their cruelty and rage against the Christians so cease. For the savage and barbarous Gentiles, being provoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kinde of malicious spite upon the dead carcases: neither were they pleased in that they were overcome, and void of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously provoked, presenting us with like hatred, that the Scripture might be fulfilled, which saith: He that is wicked, let him be wicked still, and be that is just, let him work righteousness still. For as many as were choked up with the noisome stench of the prison, were thrown to be devoured of dogs, and a continuall watch set day and night, that none of them should be buried of us. And gathering together the reliques of the Martyrs bodies, some unconcealed of beasts, some unburned by fire, partly torn, and partly burned, with the heads and stumps of others uncovered with earth, they committed them for the space of many daies, unto the custody of soldiers. Others fested and fumed, staring at them, with the gnashing of their teeth, seeking further revengement of them. Others derided and scoffed them, magnifying their Idols as causes of this our calamity. And such as were of a milder nature, and somewhat sorrowed at our suffering, upbraided us, and said: Where is their God? and what profited them this religion, which they preferred before their lives? And such was the variable and devilish disposition of the infidels, so our great sorrow, because we were not permitted to bury the dead bodies of the Martyrs. Neither stood the night unto us in any speed for that purpose, neither would money persuade the keepers, nor our prayers move them, but they kept the buried carcases of the Saints, as if some great commodity grew unto them by keeping them unburied. Again after a few lines, thus they write: To be short, after that the bodies of the blessed Saints had been every kinde of way spitefully and scornfully increased, lying whole six daies unburied, at length they were burned to ashes, the ashes also they gathered and scattered in the river Rhodanus which passed by, so that no jet nor relique thereof should longer remain upon earth. This they did to the end they might overcome God, and hinder the reviving of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christian being fully persuaded, bring amongst us a strange and new religion, they condemn punishment, and hasten themselves cheerfully unto death. Now let us see whether they can arise, and whether their God can help and deliver them from our hands.

CHAP. XI.

How the blessed Martyrs of God, received after repentance, such as
fill in persecution.

Such were the calamities which happened unto the Church of Christ under the said Emperour, whereby we may conjecture by all likelihood, what befell unto them in other Provinces. Neither shall it be amiss, if out of the same Epitile we alledge further testimony, concerning the mercy and meeknesse of the foresaid Martyrs, written in this manner: They were such followers of Christ (who when he was in the form of God, thought it no robbery to be equal with God) that being set in such glory, they suffered torments, neither once, nor twice, but often and again, being taken from the beasts, having the print of hot irons and sharres, and wounds in their bodies, neither called they themselves Martyrs, neither permitted others so to term them: but if any of us so named them in our Epistles, they sharply rebuked us, they attributed the name of martyrdom with full minde unto Christ, who was the faith-
full

The French
men write
thus of their
Martyrs.
Phil. 2.

The suffering of Christ is rather to be termed *λυσις* Redemption, 1 Pet. 1. then *ελευθερις* martyrdom. Who be martyrs, and who confessors, 1 Pet. 5.

Ad. 7.

They receive after repentance such as fell in persecution.

full and true Martyr, the first fruits of the dead, and the guide unto life. They called to minde their miserable torments, which ended the race and course of this life with blessed martyrdom, saying: They now are Martyrs, whom Christ consecrated to receive unto him by confession, and through the passage of this perfected life, to seal their martyrdom among the number of the blessed Saints, but we are mean, and base, and humble confessors. They beseeched the brethren with waterish eyes and wet cheeks, to pray incessantly for their happy ends. They expressed lively the power of martyrdom, while they resisted the heathens with liberty and boldness, shewing their noble courage through patience, their constancy without fear or trembling, and being called Martyrs of the brethren, rejected with the fullness of the fear of God. And a little after, thus they write: They humbled themselves under the mighty hand of God, by the which they are now highly exalted: they rendered unto all men an account in the defence of their faith: they accused none, freed all, and bound no man: they praised for their persecutors, after the example of Steven that perfect Martyr, which said: Lord lay thou this sinne to their charge. If he praised for them that stoned him, how much more for the brethren? Again, a little after they say, The greatest combat they had with him (meaning the serpent) was for the sincerity of love. So that the roaring Lion being filled before, now quickened and stirred up such as he thought to have had devoured. They shewed no insolent arrogance towards them that fell, but ministered unto such as wanted of their abundance, being affectioned with motherly pity and compassion towards them, and shedding many tears unto God the Father for their sakes, they craved life, and he granted it them, which life they communicated to their neighbors: and so they passing as conquerors in all things, embracing peace, and shewing the same unto us, departed this life with peace, and posted unto the heavenly and celestiall paradise: leaving no grief behinds them unto the mother, no sedition or warre unto the brethren: but joy, and peace, and concord, and love. I suppose these things not to have been unprofitably spoken of us, touching the love of the blessed Martyrs towards the brethren that fell, whereby we may note the unnaturall and mercilesse minds of such, as after these examples grievously afflict the members of Christ.

CHAP. III.

Of the vision that appeared unto Attalus the Martyr in his sleep.

The Frenchmen in their forelaid epistle write thus also of Alcibiades.

Montanus, Theodorus and Alcibiades (not the former) false prophets,

The same Epistle of the fore-said brethren, containeth an History worthy of memory, which without let of the envious, may be laid down to the knowledge of the Reader: and it is thus: There was among them one Alcibiades, who lived miserably feeding only on bread and water. When he had determined with himself so to live in prison, it was revealed unto Attalus after his first conflict on the Theatre, that Alcibiades did not well, in that he used not the lawfull creatures of God, and also gave an occasion of doubting unto others. Hereof when Alcibiades was perswaded, he used all things indifferently, and praised God. For they were not destitute of the grace of God, but had the holy Ghost for their director. Of these things thus much, When as Montanus and Alcibiades, and Theodorus, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophecy (for many other miraculous operations, wrought by the divine power of God in many places, perswaded them that these had also the gift of prophecy) and because of them, sedition was raised: again, the brethren inhabiting France, laid down in writing, their godly and Catholicall censure of them, and withall, alledged fandy Epistles of the holy Martyrs that suffered among them, which (being in close prison) they had written unto the brethren, throughout Asia and Phrygia, in the which also they called and provoked Eleutherius then Bishop of Rome, to the defence of the Ecclesiastical peace.

CHAP.

CHAP. IIII.

The Martyrs in France commend Irenaeus Bishop of Lyons, by their Epistle unto Eleutherius Bishop of Rome.

The same Martyrs highly commended Irenaeus Minister of the Church of Lyons, unto the fore-said Bishop of Rome, as their own words declare in this manner: Father Eleutherius, we wish you health in all things, and alwayes in God. We have requested Irenaeus our brother and fellow-labourer to deliver you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we understood that any man degree yielded forth and delivered righteousness unto the graduate, namely as being minister of the Church, as this man is, we would have chiefly commended this in him. To what end should I now out of the same Epistle, rehearse the Catalogue of Martyrs, I mean of them which were beheaded, and of them which were devoured of wilde beasts, and of them which died in prison, and the number of those confessors, who then as yet lived? For if any man be disposed at large to reade hereof, let him take in hand my book of Martyrs, where the collection thereof is plainly to be seen. These things were thus done in the time of Antoninus the Emperour.

CHAP. V.

How that God in great necessity sent rain at the faithfull Christian souldiers prayers, unto the heapt of Marcus Aurelius an Heathenish Emperour.

Histories do record, that when his brother Marcus Aurelius the Emperour, warred against the Germans and Sarmatians, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Meditina*, moved again and again with faithfulness towards their Prince, bowed down upon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, made supplication unto God. When as this sight seemed strange unto the enemies, there was shewed a far more strange spectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall a howre of rain to refresh the army, which well-nigh perishing with thirst, poured out their prayers before the high throne of the Majesty of God. This History is reported by such as favoured not the Christian faith, yet were careful to set forth the things which concerned the fore-said persons. It is also written by our men. And of the heathen Historiographers themselves the miracle is mentioned, but not expressly to proceed by the means of our men; yet our writers as friends and favourers of the true doctrine, have delivered simply and plainly in deed as it was done. Whereof *Apollinaris* is a witness of credit, who reporteth that this legion (by whose prayers this miracle came to passe) was from that time forth called by the Emperour in the Roman tongue after a peculiar name, the *lightening legion*. *Tertullian* also a man worthy of good credit, dedicating an Apologie in the Latine tongue, unto the Roman Senate, in the defence of our faith: (whereof we mentioned before) hath confirmed this History with a mightier and more manifest proof. For he writeth, That the most prudent Epistles of *Marcus*, are yet extant, wherein he himself testifieth, that warring with the Germans, his army wellnigh perished through the scarcity of water, but yet was saved through the prayers of the Christians. He saith, That the Emperour threatened them with death, which went about to accuse them: Unto the fore-said things, he addeth: *What manner of laws are these against us? impious, unjust, cruel, which neither Vespasian observed, although conquerour of the Jews: which Trajan partly frustrated, commanding the inquisition for the Christians to cease: which neither Adrianus, although buying himself with every master, neither he which was called Pius, confirmed.* And weigh of this every man as pleaseth him, we will prosecute that which followeth by order of History. When *Pothinus* of the age of fourscore and ten years, had ended this life, together with the other martyrs in France, Irenaeus succeeded him in the Bishoprick of Lyons: whom we have learned in his youth to have been the auditor of *Polycarpus*. This same Irenaeus in his third book against heresies, rehearseth the succession of the Roman Bishops unto Eleutherius, whose times presently we prosecute, and resiteth the catalogue of them, as if it were his speciall drift, writing in this manner.

The Martyrs in France to Eleutherius Bishop of Rome, in the commendation of Irenaeus Bishop of Lyons.

Marcus Aurelius the brother of Antoninus.

The christian souldiers doe pray for rain, immediately it lightened and rained.

The lightning legion.

Tertullian in Apolog. cap 6. Irenaeus who in his youth was the auditor of *Polycarpus*, succeeded *Pothinus* in the Bishoprick of Lyons.

CHAP.

CHAP. VI.

The Catalogue of the Roman Bishops, out of Irenæus.

Irenæus lib. 3.
cap. 3.
2 Tim. 4.
Paul.
Peter.
Linus.
Anacletus.
Clement.
Evaristus.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

THe blessed Apostles planning and building the Church, committed unto Linus the government of the ministry. This Linus Paul remembered in his Epistle unto Timothy: *His succeeded Anacletus, after him Clement, the third from the Apostles: which both saw them, had his conversation with them, and had both the preaching and tradition of the blessed Apostles graven in his mind, and painted before his eyes. Neither was he yet alone, for there lived at that time many which were ordained by the Apostles. In the time of him Clement there was a certain small edition among the brethren at Corinth, wherefore the Church of Rome wrote unto the Carinthians: a worthy Epistle recommending them unto peace, and renewing their faith and tradition lately received of the Apostles. A little after he faith, After this Clement succeeded Evaristus; after Evaristus Alexander: After Alexander, Xystus; he was the first from the Apostles; afterwards Telephorus, which was gloriously crowned with martyrdom, Him followed Hyginus; then Pius: After him Anicetus, whom Soter succeeded. Now Eleutherius was the twelfth Bishop from the Apostles. The same in doctrine, the same in doctrine and tradition of the Apostles, truly taught in the Church, continued unto this our time.*

CHAP. VII.

How unto that time, miracles were wrought by the faithfull.

Irenæus lib. 2.
cap. 17.

Irenæus lib. 2.
cap. 18.

Irenæus 1. 5.

THese things Irenæus (agreeable unto the Histories mentioned before) hath laid down in those five books which he wrote to the subversion and confusion of the falsely famed science, to wit, of hereticks; and again in the second book of the same argument he signifieth how that unto his time, examples of the strange and wonderfull power of God, were seen flourishing in certain Churches, saying: *They are far from raising of the dead, as the Lord and his Apostles did thereof pray, and as many of the brethren many times, and oftentimes the whole Church of some certain place, by reason of some urgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the body, and man was by the earnest prayers of the Saints restored to life again. A little after he faith, But if they say the Lord wrought these things spiritually, we will lead them unto the praefixed examples of the Prophets, and prove out of them, that they all prophesied of him after this manner, and that these things were done indeed; and that he was the only Son of God. Wherefore in his name, they that be his true Disciples, receive grace of him, bend their whole hearts to him, and every one, after the quantity of the talent received, doth benefit the other brethren. Some give us chiefly expell devils, so that they being delivered of their evil spirits, embrace the faith and baptism; others the Church; others have the fore-knowledge of things to come, they see distant events; others spiritual visions; others cure the diseased and sick, and restore them to their health by their laying on of hands. Now according to our former saying, the dead were raised to life again, and lived to us with us many years. For the gracious gift of the holy Ghost is innumerable, which the Church dispersed throughout the whole world, having received, disposeth daily in the name of Jesus Christ, crucified under Pontius Pilate, to the benefit of the Gentiles: inducing none, neither selling them to any at any price; for as he hath received them freely, so freely he bestoweth them. Again in another place Irenæus writeth, as we have before of many Regulators in the Church which had the gift of prophesying, which were able through the holy Ghost to speak with sundry tongues: which could reveal the secrets of men where it is so beloved, and expound the dark mysteries of God. Thus much of the efficacy of gifts, which flourished among the wise men unto that time.*

CHAP. VIII.

What Irenæus wrote of, and concerning the holy Scriptures canonically, and the Septuagint translation.

FOR as much as in the beginning of this our Treatise, we have promised in their severall places, to alledge the testimonies of the ancient Ecclesiastical elders and writers, which they

they have written to our knowledge, and delivered to the posterity touching the Canonical Scriptures of both the old and new Testament: Now we will endeavour to performe the same. And beginning with Irenæus; first of all let us see what he hath written of the New Testament; his words are these: *Matthew delivered unto the Hebrews the History of the Gospel, written in their own tongue. When Peter and Paul had preached at Rome, and planted the Church, after their departure Mark the Disciple and interpreter of Peter also, delivered us in writing such things as he had heard Peter preach. And Luke accompanying Paul, comprised in one volume the Gospel preached of him. After these John the Disciple of our Lord, which also leaned on his breast, published a Gospel unto the posterity remaining at Ephesus. This hath he written in his third book. And in the fifth of the same argument he reattoneth of the Revelation of St John, and the calculation of Antichrists name: These things being thus, When as in true and ancient copies, this number is laid down: and they also testify the same which saw John with their eyes, and the Word is self-teacher, that the number of the beasts name, according to the numbering of the Gentiles, is declared by the letters expressed in the Word, is self. (A little beneath of the same thus he faith.) We doubt nothing of the name of Antichrist, of the which we affirm sure and certainly. For if his name as this presents were openly to be punished, no doubt it had been done by him which pronounced the Revelation. Neither was the Revelation seen long ago, but welingo in this our age, about the end of Domitians reign. Thus much he saith of the Revelation of Saint John. He hath made mention of this Epistle of John, citing thence many testimonies. Also of the former of Peter, And he not only knew, but allowed of the book of Hermes, intitled Pastor, saying: That Writing hath very well pronounced, which saith, Before all things believe there is one God, which hath created and made perfect all things, &c. He hath used also certain sentences selected out of the book of Wisdom of Solomon, where he faith: The sight of God bringeth incorruption, incorruption draweth a man unto God. He citeth the works of some one Apostolike Elder, whose name he passeth over with silence, yet approveth his interpretation of holy Scripture. Moreover he remembered Justinus Martyr, and Ignatius, alledging their writings for testimonies. He hath promised to confute Marcion in a severall volume. But of the translation of the Old Testament by the Septuagint, hear what he writeth in these words: *God then was made man, and the Lord himself hath saved us, giving us a Virgin for a sign, not as some say which presume to interpret the Scriptures: Behold a damsell shall conceive and bring forth a son as Theodotion the Ephesian, and Aquila of Pontus translated, which were both Jewes, proselytes, whom the Ebionites following, have taught that Christ was borne of Joseph and Mary. After a few lines he addeth, saying: Before the Roman Empire grew to be of such force, When as yet the Macedonians held Asia, Ptolemæus the son of Lagus fully minded to erect a library at Alexandria, and to replenish the same with all such good books as were extant, requested of the Jews inhabiting Jerusalem, that they would send him their books translated into the Greek tongue. They (so far as they were as yet subject unto the Macedonians) sent unto Ptolemæus seventy Elders from among them, very skilfull in their books, and both the tongues, God no doubt disposing this thing after his pleasure. Ptolemæus for trials sake, fearing, if they conferred together, they would conceal the truth revealed in their books, commanded them severally every man by himself to write his translation, and this in every book throughout the Old Testament. When as they all came together in presence of Ptolemæus, and conferred their translations one with another, God was glorified, and the Scriptures divine indeed were known. For all they from the beginning to the ending, had expressed the self same thing, with the self same words, and self same sentences. So that the Gentiles then present, pronounced those Scriptures to have been translated by the infinit and motion of the Spirit of God. Neither may it seem marvellous unto any man that God brought this to passe, for when as in the captivity of his people under Nebuchadnezzar, the Scriptures were perished (the Jews returning into their own Region, after seventy years, in the time of Artaxerxes King of Persia) he inspired Edras the Priest, of the tribe of Levi, that he restored again all the sayings of the former Prophets, and delivered unto the people the law given by Moses. Thus far Irenæus.**

Irenæus lib. 3.
cap. 1.
Matthew.
Mark.
Luke.
John.

Irenæus lib. 5.

When the Revelation of St John was first seen Irenæus alledgeth Pastor 1. 2. mandat. 1.

Marcion Irenæus lib. 3.
cap. 23. 24.
Ely 7.
Theodotion.
Aquila.
Irenæus lib. 2.
cap. 25.

The Septuagint.

CHAP. IX.

Of Julianus Bishop of Alexandria, and Pantanus Professor
there of Divinity.

* Commodus
succeeded An-
toninus, Anno
180.

Agrippinus Bi-
shop of Alex-
andria.
Julianus Bishop
of Alexandria.
Pantanus mon-
strated the
School of A-
lexandria.
Evangellists.
* Chap. 10. al-
ter the Greek.
The Gospel
of Matthew in
Hebrew at I-
dia: preached
there by Bar-
tholomew.
Chap. 11. after
the Greek.

When Antoninus had reigned nineteen years, * Commodus took the rule of the imperial Scepter: in the first year of whose reign Julianus was chosen Bishop over the Churches of Alexandria, after that Agrippinus had governed there two years. There moderated there at that time the school of the faithfull, a famous learned man, called Pantanus, for that of old the exercise and disputation of holy Scripture flourished among them, instructed (as we are given to understand) by such men as excelled in eloquence, and study of holy Scripture. It is written, That among them which then lived, this Pantanus was in great estimation, brought up among the sect of Philosophers called Stoicks. He is said to have shewed such a willing minde towards the publishing of the doctrine of Christ, that he became a Preacher of the Gospel unto the Eastern Gentiles, and was sent as far as India. For there were I say, there were then, many Evangelists prepared for this purpose, to promote, and to plant the heavenly word with godly zeal, after the guise of the Apostles. * Of these Pantanus being one, is said to have come into India, where he found the Gospel of Matthew written in the Hebrew tongue, kept of such as knew Christ, which was preached there before his coming by Bartholomew one of the Apostles, and as they report, reserved there unto this day. This Pantanus then after he had done many notable things, governed the Church of Alexandria, where by preaching and by writing, he published much precious doctrine.

CHAP. X.

Of Clemens Alexandrinus.

Together also with Pantanus at that time was Clemens found at Alexandria, well exercised in holy Scripture, of the same name with him which sometime was Bishop of Rome, and Disciple of the Apostles, and namely in his books, intituled Hypotyposon, he maketh mention of Pantanus by the name of his master. I suppose him to have meant the same in his first book, intituled Stromaton, when he recited the most renowned and famous men of the Apostolike succession, whom he honoured, saying: *This present Tract of mine is not made for any ostentation, but these monuments are laid up as helps against the weakness of memory in mine old age, that it may be unto me a plain image and portraiture of that effectual and lively doctrine, which I was thought worthy to hear, and also of those blessed men who truly deserve to be extolled of all men. Of these one was of Greece an Ionick, another of great Greece, another of Calogria, another of Egypt: some from the East, whereof one was an Assyrian: another of Palestine of the Hebrew blood. He which is last in order of name, was the first in renowned vertue. When I remained in Egypt, I found him there lying in secret. These have observed the right tradition of true doctrine, which before they had received of Peter, James, John, and Paul, holy Apostles, as a sime of the father, yet very few like their fathers. God no doubt disposing that those fatherly and Apostolike seeds should by them be laid up and reserved for us.*

Chap. 12. after
the Greek.

Narcissus Bi-
shop of Jerusa-
lem.

CHAP. XI.

Of the Bishops of Jerusalem.

At this time was Narcissus Bishop of Jerusalem, a man very famous, the fifteenth in succession from the overthrow of the Jews under Adrian. From which time we have signified, that that Church (after them which were of the circumcision) consisted of the Gentiles, and the first Bishop of them to have been Marcus, next him was Cassianus, after him Publius Maximus, after Maximus Julianus, after Julianus Caesar, after Cyprianus Synachus, after Synachus another Cyprianus, after him another Julianus: him succeeded Capito, after him Valens, after Valens Dolichianus, and after all Narcissus, the thirtieth in succession from the Apostles.

CHAP. XII.

Of Rhodon and the contradiction which he found in the heresie
of Marcion.

Chap. 13. after
the Greek.

ABout the same time flourished one Rhodon an Asian, who (by his own report being sometime the disciple of Tatianus at Rome) wrote many books, and together with others impugned the heresie of Marcion. He shewed this heresie in his time to have been severed into sundry flocks. The authors of which schisme, and their false positions severally invented, he hath sharply, and in few words comprehended. Hear him, if you please, writing thus: *Wherefore they varied among themselves, as maintaining an inconsistent opinion, Of that crue was Apelles, pretending a political kinde of conversation and sad gravity: confessing one beginning, and saying, that prophecies are of a contrary spirit: fully crediting the sentences and devils doctrine of a maid called Philumena. Other some (as the rover Marcion) have laid down two beginnings: of which opinion are Potinus and Basiliscus. Those following Lycus of Pontus, not perceiving the right distinction of things (no more did he) ran headlong out of the way, and published barely and nakedly, without shew or proof of reason, two principall beginnings. Again, other some some falling from these things into far worse, have dreamed not only of two, but of three naives, whose author and ring-leader is Synerus, by the report of them which favour his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: By reasoning with this old Apelles, I took him with many falsehoods: whereupon he said, that no man was to be examined of his doctrine, but every man to continue quietly as he believed. He pronounced salvation for such as believed in Christ crucified: so that they were found exercised in good works. His doctrine of the God of all things was marvellous dark and obscure. He confessed one beginning, agreeable with our doctrine. After he had laid down his whole opinion, he said: When I demanded of him, How provest thou this? How canst thou affirm that there is one beginning? tell us: He made answer, that he mistook the respects themselves, for that they entered no truth, but varied among themselves: that they were false and contrary to themselves. How there was one beginning, he said, he knew not; but yet he was so persuaded. Afterwards when I charged him to tell me the truth, he swore he said the truth: neither knew he how there was one God unbegotten, yet believed he the same. I truly condemned him with laughter, for that he called himself a Doctor, and could not confirm his doctrine. In the same book Rhodon speaking to Callisto, confesseth himself at Rome to have been the disciple of Tatianus. He reporteth that Tatianus wrote a book of Problemes, Wherefore when as Tatianus promised to lift out the dark speeches and hidden mysteries of holy Scripture, Rhodon promised also in a peculiar volume to publish the resolutions of his Problemes. His Commentaries upon the six daies works are at this day extant. But Apelles wrote infinite tracts impiously against the law of Moses, reviling in most of them the holy Scriptures: and in the reprehension, and (as he thought) the overthrow of them, he spent so small study. Of these things thus far.*

Rhodon an
Asian.

Heretiques

Apelles.

Philumena.
Marcion.
Potinus.
Basiliscus.
Lycus.

Synerus.
Rhodon report-
eth of the di-
sputation be-
tween him and
Apelles.

Rhodon in
Hexameron.
Apelles the he-
retike wrote
infinite books

Chap. 14. after
the Greek.

CHAP. XIII.

Of the false Prophet in Phrygia, and siml schisme raised at Rome
by Florinus and Blasius.

That sworn enemy of the Church of God, hater of all honesty, and embracer of all spite and malice, omitting no opportunity to deceive men, stirred up again strange heresies to molest the Church. And of those heretikes some crept into Asia and Phrygia, after the manner of venomous serpents, and bragged of Montanus as a Comforter, and of his women Priscilla and Maximilla as the Prophetesses of Montanus. Other some prevailed at Rome, whose Captain was Florinus a Priest excommunicated out of the Church. * And together with him one Blasius, subject to the same danger of soul, circumvented many, and persuaded them to their purpose, every one severally establishing new doctrine, yet all contrary to the truth.

Phrygian heresie

Montanus.
Priscilla.
Maximilla.
* Chap. 15. after
the Greek.
Florinus.
Blasius.

* Chap. 20. af-
ter the Greek,
Irenæus lib. de
Ogdoade, which
is not extant.

Ireneus unto
Florinus the
schismaticke.
Florinus a
courtier, then a
schismaticke,
last an heretike

* I charge thee in the name of our Lord Jesus Christ, and his glorious coming, at what time he shall come to judge the quick and the dead, whosoever thou be that copiest this book; that thou persew'st this copie, and diligently correct it after the example of mine own hand writing; and that thou put too likewise this charge, and set it downe after the written copy. This was profitably spoken of him, as well remembred of us, that we may behold the ancient and right holy men, as a most exquisite and diligent pattern of care and diligence. Again, Irenaeus in his Epistle to Florinus reporteth, that he had conversation with Polycarpus, saying: *Ten doctrine* (O Florinus) that I may boldly pronounce the truth; [and] so much more for soundness: *this doctrine* disagreeeth from the Church, *said Irenaeus*, such as give ear unto it will extreamly misapprehend; *this doctrine*, no not the hereticks which were of thy Church, ever durst to publish; *this doctrine* such as were Elders, bishops, and Disciples of the Apostles, never delivered another thus. I saw thee when I was yet a boy with Polycarpus in the lower Asia, living gorgeously in the Emperours palace, and busying thyself with all might to be in favour and credit with him. For I remember better the things of old than the affairs of late. For the things we learn in our childhood, sink farther into our memories, and grow together with us. So that I remember the very place where Polycarpus said unto me: taught by his going out, and his coming in, his trade of life, the figure and proportion of his body: the Sermon he made unto the multitude: the report he made of his conversation with John and others which saw the Lord: how he remembered their sayings, and what he heard out of their mouths touching the Lord, of his power, and doctrine: reciting precepts, and uttering consonant to holy Scripture, out of their mouths (I say) who had seen with their eyes the Word of life in the flesh. These things at that time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed in my heart, which continually through the grace of God I ponder and meditate. And I am able to testify before God, that if that holy and apostolic Elder, had heard any such thing, he would straight have reclaimed, and stopped his ears, and after his manner pronounced: Good Gods unto whom times hath thee referred me, that I should suffer such things! Ten and would straight have found some place where he was sitting or standing had heard such speeches. To be short, this may be reported for true one of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistle which he wrote to certain brethren for admonition and exhortation like. Thus far Irenaeus.

Polycarpus used oft to repeat this saying

Chap. 21. after
the Greek.

С Н А Р . X I X

The Church enjoyeth peace under Commodus, the Martyrdom of Apollonius a Christian Philosopher.

THe same year under *Commodus* the Emperour the rage of the *Gemilars* was mitigated towards us, so that peace was granted through the grace of God, unto the universal Church throughout the world : and the heavenly doctrine led the minds of all tall men to the embracing of the true Religion of the only and universal God : so that many of the nobles of *Rome* drew near to their souls health and salvation, together with their whole houses and families. It was a thing altogether intolerable for the devil; whose nature is altogether envious and spitefully; therefore he taketh us in hand again, and invented divers snares to intrap us in. He procurerth at *Rome*; *Apollonius*, a man among the faithful of that time, for learning and Philosophy very famous, to be brought forth before the Tribunal seat, raising his accuser among them that were fit Ministers for so malicious a purpose. But the unhappy man came out of sealon to receive the sentence of judgement : for, because it was decreed by the Emperour, that the accusers of the Christians should die the death, *Perennius* the Judge forthwith gave sentence against him, that his legs should be broken. Then the beloved Martyr, when the Judge had earnestly, and with many words increased him to render an account of his faith before the noble *Senate*, he exhibited in the presence of them all a notable *Apology of his faith*, in the which he suffered Martyrdom : Yet notwithstanding the decree of the *Senate* he was beheaded, and so ended his life : for the said decree was of force, and prevailed among them, that the Christians which were once presented before the Tribunal seat, and not revoked their opinions should no more be free of liberty. Wherefore the words of *Apollonius* which he answered to *Perennius* standing at the list, and his whole *Apology* offered to the *Senate*, who listen to know, let him read our Book of Martyrs.

СНАР

CHAP. XX.

Of the succession of Bishops in the most famous Churches.

IN the tenth year of the reign of *Cannodus*, when *Eusebius* had governed the Bishoppick of *Rome* thirty three years, *Victor* succeeded him, at what time also *Julianus* after he had continued ten years in the Bishops hea of *Alexandria*, died, and *Dionysius* came in place: at what time likewise *Serapion* (mentioned a little before) was known to be the eight Bishop of *Antioch* after the *Apollons*. Then was *Theopitus* Bishop of *Calarea* in *Palestina*, and *Narcissus* (before remembred) Bishop of *Jerusalem*, and *Basilides* Bishop of *Corinth* in *Helthe*, *Aglastratus* Bishop of *Ephefus*, and an infinite number more (as it is very likely) besides, excelled at that time. But we rehearse them by name, and that justly, by whose means and writings the Catholick faith hath been continued unto our time.

Chap. 22, after
the Greek.

Anne Domini.
 192 All these
 bishops flour-
 ished at one
Victor bishop
 of Rome.
Demetrius.
Scrapion.
Theophilus.
Narcissus.
Baschilus.
Polycrates.

CHAP. XXI.

Of the controversy about the keeping of Easter-day.

At the same time there arose no small contention, because that all the Churches throughout *Asia* as of an ancient tradition, thought good to observe the high feast of *Easter* in the fourteenth moon, on which day the *Jews* were commanded to offer their Paschal Lamb. As much to lay, as upon what day forever in the week that moon fell, the fasting daies finished and ended: when as the other Churches throughout the world accustomed not to celebrate Easter after this manner, but observed the Apostolike tradition and custom as we retained, to wit, that the fasting daies should be broken up on no other day, but th e day wherein our Saviour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiasticall decree, which they published by their Epistles unto all Churches: that upon no other then the Sunday the mystery of our Saviours resurrection should be celebrated, and that on that day, and no other, the fasting used before Easter should have an end. Their Epistle is at this day extant, who at that time for the cause assembled together in *Palestina*, of whom *Theophilus* Bishop of *Cæsarea* and *Narcissus* Bishop of *Jerusalem* were chief. At *Rome* likewise there was a Synod gathered together for the same cause, of the which *Viktor* their Bishop was President. Again there was another of the Bishops at *Pontus*, where *Palamas* as the most ancient did govern. Another of the Bishops throughout *Greeca* and the Cities therein contained, and specially of *Basilidius* Bishop of *Corinth* with many others, all which with one and the same sentence and judgement, ordained the same decree, and their uniforme assent was thus made manifested unto the world.

Anno Domini,
199.
Bæd. 12.
Easter and the
fasting daies
going before
laid down by
decree.
Theophilus and
Narcissus were
chief in Palæ-
stina.
Vigiliæ at Rome.
Palmas at Pon-
tus, *Irenæus* in
France: the bi-
shops of Ostror-
ena in their
provinces. *Ban-
chilus* at Co-
cynath, and ne-
ar the bishop of
Rome over all.

Срп. Р. XXII.

By the reports of Polycrates the Churches in Asia celebrated Easter in the fourteenth moon.

Polymer was the chief of the Bishops throughout *Alphar*, which affirmed that their ancient custome delivered them of old was to be retained. This *Polymer* in his Exile unto the Church of Rome threw the custome of the same observed unto his time, in these words: *We celebrate the anniversary day of Ezechiel, without adding any Votive thereof, neither in any ought thereof. For notable pillars of Christian Religion have rested in this, which fell also on the last day: When the Lord shall come from heaven with glory, and reigne with his Saints so say: Philip one of the twelve Apostles, now saye it. Hieronimus; and his two daughters who kept themselves during all the daies of their exile, the third also after the end of her holy confinement, rested at Ephesus. Again, Tolin who on the Lords brest, and wrote The first adme.*

Polycrates bi-
shop of Epho-
sus writeth to
Vistor and the
Church of
Rome.
John the Apo-
stle being a
Priest were
the priestly at-
tire.

H

602

* Chap. 15 after the Greek.

Acts 4.

* Chap. 16 after the Greek. Where then was the saying, that the Bishop of Rome must judge all, and be judged of none? Irenæus Bishop of Lyons. Victor Bishop of Rome.

both a Martyr and a Doctour slept at Ephesus. Moreover Polycarpus Bishop of Smyrna, and a Martyr. Thracæan an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speak of Sagaris, both a Bishop and a Martyr, lying at Laodicea? Also of blessed Papyrus and Melito an Eumenian, who was led and guided in all things that he did by the holy Ghost, and now resteth at Sardis, waiting the message from heaven, when he shall arise from the dead. * All these celebrated the feast of Easter according unto the Gospel, in the fourteenth moon, working no where, but observing thereby of faith. To be short, and I Polycrates, the meanest of you all, doe retain the tradition of my fore-fathers, of which also I have imitated some. For there were seven Bishops before me, and I am the eighth, which alwaies have celebrated the feast of Easter on that day in the which the people removed the leaven from amongst them. I therefore (my brethren) which now have lived threescore and five years in the Lord, have conferred with the brethren throughout the world; and have read, and over-read the holy Scriptures; yet will not be moved at all with those things which are made to terrifie us. For my Ancestors and Elders have said, That we ought rather to obey God then men. Afterwards he speaketh of the Bishops that consented, and subscribed to his Epistle after this manner: I could repeat the Bishops which were present, whom you requested me to assemble, whom also I have assembled together, whose names if I should write would grow unto a great number; they have visited me a simple soul, and a man of small account, and have consented to this Epistle. They also know that I bear not this gray hair in vain, but alwaies have had my conversation in Christ Jesus.

CHAP. XXIII.

The censure of certain Bishops touching this controversie.

Immediately upon this Victor Bishop of Rome, goeth about to sever from the unity in the communion, all the Churches of Asia, together with the adjoining Congregations, assuaging not aright, and inveighing against them in his Epistles, and pronounceth finally, all the brethren therefore excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seek after those things which concerned peace, and unity, and love between brethren. * Their words are at this day extant that sharply reprehended Victor. Of which number Irenæus in the name of all the brethren in France that were under his charge, wrote and allowed the same sentence, to wit: *The mystery of the resurrection of our Saviour to be celebrated on the Sunday only.* Yet as it was very meet; he put him in remembrance at large of his duty, that he should not change or cut off all the Churches of God which retained the tradition of old custome. His words are these: *Neither is this controversie only of the day; but also of the kind or manner of fasting. Some think they ought to fast one day, some two; some more, some fewer, and telling the hours throughout day and night, they count a day. Neither began this variety of fasting in our time, but long before, throughout whom then bare rule, and as it is very likely, through their double negligence, they despised and altered the simple and common custome retained of old. For for all this were they at unity with another, and as yet we remain it: for this variety of fasting commendeth the unity of faith. After this he adjoyneth a certain History, which I will alledge as peculiarly incident to this place. They (saith he) that were Bishops before Soter, of that sea which now thou governest, I mean, Anicetus, Pius, Hyginus, Telephorus and Xystus, neither did so observe it themselves, neither left they any such commandments unto the posterity: and yet they thought not observing the same custome were at unity with them which resorted unto them from other Churches, and did observe the same, although their observation was contrary to the mindes of such as observed it not. Neither was the like ever heard of, that any man, for such kind of fasting, was excommunicated: but the Bishops themselves, which were his predecessors, have sent the Eucharist unto the brethren of other Churches; they observed a contrary custome. And Polycarpus being at Rome in the time of Anicetus, they both asked amongst themselves about writing matters, yet were they soon reconciled, and not a word of this matter. Next, Irenæus addeth in general Polycarpus that he should not wonder that which he had formerly observed with him, the Example of our Lord, and the rest of the Apostles, with whom he had taken conference, and which Polycarpus persuaded Anicetus to observe, but said long before he ought to observe the custome of some of the Elders, whom he succeeded. These things being at this point, they communicated*

one

one with another. And in the Church * Anicetus granted the Eucharist unto Polycarpus for reverence be owed unto him, and in the end they parted one from another in peace, and all such as retained contrary observations throughout the whole universal Church, held fast the bond of love and unity. Thus Irenæus not degenerating from the etymology of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiastical peace. He wrote not only to Victor but also to sundry governors of divers other Churches, in severall Epistles, concerning the said controversie.

CHAP. XXIII.

The censure of the Bishops of Palestina touching the said controversie of Easter, with the repetition of the books of certain Ecclesiastical Writers.

The Bishops of Palestina (mentioned a little before) Narcissus, Theophilus, and with them Cassius Bishop of Tyrus, and Clarus Bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition delivered unto them by succession from the Apostles: in the end of their Epistle they write thus: *Send out with speed the copies of our Epistle throughout the Parishes, that we be not charged with their error, which easily are brought to snare even their own souls. We signify unto you, that at Alexandria they celebrate the feast of Easter upon the self same day with us. Their Epistles are brought unto us, and ours unto them, that we may uniformly and together solemnize this holy feast.* Besides these alledged and translated letters, and Epistles of Irenæus, there is extant another book of his, very learned and necessary, against the Gentiles, intituled of knowledge: another unto Marcianus his brother, intituled *A declaration of the Apostles preaching*: and another book of divers traits, where he maketh mention of the Epistle unto the Hebrews, and the book of Wisdom, called Solomon, whence he alledgeth testimonies. These are the works of Irenæus, which came to our knowledge. When Commodus had been Emperor 13 years, and Perinax after him not fully the space of six months, Severus succeeded him in the Empire. There are referred at this day in many places many notable works of divers Ecclesiastical persons, whereof these came to our hands: *The Commentaries of Heraclitus upon Paul, Maximus of that common question in heretikes mouths: whence evil proceeded: and whereof this substance was made. Candidus of the creation or Work of the six daies. Appion of the same argument. Sixtus of the resurrection.* And a certain tract of Arabians, with a thousand mo. All which writers time doth not permit, neither is it possible to publish them in this our History, because they minister no occasion to make mention of them.

Of such as from the beginning impugned the behaviour of the heretike, and his presumption in rejecting the Scriptures.

Among these books there is found a volume written against the heresie of Artemon, which Paulus Samosatensis in our daies endeavoured to revive: wherein is contained a narration worthy to be published amongst these our Histories, which are here and there diversly collected. When this book had confuted the said presumptuous heresie, which affirmed Christ to be a bare and naked man, and that the authours thereof had gloried of it as an ancient opinion, after many lines and leaves, to the confutation of this blasphemous untruth, he writeth thus: *They affirm, that all our ancestors, yea and the Apostles themselves, were of that opinion, and taught the same with them, and that thus their true doctrine (for so they call it) was preached and embraced unto the time of Victor the thirteenth Bishop of Rome after Peter, and corrupted by his successor Zephyrinus. This peradventure might seem to have some likelihood of truth, if it were not opposed first of all by the holy Scriptures, next by the books of sundry men long before the time of Victor, which they published against the Gentiles, in the defence of the truth, and in confutation of the heretical opinions of their time. I mean Justinus, Miltiades, Tatianus and Clemens, with many others, in all which works Christ is preached and published to be God. Who knoweth not, that the works of Irenæus, Melito, and all other Christians, doe confesse Christ to be both God and man? To be short, how many*

* Irenæus translating these words, understandeth that Anicetus granted the ministration of the communion unto Polycarpus, which is very like to be true. Irenæus signifieth a peacemaker. Chap. 17, after the Greek.

The provincial council held at P. actina wrote this unto the Province throughout. Certain works of Irenæus. Commodus was Emperor 13 years. Perinax six months. Severus created Emperor. Anno Domini, 195, under this Severus the first great persecution was raised.

Chap. 18, after the Greek.

The opinion of Artemon the heretike.

An ancient writer (as I suppose Maximus) in the constitution of the 16th of Artemon.

Theodotus a
tanner, and an
heretike.

Zephyrinus Bi-
shop of Rome,
Anna Domini
203.

A worthy Hi-
story of Nata-
lius an heretical
Bishop repent-
ing himself.

God findeth
his Angel to
 scourge him by
night.

The practices
of the heretical
sect of Arce-
mon.

Euclid.
Aristotle.
Theophrastus.
Galen.
Hereticks pre-
sume to cor-
rect, alter and
translute holy
Scripture.

A notable di-
lemma.

many Psalms, and Hymnes, and Canticles, were written from the beginning by the faithful Christians, which doe celebrate and praise Christ the Word of God, for no other then God indeed? How then is it possible, according unto their report, that our ancestors unto the time of Victor should have preached so, when as the Ecclesiastical censure for so many years is pronounced for certain, and known unto all the world? And how can they chuse but be ashamed, thus untruly to report of Victor, when as they know for surety, that Victor excommunicated Theodotus a Tanner, the father and founder of this apostasie, which denied the Divinity of Christ, became that he first affirmed Christ to be but only man. If Victor (as they report) had been of their blasphemous opinion, how then could he have excommunicated Theodotus the author of that heresie? And Victor was thus affectionated. But when he had governed the Ecclesiastical function the space of ten years, Zephyrinus succeeded him about the tenth year of the reign of Severus. The same author which wrote the afore-said book against the founder of this heresie, declareth a certain History that was done in the time of Zephyrinus, after this manner: Therefore to the end I may advertise divers of the brethren, I will rehearse a certain History of our time, which (as I suppose) if it had been in Sodom, they would have fallen to repentance. There was one Natalius, who not long before, but even in our time became a confessor. This Natalius was on a time seduced by Aclepiodotus, and another Theodotus an exchanger; they both were disciples of Theodotus the tanner, who then being author of this blasphemous opinion (as I said before) was excommunicated by Victor Bishop of Rome. For Natalius was perjured by them for a certain hire and reward, to be called a Bishop of this heretical opinion, to wit, an hundred and fifty pence, monthly to be paid him. Now he being thus linked unto them, the Lord warned him oft by visions. For God and our Lord Jesus Christ, full of mercy and compassion, would not that the witness of his passions should perishe out of the Church. And for that he was altogether careless and negligent in marking the visions from above, being now as it were hooked with the sweet baits of primacy, honour, and filthy lucre, whereby thousands doe perish, at length he was scourged by an angel of the Lord, and for the space of a whole night chastised not a little, so that when he awoke early in the morning, clothed in sackcloth, and sprinkled with ashes, with much we and many tears, he fell down flat before the feet of Zephyrinus Bishop of Rome, not after the manner of a Clergy man, but of the lay people, beseeching the Church (prone always to compassion) with watery eyes and wet cheeks, for the mercy of Christ, to tender and pity his miserable case: and using many petitions, and shewing in his body the print of the stripes, after much ado he was received unto the communion. We thinke best to add unto these, other relations of the same author: for thus he writeth: They corrupted the holy and sacred Scriptures without any reverence: they rejected the Canon of the ancient faith: they have been ignorant of Christ, not searching what the holy Scriptures affirmed, but exercising themselves therein, and sitting it to this end, that some figure or forme of a syllogisme might be found, to impugn the divinity of Christ. And if any reasoned with them out of holy Scripture, forthwith they demanded whether it be a conjunct, or a simple kind of syllogisme. And laying aside holy Scripture, they practise Geometry as being of the earth, they speak earthly, and know not him which came from above. Euclid among a great many of them measureth the earth wisely. Aristotle and Theophrastus are highly esteemed. Galen is of divers worshipped. But what I say of these, who (being far from the faith) abuse the arts of infidels to the establishing of their heretical opinion, and corrupt the simplicity of holy Scripture, through the subtle craft of sinful persons? For to this purpose they put their profane hands to holy Scripture, saying, they would correct them. And that I report not this untruly of them, or partially against them, if any man please, he may easily know it. For if any will peruse their copies, and confer them one with another, he shall find in them great contrariety. The books of Aclepiades agree not with them of Theodotus. There is found between them great difference, for their disciples wrote obscurely such things as their masters had ambiously corrected. Again, with these the copies of Hermophilus doe not content. Neither are the copies of Apollonius at concord among themselves. If their allegations be conferred with their translations and alterations, there shall be found great diversity. Belike they are altogether ignorant what presumption is practised in this kind fault of theirs. For either they persuade themselves that the holy Scriptures were not indited by the infallible of the holy Ghost, and so are they infidels: or else they thinke themselves wiser then the holy Ghost: and what other thing doe they in that, then prove themselves possessed of a devil? They cannot deny this their bold enterprise, for they have written these things with their own hands. They cannot then say who instructed them, who delivered them such Scriptures: and whence they translated their copies.

Divers

Divers of them vouchsafe not to corrupt the Scriptures, but flatterly deny the law and the Prophets, and under pretence of their despicable and impious doctrine of feigned grace, they fall into the bottomlesse gulf of perdition. But of them thus much shall suffice.

The end of the fifth Book.



THE SIXTH BOOK OF THE ECCLESIASTICAL

History of Eusebius Pamphilus, Bishop
of Caesarea in Palestina.

CHAP. I.

Of the persecution under the Emperour Severus.



When Severus persecuted the Church of God, there were every where famous martyrdoms of such as strove for godlines; but especially at Alexandria, whither chosen champions out of Ægypt and all Thebas (as unto a most notable Theatre of God) were brought, and after a most patient sufferance of sundry torments, and divers kinds of death, were crowned of God with garlands of immortality. Of this number was Leonides (called the father of Origen) there beheaded, who left his son very young, and of tender years; who, how he was disposed and affected towards Christian religion from that time forth, it shall not be at this time unseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small piece of work to paint in paper the life of this man, and that it will require a whole volume to it self: but at this present cutting off many things, using as much brevity as may be, we will run over certain things which concern him, selected out of their Epistles and Histories, which were his familiars, whereof some lived in our time, and reported certain things of him. To be short, we will declare such things as shall seem worthy of memory, and that were done of him even from his cradle. Severus had governed the Empire ten years, Latin governed Alexandria, and the rest of Ægypt, and Demetrius after Julianus had newly taken upon him the oversight of the congregations there.

CHAP. II.

Origen desirous of Martyrdom, was in great danger, and being delivered be professed Divinity at Alexandria with earnest study, and led a marvellous honest life.

When the heat of persecution was very vehement, and an infinite number of persons were crowned with Martyrdom, Origen being yet very young, bare in his minde a fervent desire of martyrdom, so that he hazarded himself often, and coveted voluntarily to thrust himself into that dangerous combat. * Yea narrowly did he escape, for it had cost him his life, had not the divine and celestial providence of God staid him by means of his mother, to the further commodity and profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiving him to be more vehemently incited and kindled, knowing his father to be kept in close prison, and wholly minded to suffer martyrdom, she constrained him to remain at home, hiding from him all his apparell. He then being able to do no other thing, more prompt in minde than ripe in years, could not rest, but wrote unto his father a letter, in the which he exhorted him thus: O father, faint not, neither imagine amiss because of us. Let this be the first token of the industry and sincere minde of Origen in his childhood towards Christian Religion, set forth

* Chap 3. after the Greek Origen by the means of his mother avoideth great peril. Origen being a child exhorted his father to martyrdom.

Origen of a
candle brought
up in holy
Scriptures.

in this our History. For he being of a childe trained up and exercised in holy Scriptures, shewed then no small signs of the doctrine of faith. His father furthered him not a little to the knowledge of them, when as besides the study of liberrall arts, he instructed him in these, not as the lesser part. For first of all before the exercise of prophane literature, he instructed him in the holy Scripture, and demanded of him daily a certain task of that he learned and rehearsed. And this trade was not unprofitable for him being a childe, but he grew thereby unto such facility and promptnesse, that he contented not himself with the bare and casual reading of the words, but sought farther, searching the perfect and profound understanding thereof; so that divers times he would let or gravell his father, demanding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to search ought above the capacity of his years, and more then the plain letter gave to understand: yet to himself he rejoiced greatly, yielding unto God the author of all goodnes hearty thanks for that he had made him the father of such a son. The report goeth, that the father often uncovered the brest of his son in his sleep, and solemnly kissed it, as if the holy Ghost had taken there the inner part for his privy closet, and thought himself happy of such an off-spring. These and the like things they remember to have happened unto *Origen* being yet a childe. When his father died a Martyr, he was left an Orphan of the years of seventeen with his mother and other children his brethren, to the number of six: his fathers substance being confiscated to the Emperours treasury, the want of necessities pinched him, together with his mother and brethren, he casteth his care upon the divine providence of God, he is received and refreshed of a certain matron which was very rich; and also religious, which harboured in her house a certain man of *Antioch*, a notable heretike, of the sect then fresh at *Alexandria*, one that was accepted of her for her son and dear friend. *Origen* then of necessity using his company, shewed forth manifest proofs of his cleaving fast unto the right and true faith: for when as an infinite multitude not only of heretikes, but also of the true faith, frequented unto *Pantus* (so was he called) for he was counted a profound and a wise man, he could not be perswaded to be present with him at praiers, but observed the Canon of the Church from a childe, and detected (as he witnesseth himself in a certain place) the doctrine of heretikes. He was of his father absolutely instructed in the prophane learning of the *Gentiles*, but after his fathers death he applied a little more diligently the study of Rhetorick; and having before meanly applied humanity, now after the death of his father he so addicted himself unto it, that in short space he got sufficiently to serve his turn, both tolerable for the time, and correspondent to his years. For he being idle at school (as he himself in a certain place reporteth) when as none occupied the room of catechizing at *Alexandria*, because that every one was faine to flee away by reason of the threatening thunderbolts of persecution, divers of the *Gentiles* came to him to hear the preaching of the Word of God: whereof he saith the first to have been *Plutarch*, who besides that he lived well, was crowned with martyrdom. The second was *Heraclius* the brother of *Plutarch*, who after he had profited very much, and sucked at his lips the juice of Christian Religion and heavenly Philosophy, succeeded *Demetrius* in the Bishoprick of *Alexandria*. *Origen* went now on the eighteenth year when he catechized in the school of *Alexandria*; at what time he happily prospered whilst that under *Aquila* Lieutenant of *Alexandria*, in the heat of persecution he purchased unto himself a famous opinion among all the faithfull, in that cheerfully embraced all the Martyrs, not only of his acquaintance, but such as were unto him unknown. He visited not only such as were fettered in deep dungeons and close imprisonment, neither only such as looked for the last sentence of execution, but after judgement given and sentence pronounced, he was present with the Martyrs, boldly accompanying them to the place of execution, putting himself in great peril oftentimes, boldly embracing, kissing and saluting them, so that once the furious rage of the fond multitude of the *Gentiles* had fioned him to death, if the divine power of God had not marvelously delivered him. The same divine and celestiall grace of God at other times, again and again, so oft as cannot be told, defended him, being assaulted of the adversaries, because of his noble hardnesse and prompt minde to publish the doctrine of Christ. So extremely was he dealt withall of the infidels, that souldiers were commanded to watch about his house, because of the multitude that came to be instructed of him in the Christian faith. The persecution daily prevailed, and was to vehemently bent against him,

A certain matron of *Alexandria* received *Origen* with his mother and brethren.

Origen taketh heed of heretikes.
Tit. 3.
Origen studieth Rhetorick.

Plutarch a martyr.
Heraclius sister *Demetrius* Bishop of *Alexandria*.
Origen a catechizer being 18 years old.
Origen comforteth the martyrs.

that he could no where passe safely throughout *Alexandria*, but often changing lodgings, he was every where persecuted, because of the multitude which frequented unto him for instructions sake. For his works expressed the most notable rules of the most true and Christian Philosophy. They say, as he taught to be lived, and as he lived to be taught. Wherefore the divine power of God especially prevailing with him, an infinite number were stirred up by his zeale. When he perceived many Disciples to frequent unto him, and that the charge of the School was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of humanity to be out of season, and transformeth the School as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Again after good advice taken for necessary provision, he sold the prophane writers which he had diligently perused and lay by him, enjoying the buyer, to pay him daily four halpence of the set price, wherewith he contented himself. And this philosophical trade continued he the space of many years, cutting off from himself all occasion of youthly concupiscence. For thorough the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him, he used fasting, taking his rest at certain temperate times of the year, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospel to be observed, which exhorted us not to wear two coats, neither shooes, neither to care for the time to come with a greedy or covetous desire. For he endured cold and nakednesse more cheerfully then became his years, and suffered such extreme need and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his wants and necessity, for the painfullnesse they saw him take, in setting forth the heavenly doctrine of Christ Jesus our Saviour. But he being given to patient suffrance, passed many years without the wearing of shooes, joyning naked foot to bare ground. And he is said moreover for the space of many years to have obtained from wine, and other such like (necessary sustenance only excepted) so that he ran in great danger, lest that through weaknesse of limmes, and faintnesse of body, he should destroy and cast away himself. This philosophical trade of life being wondered at of others, stirred up a great many Disciples to imitate the like trade and study: so that of the *Gentiles* and infidels, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: in so much that (the heavenly Word of God taking deep root in their faithfull minds) they continued stedfast during the persecution of that time, to that some of them were apprehended and suffered martyrdom.

Origen, as he taught he lived, and as he lived he taught.

Origen sold his philosophy books.

Origen had many followers.

CHAP. III.

Of the Martyrs that suffered out of the Schoole of *Origen*.

Chap. 4. after the Greek.

The first of them was *Plutarchus* remembered a little before. Whom *Origen* accompanied to the place of execution, not without great danger of his life, when as his owne citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gave trial and proof of the faith he received, and that by fire. The third Martyr out of the same Schoole was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same Schoole came forth the first Champion, a second *Serenus* who after patience in great torments and grievous paine, was beheaded. And of women also, *Rhake*, as yet a Catechumenist, baptized (as *Origen* himself reporteth) in fire, departed this life.

Plutarchus a Martyr.
Serenus burned.
Heraclides beheaded.
Heron beheaded.
Serenus beheaded.
Rhake a woman burned.

CHAP. IIIII.

The Martyrdom of *Potamiana* a virgin, *Marcella* her mother, and *Basildes* a souldier.

Chap. 5. after the Greek.

Basildes shall be numbered the seventh among the former Martyrs, which led forth the renowned virgin *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of that province, how that for the chastity of her body

Potamiana burned, and

Marcella burned.

and purity of mind, she strove very stoutly with her lovers. She was endued with ripeness of mind, and goodly beauty of body. When she had suffered infinitely for the faith of Christ, last of all after great and grievous torments, terrible to be spoken of, together with her mother *Marcella* she was burned with fire, and consumed to ashes. The report goeth, that *Aquila* the judge commanded her whole body to be scourged over, and that very fore, and threatened her, he would deliver her body shamefully to be abused of Fencers and ruffians: and that after she had muzzed a while with her self, and they demanding an answer, to have said such things as pleased not the Gentiles, and therefore immediately after sentence pronounced, to have been taken and led of *Basilides* (a souldier of authority among the host) to execution. When the multitude molested her fore, spitefully handling her with opprobrious termes, *Basilides* repressed and rebuked their railing speeches, pitying her very much, and practicing great curtesie towards her. She on the other side approved and acknowledged his courteous dealing towards her, and bad him be of good cheer saying: that after her departure he would intreat her Lord for him, and shortly requite the courtesie shewed unto her. When she had ended this communication, pitch scalding hot was poured by little and little over all her body, from the crown of her head to the sole of her foot, the which she manfully endured in the Lord. And such was the fore combat which this worthy virgin sustained. But not long after, *Basilides* being required of his fellow souldiers to swear for some occasion or other, affirmed plainly it was not lawfull for him to swear, for he said he was a Christian, and that he would in very deed profess the same. As the first he was thought to dally, but when he constantly avouched it, he is brought before the Judge, and there having confessed the same, is clapt in prison. But when the brethren had visited him, and demanded of him the cause of his sudden and marvellous alteration, the report goeth, he declared to them how that *Potamiana* three daies after her martyrdom appeared unto him by night, and covered his head with a crown, and said: the had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life. After these sayings, and the seal of the Lord received by the brethren, he was beheaded, and so suffered martyrdom. They write that many others in *Alexandria*, embraced plentifully the doctrine of Christ, for that *Potamiana* appeared unto them in sleep, and called them to the faith. Of these things thus much.

Basilides before a Pagan, now a Christian, before, a murderer, now a martyr.

Basilides hop-tized in prison, afterwards be-headed.

The Translator unto the Reader, for the removing of suspicion rising of two things which *Eusebius* laid down in the Chapter going before.

There are two things in this Chapter of *Eusebius* with good advisement to be considered. The first whether *Potamiana* after her martyrdom prayed for *Basilides*, the second whether after her martyrdom she appeared unto him and to others, as *Eusebius*, (by bearing) layeth down. Touching the first, if we may credit *Augustine*, The soules of the departed are in such a place where they see not those things which are done, and which happen unto men in this life. He saith further, that they have a care over us, as we have over them, although we are altogether ignorant what they do. *Peter Martyr* opinion, is this although I could easily grant, that the Saints in heaven do wish with most fervent desire the salvation of the elect yet for all that, I dare not affirm that they pray for us, inasmuch as the Scripture hath no where laid that down. *Potamiana* this holy virgin and martyr, seeing the kindness this souldier shewed unto her, was greatly pleased with him, and in the fervency of her Christian love towards him said: that she would intreat the Lord for him after her departure. In the like sort also I read that *Cyprian* Bishop of Carthage moved *Cornelius* Bishop of Rome, that whether of them both should first depart this life, the same without intermission should pray unto God for the other: such was the fervency of love between them. In the like sense men commonly say: God have mercy on his soul. Which saying the learned and zealous do not so well like of. For though the good motion (as they say) & disposition of the mind be expressed thereby yet doth it the dead no good at all when as his soul being already in the hands of God, needeth not our prayers. God no doubt was as ready to grant *Basilides* the light of his spirit as *Potamiana* was to pray for him. Touching the second, whether she appeared unto him after her death, the godly can judge. *S. Augustine* saith: If the soules of the dead departed, were present at the affairs of the living, then would they speak unto us, when we see them in our sleep: and to omit others, mine own tender mother, would forsake me never a night, which followed by sea and by land, to the end the might

August. lib. de cura pro mort. agend. cap. 19. Hec. Martyr in 8. cap. ad Rom.

Cyprian lib. 1. l. p. 11.

August. lib. de cur. pro mort. agend. cap. 13.

I ve together with me. God forbid that she should become cruell in the happier life, to that (if ought at any time grieve my heart) the comfort nor her sorrowfull, son, whom the loved entirely, whom she would never see sad. But in good sooth that which the sacred *Palme* soundeth out, is true: My father and my mother have forsaken me, but the Lord took me up. If our fathers have forsaken us, how are they present at our cares and business? If our parents be not present, what other of the departed be there, which know what we do, or what we suffer? The Prophet *Ezay*: *Abraham* hath been ignorant of us, and *Israel* hath not known us. God of his great goodness, promised *King Iosias*, that he should die, and be gathered to his people, lest that he should see the plagues which he threatened should happen to that place and people. *Chrylosome* saith: The soule that is severed from the body, cannot wander in these regions. Again he saith: It may be that the soul departed the body can be conversant here with us: a little after he saith: It may be proved by many testimonies of holy Scripture, that the soules of just men, wander not here after their death. And left any think that the wicked do wander, thus he writeth: That neither the soules of the wicked also can linger here, hearken what the rich man saith, weigh what he requested, and obtained not. For in case that the soules of men could be conversant here, then had he come according unto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the soules after their departure out of the body, are brought into some certain place, from whence at their will they cannot return, but wait for the dreadful day of judgement. *Theophylact* also the summarist of *Chrylosome*, hath the same words. *Origen* Writing against *Celcius*, is of the same opinion: affirming that the soules wander not, but such as would be to devils. *Chrylosome* writeth that the devil useth to say unto the living anima *Calisigotum*, I am such a mans souldier to the end he might deceive him. *Samuel* whom the witch raised, was not *Samuel*, but the devil in his forme, as *Augustine* writeth. *Cyprian* saith, The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolder: the heart strings and entrails: they govern the flying of birds: they foretels: they sit out oracles, they mingle always falsehood and truth together. For they deceive and are deceived: they trouble the life: they disquiet the sleep: and creeping into the bodies, they fray the secrets of the mind: they bring the limmes out of fashion: they dis Temper the health: they vex with diseases, that they may compell the poor silly wretches to the worshipping of them: that being filled with the favour from the Altars and burnt bowels of beasts, loosing the things which they bound, they may seem to cure. For this is their curing and healing, when they cease to hurt. Now seeing this harmony of learned scribes, affirming the soules not to wander, and they which wander be plain devils, let us examine what credit can be given to *Eusebius*, and how it may be understood that *Potamiana* appeared not only to *Basilides* in respect also to many others for their conversion. *Pharaoh* his cup-bearer dreamed he saw a vine having three branches, but it was not so (according unto the letter) *Ioseph* telleth him that the three branches are three daies. *Pharaoh* dreamed he saw seven lean kine, it was not so: *Ioseph* telleth him they are seven years of famine. *Mordechus* dreamed he saw two dragons ready to give battel with the just, it was not so: but *Haman* and the King wholly bent to destroy the Jews. *P. I.* carpus dreamed he saw the pillow fell all on fire under his head, it was not so: but a signe and token of his martyrdom. *Sophocles* having robbed the temple of *Hercules*, dreamed that *Hercules* accused him of theft, it was not so: but his conscience pricked him that he could find no rest. Even so *Basilides*, with divers others, having dreamed in memory the martyrdom of *Potamiana*, and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them witness of the fault, to their repentance and conversion. So that she appeared not (after the letter) but her martyrdom was a corse unto their conscience, crowning them with garlands of heavenly glory, if haply they would repent.

CHAP. V.
Of *Clemens* Alexandrinus *Origens* master, and of his booke of *Stromaton*.

Clemens succeeded *Pantenus*, and unto that he was a catechizer in the Church of *Alexandria*, to that *Origen* became one of his disciples. This *Clemens* writing his booke *Stromaton*, comprehend in the first volume a Chronicle, containing the times unto the death of *Commodus*, so that it is evident, he finished his booke under *Severus*, the History of whose time we do presently prosecute.

Pl. 27.

Ezay 63.
4 Reg 22.

Chryl. in 8. cap. Mart.

Luke. 16.

Theophylact in 8. cap. Mart.
Origen lib. 7. contra *Celsum* chryl. in 8. cap. Mart.
1 Reg. 28.
Augustinus lib. 2. de mirab. sacre Script. cap. 11.
Cyprian de Idol. Vanitate.

Pharaoh cup-bearer.
Pharaoh.
Mordechus.

Polycarpus.
Sophocles

Basilides.

Chap. 6. after the Greek.

Pantenus.
Clemens and *Origen* were catechizers in the school of *Alexandria*.

Chap. 7. after
the Greek.

CHAP. VI.

Of Jude an Ecclesiastical Writer and his books.

Jude.

About this time there flourished one *Jude* who published Commentaries upon the seventy weeks of *Daniel*, ending his Chronography the tenth year of *Severus* reign: he thought verily that the coming of *Antichrist* was then at hand, because the great heat of persecution raised against us at that time, vexed out of measure the minds of many men, and turned upside down the quiet state of the Church.

Chap. 8. after
the Greek.

CHAP. VII.

Origen embracing chastity, gelded himself: The censure of others touching that fact of his.

Origen geldeth
himself.

Mat. 19

Demetrius Bishop of Alexandria one While likewise, another While milkeeth, through envy, with the gelding of *Origen*. The Bishops of Cæsarea and Jerusalem allowed of *Origen*, and made him Minister.

* *Antoninus* was created Emperour Anno Dom. 213.

Chap. 9. after
the Greek.

CHAP. VIII.

Of *Narcissus* Bishop of Jerusalem, his miracle and approved innocency

If thou think-
est (gentle
Reader) this
miracle to be

The Citizens of that Sea remember many miracles wrought by *Narcissus*, which they received by tradition delivered from one to another; among which, such a miracle is reported to have been done. When on a certain time the solemn vigils of Easter were celebrated, the Ministers wanted oil, and the whole multitude being therewith much

much grieved, *Narcissus* commanded such as had charge of the lightes, speedily to bring unto him water drawn up out of the next well: that being done, he prayed over it, and bad them poure it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderfull power of God, was changed into the quality of oyle. And they report farther, that a small quantity thereof for miracles sake was reserved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they reported of this mans life, whereof this is one: certain lewd varlets seeing the constancy and uprightnesse of his life, could not brook neither away with it, fearing that if thorough his means they were attained, there was no other way but execution: therefore they in conscience being privy to infinite lewd practices, prevent the same, & charge him with a grievous accusation. Afterwards to perswade the hearers the sooner, they confirme their accusations with others. The first swore: if I lie let me be burned to ashes. The second: if I report not the truth let my whole body be tormented and wasted away with some cruell disease. The third: if I bear false witness let me be smitten with blindness. But for all their swearing and flaring, not one of the faithfull believed them, the chastity and upright conversation of *Narcissus* so prevailed among all men. He took grievously their despitefull dealing, and because that of old he had been of the philosophical sect, he fled and forsook his Church, and hid himself privately in desert and obscure places for the space of many yeeres. Yet the great and watch full eye that justly avengeth, would not permit such as had maliciously practised this lewdnesse, to have perfect rest, but speedily and twisly compased them in their owne craft, and wrapped them in the same curses they had craved unto themselves if they lied. The first therefore without any circumstance at all in plain dealing, had a small sparke of fire fallen in the night upon the house where he dwelt, whereby he, his house, and his whole family by fire where consumed to ashes. The second was taken with the same disease from top to toe which he had wished unto himself before. The third seeing the terrible end of the two former, and fearing the inevitable vengeance of God that justly plagueth perjured persons, confessed unto all men their compacted deceit and pretended mischief against that holy man, and did to punish himself with sorrowfull mourning, and wept so long and so much, till he lost both his eyes. And such were the punishments of false witnesses and perjured persons.

CHAP. IX.

Of the succession of Bishops in the Church of Jerusalem.

Chap. 10. after
the Greek.

After the departure of *Narcissus*, when it was known where he remained, the Bishops of the bordering Churches ordained there another Bishop whose name was *Dios*, whom (after he had continued but a small space) *Germanicus* succeeded, and after *Germanicus*, *Gordius*, in whose time *Narcissus* shewd himself again, as if he had risen from death to life, and is in reatored of the brethren to enjoy his Bishoprick again, being much marvelled at for his departure, for his philosophical trade of life, and especially for the vengeance and plagues of God poured upon his accusers. And because that for his old yeares and heavy age he was not able to supply the room, the divine providence of God through a vision by night revealed unto him, provided *Alexander* Bishop of another province, to be *Narcissus* his fellow helper, in discharging the function due unto the place.

CHAP. X.

Of Alexander Bishop of Jerusalem and Asclepiades Bishop of Antioch.

Chap. 11. after
the Greek.

For this cause therefore (as warned by a vision from above) *Alexander* who afore was Bishop of *Cappadocia*, took his journey to Jerusalem for prayer sake, and visiting of the places there: whom they of Jerusalem receive bountifully, and suffer not to returne home again, and that did they according unto the vision which appeared unto them in the night, and plainly pronounced unto the chief of them, charging them to halten out of the gates of their city, and receive the Bishop ordained of God for them. This they did through the advice of the bordering Bishops, constraining him of necessity to remain among them.

Alexander himself in his Epistles (at this day extant) against the Antinoites, maketh mention of this Bishoprick in common between him and Narcissus, writing thus about the latter end of an Epistle: *Narcissus greeteth you, who governed this Bishoprick before me, and now, being of the age an hundred and sixteen yeares, prayeth with me, and that very carefully for the state of the Church and beseecheth you to be of one mind with me.* These things went then after this sort. When Serapion had departed this life, Aclepiades was stilled Bishop of Antioch, and constantly endured the time of persecution. Alexander remembreth his election, writing to the Church of Antioch after this manner: *Alexander the servant of the Lord, and the prisoner of Jesus Christ, unto the holy Church of Antioch sendeth greeting in the Lord. The Lord eased and lightened my fetters and imprisonment when that I heard Aclepiades, a man well praised in holy Scripture, by the providence of God, for the worthines of his faith, so have been placed Bishop of your Church. This Epistle he signifieth in the end to have been sent by Clemens. This Epistle I have sent unto you my masters and brethren by Clemens a goodly Minister, a man both veracious and well known, whom you have seen, and shall know, who also being here present with me, by the providence of God, hath confirmed and furthered the Church of Christ.*

CHAP. XI.

Of the workes of Serapion Bishop of Antioch.

IT is very like that sundry Epistles of Serapion are referred among others, but those only came unto our knowledge which he wrote unto one *Domnus*, who renounced the faith of Christ in the time of perfection, and fell to Jewish Apostacy: and unto one *Pontius* and *Caricus* Ecclesiastical persons. Again Epistles unto other men. And also a certain book of the Gospel which they call after Peter, written to this end, that he might confute the fallhood specified in the same, for that divers of the Church of Rome went astray after false doctrine, under colour of the foresaid Scripture. It shall seeme very expedient if we alledge a few lines out of it, whereby his censure of that book may appear: thus he writeth: *We (my brethren) receive Peter and the other Apostles as messengers of Christ himself; but their names being falsly forged, we plainly reject, knowing we received none such. Truly remaining amongst you supposed you were all sound and firme in their right faith, and when I had not perused the book published in Peters name, entitled his Gospel, I said: If this be only the cause of you grudging and discouraging, let it be read: but now, in so much as I perceive a certain hereticall opinion to be thereby cloaked and coloured by occasion of my words, I will hasten to come unto you. Wherefore my brethren expect shortly my coming. For we know well enough the heresie of Marcianus who was found contrary to himself, he understood not that which he spake, as you may gather by the things which he wrote to you. We might peradventure our selves, lay downe more skilfully the ground of this opinion unto his successors, whom we call correctors. For by perusing the explications of their doctrine, we have found many things favouring of the true doctrine of our Saviour, and certain other things borrowed and entangled, which we have noted unto you. Thus far Serapion.*

CHAP. XII.

Of the workes of Clemens Bishop of Alexandria.

THE books of Clemens entitled *Stromaton* are in all eight, and extant at this day, bearing this intercription: *The divers compacted books of Titus Flavius Clemens, of the science of true Philosophy.* There are also of the same number books of his entitled: *Dispositions or Informations*, whereby by name he remembreth his master *Pantenus*, expounding his interpretations and traditions. There is extant another book of his of exhortation unto the Gentiles, and three books entitled the *Schoolmaster*, and another thus: *What rich man can be saved?* Again a book of *Easter*, and *Dispositions of fasting and of flander.* An exhortation to newness of life for the late converts. The canon of the Church; or, against the Iews, dedicated unto Alexander the Bishop above named. In the books *Stromaton* he expounded not only the divine but also the heathenish doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of Grecians and Barbarians, the which divers men highly do esteem. And to be short, he confuteth the false opinions of grand hereticks, dilating many

Historicks,

Historicks, & ministering unto us much matter of sundry kinds of doctrine. With these he mingleth the opinions of Philosophers, slyly entitling it for the matter therein contained, *book of divers doctrine.* He alledgeth in the said book testimonies out of writers not allowed, as out of the book called the *Wisdom of Solomon*, *Jesus Sirach*, the *Epistle to the Hebrewes*, *Barnabas*, *Clemens*, *Jude*. He remembreth the book of *Tatianus* against the *Gentiles*, and of *Cassianus*, as if he had written a Chronographie. Moreover he remembreth *Philo*, *Driscobolus*, *Josephus*, *Demetrius*, *Eupolemus* Jewish writers: and how that all they pronounced in their writings, that *Moses* and the nation of the *Hebrewes* and *Jewes*, were far more ancient then the *Gentiles*. The books of the foresaid *Clemens* contain many other necessary and profitable tracts. In his first book he declareth, that he succeeded the Apostles. And there also he prometh to publish Commentaries upon *Genesis*. In his book of *Easter* he confesseth himself to have been over treated of his friends, that he should deliver unto the posterity in writing those traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenaeus*, and of certain others whose interpretations he alledgeth. To conclude, in his books of *Dispositions or Informations*, he reciteth also books of the Canonical Scripture: neither omitted he the rehearsal of such as were impugned,* I speak of the Epistle of *Iude*, the Catholike Epistle of *Barnabas*, the *Revelation* under the name of *Peter*.

* Chap. 14. in the Greeke.

CHAP. XIII.

Clemens Bishop of Alexandria of the Canonical Scripture. Alexander Bishop of Jerusalem of Clemens and Pantenus. Origin cometh to Rome in the time of Zephyrinus.

THE Epistle unto the *Hebrewes* he affirmeth to be *Pauls* for undoubted, and therefore written in the Hebrew tongue for the *Hebrewes* sakes, but faithfully translated by *Luke*, and preached unto the *Gentiles*, and therefore we finde there the like phrase and manner of speech which is used in the *Acts of the Apostles*. It is not to be misliked at all, that Paul an Apostle is not prefixed to this Epistle. For (saith he) writing unto the *Hebrewes*, because of the ill opinion they conceived of him, very wisely concealed his name, lest that as the first he should dismay them. Again he saith: For even as *Macarius* the elder said: For so much as the Lord himself was the messenger of the Almighty, and sent unto the *Hebrewes*, Paul for modesties sake being the Apostle of the *Gentiles*, wrote not himself the Apostle of the *Hebrewes*, partly for the honour due unto Christ, and partly also for that he freely & boldly being the Apostle of the *Gentiles* wrote unto the *Jewes*. Afterwards of the order of the Evangelists according unto the tradition of the elders, he writeth thus: The Gospels which containe the genealogies, are placed and counted the first. The Gospel after *Mark*, was written upon this occasion. When Peter preached openly at Rome, and published the Gospel by rote, many of the auditors intreated *Mark* being the hearer and follower of the Apostle a long while, and one that well remembered his words, to deliver them in writing such things as he had heard Peter preach before. Which thing when he had signified to Peter, he neither forbade him, neither commanded him to do it. John last of all seeing in the other Evangelists the humanity of Christ set forth at large, being intreated of his friends and moved by the Holy Ghost, wrote chiefly of his divinity. Thus far *Clemens* Bishop of Alexandria. Again the foresaid *Alexander* in a certain Epistle unto *Origen*, writeth how that *Clemens* and *Pantenus* were become his familiar friends, after this manner: *This as you know very well, was the will of God, that our friendship begun even from our progenitors should continue and remain immovable yea and become more fervent and steadfast. We take them for our progenitors, who going before, have taught us the way to follow after, with whom after a while we shall be coupled, I mean blessed *Pantenus* my Master, and holy *Clemens* Master also, which did me much good, and if there be any other such, by whose means I have known you thoroughly for my Master, and brother. So far Alexander. But *Adamantius* (so was *Origen* called) writeth in a certain place, that he was at Rome when *Zephyrinus* was Bishop there, for he was very desirous to see the most ancient Church of the Romans: where after he had continued a little while, he returned to Alexandria, executing most diligently the accustomed office of Catechizing, when as *Demetrius* also Bishop of Alexandria used all means possible together with him to the end he might profite and further the brethren.*

Clemens alledgeth this out of *Macarius*.

Clemens of the order of the Gospels. *Matthew*. *Luca*. *Mark*.

John.

Alexander Bishop of Jerusalem unto *Origen*.

Origen came to Rome about Anno Domini 210.

Chap. 15. after
the Greek.

CHAP. XIII.
Of Heraclas Origen's companion in Catechizing.

Heraclas cate-
chizer at
Alexandria.

When Origen saw himself not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his school granted no leisure at all, for from morning to night in several companies, one overtaking another, they flocked to his preaching, he ordained Heraclas of all the other his familiars, his fellow helper and usher, a man expert in holy Scripture, discreet and wife, and a profound philosopher, committing unto him the instruction of the inferior sort, and lately come to the faith, referring unto himself the hearing of such as were farther and better entered.

CHAP. XV.
Origen studied the Hebrew tongue, and conferred the translations
of holy Scripture.

Chap. 16. after
the Greek.

Origen had so great a desire of searching out the deep mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Jews, which were written in Hebrew letters. He searched and conferred the Septuaginta translation of holy Scripture, with others at that time extant.

Chap. 17. after
the Greek.

CHAP. XVI.
Origen compiled and set forth the translations of holy Scripture, terming the one edition
Tetrapla, that is fourfold, the other Hexapla, that is sixfold.

Many Greek
translations of
the Old Testa-
ment,
The Septua-
ginta,
Aquila,
Symmachus,
Theodotion.

6.
6.
7.
Hexapla.
Tetrapla.
Symmachus an
Ebonite.
The heretic of
the Ebonites.

Origen found certain other translations besides the common and vulgar, varying among themselves, to wit, the translation of Aquila, of Symmachus, and of Theodotion. Which I was not where, lying hid of along while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusty and moth-eaten, he knew not the authors, but this only he signified, that the one he found at Nicopolis on the shore of AEgium, the other in some other odd place. In the sixfold edition of the Palmet, after the four famous translations, he annexed not only the first, but the sixth and the seventh, reporting againe how that he found one of them at Hiericho in a tun, in the time of Antoninus the son of Severus. These being compacted together in one volume, and the pages divided into pillars and columns, every copy set over against the other, together with the Hebrew he published the same, and entitled it Hexapla: joining withall the translations of Aquila, of Symmachus, of Theodotion, and of the Septuaginta, intitling them Tetrapla. Yet have we to understand, that of these interpreters, Symmachus was an Ebonite. The Ebonites opinion was recounted an heretic, for that they taught Christ to be born of Joseph and Mary and the Christ was but a bare man. They taught that the law was to be observed after the Jewish manner, as we have already learned by Histories heretofore. The Commentaries of Symmachus are at this day extant, wherein he inveighs against the Gospel after Matthew, endeavouring to establish and uphold the foresaid heretical opinion. These works of Symmachus, together with other translations of holy Scripture, Origen reporteth himself to have found with a certain woman called Juliana, which said that Symmachus delivered her them to keep.

CHAP. XVII.
Origen revoketh Ambrose from the heresie of Valentinus, he professeth divinity
and philosophy with great admiration.

Chap. 18. after
the Greek.

This Ambrose
was not he of
Millan.

At that time Ambrose addicted unto the Valentinian heresie, and confuted by Origen, was enlightened with the truth, which shined as the sun beames, and embraced the sound doctrine of the Church, together with many other learned men which returned unto him. When the rumour was now every where bruied abroad of the fame of Origen, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Heretikes also very many, and Philosophers specially of the most famous, whereof

not

not a few gave diligent care and attentive heed, and were instructed of him, not only in divine but also in prophane literature. As many as he perceived towards and sharpe wicked, he led them unto philosophical discipline, expounding unto them Geometry and Arithmetick, with the other liberal arts. Against the absurd opinions of Philosophers he alleged Philosophers authorities, and expounded them, considering severally of them as by way of commentary: so that he was renowned, famous, and recounted among the Gentiles for a great Philosopher. He perswaded also unto the study of the liberal argumens of them, which were dull wicked, affirming they should thence procure unto themselves great commodity and help to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophical discipline, was very necessary and profitable for himself.

CHAP. XVIII.

What divers men thought of Origen.

Chap. 19. after
the Greek.

The heathenish Philosophers who then flourished are witnesses approved of his good purpose and industry in this behalf, in whose Commentaries we finde often mention made of this man, whereof some have dedicated their books unto him, other some have delivered up their works unto him, as unto the censure of their master. But what shall I speak of them, when as Porphyrius himself, then in Sicillia, striving and struggling against us with his books, endeavouring to confute holy Scripture, remembered the interpreters thereof? and being not able to charge, neither to impugne to any purpose our doctrine, any kinde of way, now void of reason, he fell to railing speeches and slandering the expositors. Of which number namely he goeth about to accuse Origen, whom he reporteth to have knowne of a child, yet through his unadvised forgetfulness he commendeth the man, sometime reporting truly, when as he could not otherwise chuse: sometime untruly, thinking thereby to delude others: and whilst that now he accuseth him for being a Christian, anon he painteth forth, and wondreth at his singular gift and excellency in philosophical discipline. Hear him therefore, for thus he writeth: Many being desirous to finde out, not the imperfection and impiety of Jewish Scriptures, but the resolution, have turned themselves unto expositions not coherent, and interpretations of the Scripture inconvenient, and not only allowing of forged Scriptures, but also approving and extolling the commentators. For they alleging the dark speeches which are said to be manifest in Moses, and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed judgment, through the arrogance of their minds, and shew forth their expositions. Again after a few lines he saith: This is the absurd manner and guise of that man, with whom I being very young have had conference, who then was very famous, and at this day also by reason of the Commentaries he left behind him (I mean Origen) is much spoken of, whose great praise is blased far and wide, among the masters and favourers of that doctrine. For when he was the disciple of Ammonius, who in our time excelled for his fame in Philosophy, he profited very much under him being his master, and obtained great knowledge in the sciences: but as touching the right institution of life, he took in hand another trade quite contrary to his. For Ammonius being a Christian, and brought up of Christian parents, when he had grown into ripeness of judgement and the knowledge of Philosophy, forthwith he framed his trade of life conformable unto the lawes: but Origen being a Gentile, and brought up in the sciences of the Gentiles, degenerated and fell into that barbarous crudity, wherewith being taught, he corrupted both himself and the perfection of those sciences, leading a life after the manner of the Christians, contrary unto the lawes: according unto their opinions of celestial matters and of God, preferring strange fables before the science of the Gentiles. He continually perused Plato, he read over the works of Numenius, Cronius, Apollonius, Longinus, Moderatus, Nicomachus, and the rest of the Pythagoreans counted wise and profound men. He was well scene in Charrmon the Stoike, and in the works of Cornutus, whence he borrowing the Grecian manner of the allegorical interpretation of mysteries, applied it unto the Jewish Scriptures. These things hath Porphyrius written in his third book against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but untruly, in that he said he should degenerate from the Gentiles. For how can he pronounce the truth, when as he practiseth to write against the Christians?

Origen readeth
the liberal
arts, exhorting
both the subtle
and simple to
study them.

Porphyrius an
Atheist (whose
words these
are lib. 3. contra
Christianos)
wrote fifteen
books against
the Christians,
whom Eusebius
confuted in
20 books of
the which 20,
were extant in
the time of Ie-
rome, but at
this day not
one. The blasphemie
of Porphyrius
against
Christianity.

Origen learned
of the Greci-
ans to write
allegorically,
Christians?

Origen is made Minister at Casarea.

Chap. 23. after the Greek.

AT that time when the necessity of the Ecclesiasticall affaires so constrained, *Origen* being sent into Greece was made Minister at Casarea in Palestine of the Bishops there abiding. But what stirre fell out touching that matter in his behalf, and what was decreed by Bishops concerning the controversies about him, and what other things he suffered preaching the Word of God; in so much as they require a severall volume, we will passe them over, referring the Reader unto the second *Apology* which we published in the defence of him, where we have lightly run them over.

Of certain Commentaries of Origen.

Chap. 24. after the Greek.

THese things are also to be annexed unto the rest, how that in the first book of his annotations upon *John*, he declareth the five first to have been written by him at Alexandria. But all the tracts that came to our knowledge upon this *Evangelist* amounted to the number of twenty and two. In his ninth tome upon *Genesis* (where of all are twelve) he signifieth not only the former eight to have been written at Alexandria, but also his annotations upon the first five and twenty *Psalms*. Again, he wrote upon the Lamentations (of the which we have seen five tomes) where he made mention of his books of the resurrection, in number two. He wrote also of principall beginnings, after his departure out of Alexandria. And the book intituled *Stromateis* in number ten, he wrote in the same city, in the time of the Emperour *Alexander*, as all the titles prefixed to the tomes do declare.

The Catalogue of the books of the Old and New Testament, alleged out of Origen's works.

Chap. 25. after the Greek.

IN his Exposition upon the first *Psalme* he reciteth the books of the Old Testament, writing thus: We may not be ignorant that there are two & twenty books of the Old Testament; after the Hebrewes, which is the number of the letters among them. Again a little after he saith: The two & twenty books after the Hebrews are these: The first *Genesis*, of us so called, but of the Hebrews *Bresith*, the title being taken of the beginning of the book, which is as much to say as: In the beginning. The second, *Exodus*, in Hebrew *Ve icke* smoth, that is, These are the names. The third *Leuiticus*, in Hebrew *Ve icke*, that is, And he called. The fourth, *Numeri*, in Hebrew *Hammilparim* or *Pecudim*. The fifth, *Deuteronomium*, in Hebrew *Elle hadabarim*, that is, These are the words. The sixth, *Jesus* the son *Nave*, in Hebrew *Josue Ben Nan*, that is, *Josue* the son of *Nun*. The seventh, *Judges* and *Ruth*, with them one book, in Hebrew *Sophetim*, that is, *Judges*. The eighth, of *Kings* the first and second, with them one book, in Hebrew *Samuel*, that is, *Called* of God. The ninth, the third and fourth of *Kings*, with them one book, in Hebrew *Ve hamelech David*, that is, And the reign of *David*. The tenth, the first and second of *Paralipomenon*, with them one book, in Hebrew *Dibre hajaimim*, that is, The words of daies. The eleventh, the first and second of *Esdra*s, with them one book, in Hebrew *Ezra*, that is, *A helper*. The twelfth, the book of *Psalms*, in Hebrew *Septher thillim*. The thirteenth, the *Proverbs* of *Solomon*, in Hebrew *Milloth*. The fourteenth, *Ecclesiastes*, in Hebrew *Cheleth*. The fifteenth, the *Canticle of Canticles*; we may not read as some think, the *Canticles of Canticles*, in Hebrew *Sir haširim*. The sixteenth, *Esaia*s, in Hebrew *Jesaja*. The seventeenth, *Ieremias* with the *Lamentations*, and the *Epistle*, in one book in Hebrew *Lirnia*. The eighteenth, *Daniel*. The nineteenth, *Ezekiel*, in Hebrew *Teeskiet*. The twentieth, *Job*, in Hebrew *Hioh*. The one and twentieth, *Hester*. Besides these there are books of the *Machabees*, intituled in Hebrew *Sarber Sarbanel*. These things hath *Origen* laid down in the foresaid commentary. And in the first tome upon the Gospel after *Matthew*, observing the Ecclesiasticall Canon, he testifieth there be only four Gospels, writing thus: As I have learned by tradition of the four Gospels (which alone without contradiction are received of all the Churches under heaven) the first is written by *Matthew*, who was first a Publican, then an

Apollie

Apostle of *Judas* Christ. He published the same in writing unto the faithful Jews in the Hebrew tongue. The second is after *Mark*, who wrote the same according unto the preaching of *Peter*, who in his catholike *Epistle* calleth him his son, saying: The Church which is in Babylon, elected *Mark* together with you, Glateth you, and my wellbeloved son *Mark*. The third is after *Luke*, written for their sakes who of the Gentiles turned to the faith, which also was commended of *Paul*. The fourth is after *John*. Again, in the fifth tome of Annotations upon *John*, the same *Origen* touching the epistles of the Apostles saith thus: *Paul* enabled a Minister of the New Testament, not according to the letter but after the spirit, who preached the Gospel abundantly every where from Jerusalem unto Illyricum, wrote not unto all the Churches which he instructed, but unto whom he wrote, he wrote in few lines: but *Peter* upon whom the Church of Christ was built, against the which the gates of hell shall not prevail, left behind him one *Epistle* whereof we are certain. Be it that he left another: but this is in controversie. What shall I say of *John* who leaned on the breast of our Lord *Jesus*, who wrote one Gospel, and confessed withall, so many Gospels might have been written, that if they had been written the world could not have contained them. He wrote also the Revelation, being commanded to conceal and not to write the words of the seven thunders. He left behind him an *Epistle* comprising very few verses. Be it that the second and the third be annexed, though some take them not for his: in both which there are not an hundred verses. Moreover of the *Epistle* unto the Hebrews, in his Homilies expounding the same he writeth thus: The character of the *Epistle* unto the Hebrews setteth not forth the style of *Paul*, who confessed himself to be rude in speech, for the phrase of that *Epistle* savoureth very much of the Greek tongue. Whosoever be that hath any judgement in discerning of phrases, will confesse the same. Again, that the doctrine of this *Epistle* is sound, and not inferior to those *Epistles* which without contradiction are known to be the *Apostles*, whosoever will with judgement read: be an *Apostle*, he will also confesse the same to be most true. A little after he saith thus: I truly for mine own part, that I may speak as I think, doe say, that the doctrine of this *Epistle* is the *Apostles* for undoubted, but the phrase and order another mans, which noted the sayings of the *Apostle*, and contrived such things as he had heard of his master into short compendious notes. Wherefore if any Church heretofore hath received the same as the *Epistle* of *Paul*, let her still embrace and receive the same under his name. For the learned men of old have not without great consideration delivered the same unto us for the *Epistle* of *Paul*. But who wrote it, God the only truth knoweth: yet Histories have declared unto us, that some thought it to have been written by *Clement* Bishop of Rome, some by *Luke* who wrote both the Gospel and the Acts of the Apostles. But of these things thus much.

Origen professeth divinity at Casarea. *Heracles* is chosen Bishop of Alexandria.

Chap. 26. after the Greek.

IT was in the tenth year of the reign of the foresaid Emperour when *Origen* left Alexandria, and got him to Casarea, when also he committed the office of Catechizing there, unto *Heracles*. In a while after *Demetrius* the Bishop of Alexandria dieth, when he had continued in the same room the space of three and forty years: him succeeded *Heracles*. There flourished also at that time *Firmilianus* Bishop of Casarea in Cappadocia.

Anno Domini 234.

Of the Bishops that were Origen's familiar friends.

Chap. 27. after the Greek.

THIS *Firmilianus* to highly esteemed of *Origen*, that one while he sent for him unto his own province to edifie his Churches, another while he took his voyage unto Iudea unto him, where for a certain space he continued with him for farther understanding of the holy Scriptures. Besides him *Alexander* Bishop of Jerusalem, and *Theodotus* Bishop of Casarea, continually were of his side, permitting unto him alone, as master, the interpretation of holy Scripture, with the rest of the Ecclesiasticall function.

Firmilianus.

Alexander, *Theodotus*.

CHAP. XXVII.

Of the perfection which Maximinus the Emperour raised.

Chap. 28. after the Greek.

Maximinus was created Emperour Anno Domini 337. under whom the first persecution was raised, Gordianus created Emperour Anno Domini 340. Anterus Bishop of Rome.

Chap. 29. after the Greek.

Fabianus Bishop of Rome.

Babylas Bishop of Anti ch. Dionysius Bishop of Alexandria.

Chap. 30. after the Greek.

Theodorus, who also was called Gregorius Neocaesariensis, as Socrates writeth, lib 4. cap. 22. Athenodorus.

Chap. 31. after the Greek.

The History of Sufanna doubted of.

After that the Emperour Alexander had ended the reign of thirteen years, Maximinus Caesar succeeded him, who being incited with the anger, spite and grudge he bare unto the house of Alexander, which harbored many of the faithful, he stirred up the fiery flame of persecution, and gave commandment that the governors only of the Churches, as principall authors of the doctrine of our Saviour, should be put to death. At that time Origen wrote a booke of *Martyrs*, the which he dedicated unto Ambrose and Protocletus Minister of Caesarea, for that both they suffered no small affliction in that troublesome time, wherein also they had endured most constantly examination and confession, Maximinus himself continuing Emperour no longer then three years. Origen noted the time of this persecution, both in the two and twentieth tract of his Commentaries upon John, and in sundry of his Epistles. But when Gordianus had succeeded Maximinus in the Empire of Rome, Anterus also followed Pontianus after he had governed six years in the Bishops Sea of Rome.

CHAP. XXVIII.

Of the strange election of Fabianus Bishop of Rome. Of the succession of Bishops at Antioch and Alexandria.

After that Anterus had enjoyed the Ecclesiastical function the space of one moneth, Fabianus succeeded him: who as report goeth, came from the country after the death of Anterus, together with certain others for to dwell at Rome: whereas such a thing as never was seen before at the election of a Bishop happened then by the divine and celestial grace of God. For when all the brethren had gathered themselves together for the election of a Bishop, and many thought upon divers notable and famous men, Fabianus himself being there present together with others, whereas every one thought least, nay nothing at all of him, suddenly from above there came a Dove, and rested upon his head, after the example of the Holy Ghost, which in likeness of a Dove descended upon our Saviour: and so the whole multitude being moved therat, with one and the same Spirit of God, cried out cheerfully with one accord, that he was worthy of the Bishoprick: and immediately (as they report) he was taken and entailed Bishop. At that time, when Zebianus Bishop of Antioch had departed this life, Babylas came in place. And at Alexandria, when Heraclius the successor of Demetrius had finished his mortal race, Dionysius one of Origen's Disciples, supplied the room.

CHAP. XXIX.

Of Gregorius and Athenodorus disciples of Origen.

When Origen executed his accustomed manner of teaching at Caesarea many flocked unto his lessons, not only men of that country, but also infinite foreigners, who forsaking their native soil, became his disciples: of which number as chief we have known Theodorus, he was the same Gregorius the most renowned Bishop among us, and his brother Athenodorus. He being studious in the Greek and Roman discipline, he perswaded them, that they embracing the sincere love of Philosophy, altered their former studies unto the exercise and study of holy Scripture. And after they had continued with him the space of five years, they profited so much in holy Scripture, that both being as yet young men, they were ordained Bishops of certain Churches in Pontus.

CHAP. XXX.

Of Aphricanus an Ecclesiastical Writer, and his booke.

About that time was also Aphricanus renowned and much spoken of, the author of those Commentaries entitled of *Cestres* or *Wedding girdles*. There is extant also an Epistle of his unto Origen to this effect, that he doubted whether the History of Sufanna commonly read in Daniel, was true or fained: whom Origen fully satisfied. There came also

to our hands of the same Aphricanus doing, five volumes of Chronicles curiously penned, wherein he reporteth himself to have travelled unto Alexandria because of the great fame of Heraclius, whom, excelling in Philosophical sciences and discipline of the Gentiles, we have shewed before to have been chosen Bishop of Alexandria. There is also of the same author, an Epistle unto Ariftides of the difference or disagreeing in the Genealogy of Christ, written by Matthew and Luke, wherein he manifestly proveth the content and agreement of the Evangelists out of a certain History which came to his hands: whereof in his proper place, that is, in the first booke of this present History, we have already made mention.

CHAP. XXXI.

When and where Origen wrote upon the Prophets.

Chap. 32. in the Greek.

About this time Origen published Commentaries upon *Esa*, afterwards upon *Ezechiel*: of the which upon the third part of the Prophet *Esa*, unto the vision of the fourfolded bealls in the wilderness, there came unto our hands thirty Tomes. And upon the Prophet *Ezechiel* in the whole five and twenty, the which he wrote being at Athens. He began to comment upon the *Canticles*, so that thereupon he finished five books, and afterwards returning from Caesarea he made them out ten books. What need we presently to recite an exact catalogue of his works, for it requireth a severall volume? when as we have run them over in the life of Pamphilus, who suffered martyrdom in our time: where we (commending the life of Pamphilus, his earnest and great study) have made catalogues and indexes for the library which he builded, gathering together both the works of Origen and also of other Ecclesiastical writers: where if any man be disposed, he shall readily finde all the perfect volumes of Origen, as many as came to our knowledge. Now let us proceed further, to the discourse of that which followeth in this present History.

CHAP. XXXII.

Origen reduceth Beryllus into the right way, who sometime judged not aright of the divine nature of Christ.

Chap. 33. in the Greek.

Beryllus Bishop of Bostra in Arabia, of whom we have spoken a little before, went about to establish forreign and strange doctrine from the faith, to the overthrow of the Ecclesiastical Canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and severed substance, and that he had no proper divinity, but only his fathers divinity, dwelling in himself. When as by reason of this matter many Bishops had dealt with him by conference and disputation, Origen also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiving him not to believe aright, he rebuked him, perswaded him with reasons, convicted him with manifest proof, restrained him with true doctrine, and restored him again to his former sound opinion. The acts of Beryllus, the Synods summoned for his sake, the questions moved by Origen unto him, the disputations held in his own Congregation, with all the other circumstances thereunto appertaining are at this day extant. And infinite other things have our elders remembered of Origen, all which I passe over as impertinent to this our present purpose. Such things as concern him and are necessary to be known, may be gathered out of the *Apology* the which we wrote in his behalf, together with Pamphilus Martyr (a man that flourished in our time) against contentious quarrellers.

Beryllus denied Christ to be the second person in Trinity before he was made man.

CHAP. XXXIII.

Of Philip a Christian Emperour and his humility.

Chap. 34. in the Greek.

When Gordianus had been Emperour of Rome six years, Philip together with his son Philip, succeeded him. Of this man it is reported, that being a Christian, and desirous to be partaker and joyner with the multitude in the Ecclesiastical prayers upon the last day of Easter Vigils, could not be admitted until he had first rendered an account of his faith, and coupled himself with them which for their sins were examined

Philip crowned Emperour Anno Domini 346.

and placed in the room of penitents. For except he should have done this, he could not be admitted: therefore because he was faulty in many things, he willingly obeyed, and declared by his works his sincere and religious mind towards God.

Chap. 35. in the Greek.

CHAP. XXXIII.
Dionysius succeeded Heraclas at Alexandria.

Anno Domini 249.

IT was the third year of the reign of Philip, and the sixteenth year of Heraclas Bishop of Alexandria, when Dionysius succeeded him in the Bishops See.

Chap. 36. in the Greek.

CHAP. XXXV.
What time Origen set his *Scriveners on work*, and when his other works were written.

ABOUT that time, faith (as it was requisite) taking root, and the Gospel freely preached throughout the world, Origen (as they report) being above threescore years old, and much worn and walked by reason of his long study and painfull exercise, now at length permitted that those things which he had publicly preached and disputed, should by notaries be copied out, which before he would not suffer to be done. Then wrote he against the book of *Celsus* the Epicure, intituled *The word of truth*, eight books. After them five and twenty tracts upon the Gospel after *Mattheus*. And others upon the twelve Prophets, whereof we have found five and twenty in the whole. There is extant an Epistle of his unto the Emperor Philip, and another unto his wife the Emperesse Severa, with sundry others, unto other men. Of the which as many as we could finde being scattered here and there (which exceeded the number of an hundred) we have collected and comprised in severall volumes, to the end they should no more be dispersed. He wrote also to *Fabianus* Bishop of Rome, and to sundry other Bishops and governors of Churches, of his sound opinions and doctrine. The specialities thereof thou mayest see in the sixth book of our *Apology* written in his behalf.

Chap. 37. in the Greek.

CHAP. XXXVI.
Origen confuted the Arabians which taught that the soules were mortal.

Of this opinion was John the 22. Bishop of Rome.

HEREFORE certain at that time in Arabia which were authors of pernicious doctrine who taught that in this present life the soules died, and perished together with the body, and that in the general resurrection they arose together, and were restored to life again. A great Synod was summoned together for this cause, so that again Origen was sent for, who publicly so discoursed and disputed of this question, that he purged and withdrew their seduced mindes from this foul error.

Chap. 38. after the Greek.

CHAP. XXXVII.
Origen openeth and confuteth the heresie of the Hellesaitis.

Origen in 82. Malme.

THEN also sprang up another poisoned opinion, namely the heresie of the Hellesaitis, which was no longer risen, but it was rooted out. Origen made mention thereof, expounding the fourscore and second Psalm in the open audience of the Congregation, where he saith thus: *In these our daies stept forth one which boasted, that he was able to maintain the most detestable opinion, called the heresie of the Hellesaitis, lately sown in the Church. What cankered position is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie disalloweth of some of the holy Scripture wholly, and alloweth of some other, both in the Old and New Testament. This heresie denieth Paul wholly. This heresie counteth it as indifferent things, if thou denie or not denie with thy mouth in the time of persecution, so that thou persist faithfully in thine heart. They use a certain book which as they say came down from heaven, the which whosoever heareth and believeth (say they) shall obtain another kind of mission of sin, then that which Christ purchased for us.* Thus went the affaires then.

CHAP.

CHAP. XXXVIII.
Of the persecution under Decius, the martyrdoms of many Bishops, and how that Origen was persecuted.

Chap. 39. after the Greek.

AFTER that Philip had been Emperor seven years, Decius succeeded him, who, because of his grudge towards Philip, raised persecution against the Church, in the which persecution *Fabianus* Bishop of Rome was martyred, whom *Cornelius* did succeed. In *Palladius* Alexander Bishop of Jerusalem when he had the second time endured confession for Christs sake before the tribunall seate of the President of *Cæsarea*, is cast into prison, where after a notable and famous testimony of his true faith, given before the judgement seat of the Lieutenant, he ended his mortall life: after whom *Macabanes* was chosen Bishop of Jerusalem. And *Babylas* likewise Bishop of Antioch (even as Alexander Bishop of Jerusalem) after he had rendered an account of his faith, died in prison, whom *Fabius* succeeded. But what things, and how great they were, which happened to Origen in that persecution, and how he died, the pittefull devil deadly pursuing him with his whole troope, striving against him with all might, and every kinde of flight that possibly could be invented: and specially against him above all the rest which then were persecuted to death: and what, and how great things he sustained for the doctrine of Christ: imprisonments and torments of body, scourging at iron stakes, finch of close prison: and how that for the space of many daies his feet lay stretched four spaces asunder in the stocks: and how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: and what end he made, after the Judge had wrought all meanes possible to save his life: and what speeches he uttered, very profitable for such as need consolation: sundry of his Epistles truly, faithfully, and curiously penned, declare.

CHAP. XXXIX.
How Dionysius Bishop of Alexandria reporteth the perils himself stood in.

Chap. 40. in the Greek.

TOUCHING Dionysius, I will sledge out of his own Epistle unto *Germanus*, where he of himself writeth thus: *I take God to witness of that I speak, and be knoweth that I lie not. I fled away not greatly regarding mine own person, and yet not without the will of God. Long before that the persecution under Decius prevailed, Sabinus sent the purveyor of corn to seek me, for whose coming I remained at home three daies. But he searching all places, high-ways, rivers and fields, where he conjectured that I either hid myself or passed by, was I not now blinded, so that he found not my house. He little thought that I continued at home in that heat of persecution. At length with great difficulty (God no doubt disposing my departure) the fourth day, I and my children, together with many other brethren left the City. And that our departure was caused by the divine providence of God, the sequels declare, where in adventure I stood unto many in good stead. A little after he reporteth the casualties which happened after his flight, in this sort: About Sunne set I was led by the soldiers together with my company, unto *Taposiris*, but *Timothy* (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the servants keeping it, but he perceived that we were taken and gone. Again after a few lines: And what a wonderfull chance was that? I will truly report it you: One met *Timothy* by the way as he fled, and seeing him troubled and disquieted in minde, demanded of him the cause of his so quick speed, who forthwith openeth unto him the whole matter. The which when the passenger had learned, he passed by, and goeth still on his journey, which was to a banquetting bridehouse. The manner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had been a made match, rose up, and with all speed pursued us with a clamorous tumult: and when the soldiers which guarded us fled away, they fell upon us as we lay in our beds. I (God knows) at the first took them for thieves, and because I thought their coming was to rob and spoil, as I lay in my naked bed I wrapped me in the sheet, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then understanding their drift, I cried out, praying and beseeching them that they would suffer us to be gone. If they would benefit me at all, I prayed them to prevent such as would bring me*

Decius crowned Emperor Anno Domini 254. 4. der whom as Origen saith, the 7. persecution was raised. *Fabianus* Bishop of Rome. Alexander Bishop of Jerusalem died in prison. *Macabanes* Bishop of Jerusalem. *Babylas* Bishop of Antioch died in prison. *Fabius* Bishop of Antioch. Origen is persecuted.

Chap. 40. in the Greek.

Dionysius Bishop of Alexandria was married.

* This custome in divers places is now a dates in use.

me forcibly, and to behead me themselves. When I had cried thus, as my companions and partakers do very well know, they rushed out violently. I earnestly cast myself prostrate upon the pavement, they took me by hand and feet, they lagged me forth and carried me away. There followed after such as can resist all these things, namely Gajus, Paulus, Peter and Paul, which led me out of my lodging, and laid me upon the bare back of an Ass. Thus Dionysius wrote of himself.

Chap. 41. in the Greek.

CHAP. XL

Dionysius Bishop of Alexandria reporteth the constancy of such as were martyred at Alexandria under Decius.

Dionysius unto Fabius Bishop of Antioch.

THE same Dionysius in his Epistle unto Fabius Bishop of Antioch, describeth the sundry torments of them which suffered martyrdom at Alexandria under Decius, writing thus: This persecution was not begun by the Emperours Edict, but one whole year before. For there came unto this City a certain south-seaer and inventor of mischief, who moved and stirred up the whole multitude of the heathens against us, and excited them to defend the superstition of their native soil: by Whom they being thus provoked, and having won to their side such as were of power and authority, to perpetrate all impious acts, they persecuted themselves that the only worship of devils and our slaughter, was pious in itself. First then they apprehend a certain Minister whose name was Metrus, and command him to utter blasphemy, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharp quills, afterwards they led him forth into the suburbs and stoned him to death. Again, they bring into the temple of Idols a faithfull woman named Quincta, and constrained her to worship, who contrarily and abhorring their Idols, had her feet bound together, and by them trailed and lagged all along the streets, which were paved with sharp stones, and withal beaten against mill-stones and sore scourged, she was brought forth to the place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and every one of the wicked leaders the heady multitude unto their neighbours houses whom they knew to be godly and well disposed; and they destroy, spoil, steal and bare away the precious jewels: but the wife, the babe, and the wooden staff, they throw out into the street, and burn it to ashes: stirring forth thereby a resemblance or spectacle of a city taken and sacked by the enemy. But the brethren gave back, and withdrew themselves aside, taking in good part and very cheerfully the loss of their goods, much like unto them of whom Paul hath testified. Neither do I remember any one only excepted of them which were apprehended, unto this day that deviled the Lord. Furthermore, they laid hold upon the elderly and renowned virgin Apollonia, they beat her cheeks, and knock out all the teeth in her head. Over against this they they prepare a pile, and threaten to burn her quick, unless she would together with them utter blasphemy. But the lingering a little while, as though she would take further deliberation, suddenly leaps into the fire, and is consumed to ashes. To be short, they laid hold upon Scerapion, who continued in his own house, whom they vexing with sundry grievous and bitter torments, trying all the members of his body, and threw him down headlong from an upper chamber. There was no way left for us to pass, no not the common high way, nor any by passage, either by day or by night; they cried out all and exclaimed every where, there was no other choice but either to utter blasphemy, or to be drawn and burnt at the stake. And these things (the more in the pity) endured too long. But in the end this sedition and civil war overtook the seditious persons themselves, and turned upon them the self same cruelty which they before had practised upon us. So that for a little season we refreshed our selves, their fury wherewith they ragd against us being somewhat abated: but a while after, the alteration of the Imperiall scepter was made known unto us, which after time was very favourable unto us, but now threatened great mischief to us. For the Emperours edict is proclaimed, and that most dreadfull saying of our Saviour prognosticated long ago now taketh place, that if it were possible the very elect themselves should be offended. All do tremble and quake for fear, some forbidding the mightier sort fly away, doting what would befall them, some of their own accord are carried away with their worldly affaires, some are persuaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become

sacrifices

sacrifices and oblations to the Idols. So that the whole multitude in compass didded them: for it seemed manifestly to be times both to die, and also to do sacrifice: some went slowly unto the altars and affirmed boldly, that they were new Christians, of whom the Lord hath most truly foretold, that such should hardly be saved. Some other there were that held with both sides: some stood, and some were taken, wherof divers endured fetters and imprisonment. Others some after long imprisonment, before they came unto the tribunal, were renowned their faith: some after they had stoutly endured torment in the end denied Christ. But there that were blessed and valiant, as pillars or bulwarks of the Lord, being freed from bonds, and set at liberty in professing their faith, having gotten into themselves worthy confidence and courage sufficient, became renowned martyrs of the kingdom of heaven. The first was Julianus a young man, not able either to stand or goe; he was brought forth by two which bare him in their shoulders, wherof the one after he fell from the faith, but the other called Cronion, whose surname was Eunus, together with the old Julianus, confessed and acknowledged the Lord (as it was meet) with a perfect and sound faith. They were both laid upon Camels, and scourged aloft, and in the end being thrown into the flaming fire, they were burned to ashes, in presence of the people which compassed them round about. When as they were brought forth, a certain souldier rebuked such as reviled them, wherfore they exclaimed against him; so that this valiant warrior of the Lord was brought forth to fight. Who after that he had stoutly behaved himself in that great skirmish for the Christian faith, was beheaded. After him another by nation a Lybian, by appellation and blessing the true Macar, was often admonished by the Judge to deny Christ and renounce his faith, and for not consenting unto it, was burned quick. After them Epimachus and Alexander, when they had been long punished with fetters, tormented with sharp scorpions and bitter scourges, were thrown into a fiery pile, together with four women. Ammonition also a holy virgin, whom the Judge grievously tormented, for that she foretold him she would obey him in nothing (which indeed she performed) was brought forth to execution. The rest as Metcuria a very bonest matron, and Dionysia a very faithfull woman for childbearing (the which children not withstanding she preferred it before the Lord) when they had conspired the Judge which used all kind of persecutions, and now was of the women overcome, after they were so tormented that they were past all sense and feeling, they were beheaded with a sword: but Ammonition passed them all, not only enduring all kind of torment, Herolt also and Ater, and Idorus being Egyptians, together with Dioclorus a young man of fifteen years old, were committed. First of all the Judge took the young man in hand with fair speeches, as though he were easy to be intreated, afterwards with torments, as though he were soon terrified; but he for all his persuasions would neither bow at his flatteries, nor break at his threats. The rest after they had endured the most cruel rending and disjoyning of their bodily members, he commanded to be burned with fire, but Dioclorus he set at liberty, wondering at his gracious countenance which gave a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would grant him longer space to repent and remember himself, for his tender years sake. So that even at this day the most renowned Dioclorus remaineth among us, waiting for a larger and longer combat. Nemeton also an Egyptian is accused of lechery: wherof after he had openly purged himself before the Centurion, again he is accused of Christianity, wherfore he was bound and brought before the President. But the most cruel and unjust Judge delivered him among the thieves, so be twice more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunal seat certain souldiers: Ammon, Zenon, Ptolemus, Ingenus and together with them old Theophilus, who (when any of the Christians came to hear the sentence or judgement, and now was ready to forsake) so straggled that they were ready to burst within themselves: they needed with their countenance, and becked with their hands, exhorting them to constancy with all signes and gestures of the body. The which when the multitude in compass had perceived, before that any laid hands on them, preventing their doings, they step forth before the barr and proclaim themselves to be Christians: so that the President and his assistants were amazed, and the Christians upon whom the sentence had past, were thereby emboldened to suffer, and the Judges marvellously afraid. These therefore departed from the tribunal seat very cheerfull, and rejoiced in the testimony of their faith, God gloriously triumphing in them.

Mat. 19.

Julianus burned. Cronion was burned.

A souldier beheaded.

Macar is burned.

Epimachus is burned. Alexander is burned.

Four women burned.

Ammonition is burned.

Mercuria and Dionysia beheaded.

Heron burned.

Ater burned.

Idorus burned.

Dioclorus a confessor.

Nemeton a lecher.

Ammon, Zenon, Ptolemus, Ingenus, and Theophilus confessors.

The Edict of Decius against the Christians. Mat. 24.

Chap. 42. after
the Greek.

Dionysius Bi-
shop of Alex-
andria unto
Fabian Bishop
of Antioch,
Ishyrion was
beaten to death
with a cudgell.

Cheremon Bi-
shop of Nilus
was married.

Ezek. 18.

Chap. 43. after
the Greek.

The Nova-
tians call
themselves
catholicks,
that is, Puri-
tans.
Novatus is ex-
communicated

CHAP. XLII.

Of Ishyrion the martyr with others. Of receiving after Repentance such
as fell in perfection.

Many others (saith Dionysius) throughout the Cities and villages were quartered and
desembred by the Ethenicks, whereof for example sake I will rehearse scone. Ishyrion
being a Noble mans hired servant, and by office his Steward, was commanded by his
Master to do sacrifice and when he obeyed not, he was contumeliously reviled. The beaaten
master seeing his Christian servant so constant, persisting in his former opinions, takeeth a great
cudgell in his hand, and beates his body and bowels till breath departed. What shall I say of the
multitude of them which wander in the desert and wast mountaines, consumed with famine
and hunger, and cold, and diseases, spoiled by thieves, and devoured of beasts, whose blessed
and victories they that remaine alive are able to testifie? Of these also I will alledge one for ex-
ample. There was one Cheremon a very old man, Bishop of a City called Nilus, who together
with his wife, fled unto the mountaine of Arabia, and returned home no more, nor could ever
afterwards be seen. And though they were often sought for of the brethren, yet could neither
they nor their carcases ever be found. Many also in these mountaines of Arabia were taken
captive of the barbarous Saracens, whereof some were hardly ransomed for great summes of
money, some not as yet, no never unto this day appeared. And these things (brother) I write not
in vain, but that thou mayest understand what and how great evils and mischiefs have hap-
pened amongst us, whereof they know more, which among all others have felt most. And after a
few lines again he writeth thus: The Martyrs themselves which lived amongst us, now as-
sociates with Christ, coheires of his kingdome, and partakers of his judgement, in that they shall
judge together with him, have received again certain of the brethren which swared from the
faith, and fell to offer sacrifice unto Idols, and beholding their conversion and repentance, know-
ing for surety that they were to be received, in so much as God will not the death of a sinner, they
embraced them, retained them, and made them partakers of their prayers and irade of life. But
what ye advise us my brethren concerning such? What have we to doe in this case? Shall we be
of one and the same minde with them? Shall we retain their sentence and favour, and shall we
tender such as they have pitied? or shall we reject their sentence, and sit in judgement upon their
sentence? Shall we requite kindnesse with injury? Shall we destroy order? Shall we provoke
God against us? These things to good purpose hath Dionysius mentioned touching them
which fell in time of perfection.

CHAP. XLIII.

Of receiving again such as fell. The testimony of Cornelius Bishop of Rome. The
heresie of Novatus, and his impiety. A Synod held at Rome for
the condemning of his heresie.

Novatus a priest of Rome, puffed up with pride against such as fell in time of perfec-
tion through infirmity of the flesh, as though there were no hope of salvation left for
them, yea though they performed all that appertained unto true conversion and right
confession of the faith, became himself the author and ringleader of his own hereticall sect,
to wit, of such as through their swelling pride do call themselves Puritans. Wherefore there
was a Synod gathered together at Rome of threefore Bishops, besides many Ministers and
Deacons. Again, there met severally many pastors of other provinces, determining what
was to be done in this case, where by uniforme consent of all, it was decreed, that Novatus
together with such as welled and consented unto this unnatural opinion, repugnant to brotherly
love, should be excommunicated and banished the Church, and that the brethren fallen
through the infirmity of the flesh in the troublesome times of perfection, should be received
after that the salve of repentance and medicine of confession were applied unto their mal-
adies. There came to our hands the Epistles of Cornelius Bishop of Rome, written unto Fabian
Bishop of Antioch, touching that Synod held at Rome, shewing therein what was decreed by
all the Bishops of Italy & Africke, and of other provinces. Again, other Epistles of Cyprian
in the Roman tongue, with the subscription of divers other Bishops, wherein they shew
their consent in this behalf: that such as shrinked were to be upholden and cured: and that
according

according unto justice, the author of this heresie together with his adherents, was to be ba-
nished the Catholike Church. Unto these there was annexed another Epistle of Cornelius
the Synods decrees. Again, another of the cause that moved Novatus thus to fall from the
Church, whereof it will not be amisse here to alledge some part, that the reader may under-
stand what manner of man he was. And to the end he would certifie Fabian of Novatus his
disposition, Cornelius writeth thus: I give thee to understand, that this jolly Novatus longed of
old after a Bishoprick, and to the end he might conceal this his peevish desire, used this cloak
of arrogancy. But first I will declare how he linked to his side certain confessors, Maximus one of
our Ministers, and Vrbanus, who by confessing of their faith procured unto themselves ewile a
notable name and estimation among us: against Sidorius and Celestinus, who through the goodnesse
of God endured constantly all kind of torments, confirming the weaknesse of the flesh by the
strength of his faith, and valiantly overcame the adversary: these men when they had considered
better of him, and perceived his guile and inconsistency, his perjury and falshood, his inhumanity
and suspicious head, returned unto the holy Church, revealed and descited unto many Bishops,
and elders, and lay-people which then were present, all his slight and devillish subtilties, the
which of long time they had concealed, weeping and wailing that they had believed this deceitful
and malicious monster, and that they had for saken the Church, yea although it was but a little
while. Again after a few lines in the same Epistle he saith: We have seen in him (wellbeloved
brother) a wonderfull alteration and sudden change in a short space. This good man when he had
professed with certain dreadfull oathes, that he never conceived any Bishoprick, suddenly as it
were by certain jingling fears, he stepped forth a Bishop. This law-maker and protector of the
Ecclesiastical science, when that he presumptuously endeavored to challenge unto himself the ti-
tle of a Bishop not granted unto him from above, chose two men of a desperate condition, to be
peritakers of his heresie, whom he might send to a certain corner or lesser part of Italy, and thence
to seduce three Bishops, plain, simple, and country men, by some crafty meanes, avouching
and affirming that they must in all the haste come to Rome, saying that they together with other Bi-
shops meeting for the same purpose, should appeale and remove a certain schisme raised in the
City, these being simple men (as we said before) not knowing their crafty and mischievous fet-
ter, after their coming were enclosed by such lewd persons as were suborned for the purpose, and
about 10 of the clock, when as they were somewhat tipsie, and well crammed with viands, were
constrained to create him Bishop with imaginative and frivolous laying on of hands, the which
craftily and subtilly, not compatible for his person, he challenged unto himself. One of them af-
terwards repented him, and returned unto the Church, bewailing his fall, and confessing his fault,
the whole multitude also intreating him, whom he received unto the company and communi-
on of the laity. In the roomes of the other Bishops we ordained and sent from us such as should
succed them. Wherefore this jolly defender of the Gospel was ignorant that there ought to be
but one Bishop in the Catholike Church, in the which be knoweth far how should be igno-
rant that there are six and forty priests, seven deacons, seven subdeacons, two and forty acolytes,
two and fifty exorcists, and readers, with parsons, widows and impotent persons, about a thou-
sand and fifty soules, who all are relieved through the grace and goodnesse of Almighty God:
Whom so great a multitude and so necessary in the Church, and by the providence of God so co-
pious and infinite, yea a number of innumerable people, could not convert and turn to the Church,
from this his desperate and damnable presumption. Again alittle after he writeth thus: Now
forwards I will orderly declare by what meanes, and by what trade of life he purchased unto
himself the title of a Bishop. Think you that it was because of his conversation in the Church
from the beginning, or because he endured many skirmishes and conflicts for his name, or that
he stood in manifold and great perils for pieties sake? None of all these was true in him. The oc-
casion of believing he took of Satan, which entred into him, and made there long abode. When
he was delivered by the Exorcists, he fell into a dangerous disease, and because he was very like
to die, was baptized in the bed where he lay, if it may be termed a baptisme which he received.
For he obtained not after his recovery that which he should have done according unto the can-
on of the Church, to wit, Confirmation by the hands of the Bishop. In so much then as he obtain-
ed not that, how came he by the Holy Ghost? And again a little after he saith: He being left to
die, and desirous of life, in the time of persecution denied himself to be priest. When he was
intreated by the deacons, and admonished to come forth out of the house wherein he had in-
closed himself, and to minister unto the necessity of the brethren which wanted, he was so farre
from yielding to the Deacons, that he went away and departed in a chafe, saying that he would
no

Cornelius Bi-
shop of Rome
unto Fabian
Bishop of An-
tioch.
Maximus.
Vrbanus.
Sidorius and
Celestinus tor-
tured Novatus.
The qualities
of Novatus.

How Novatus
the heretic
was made Bi-
shop.

The order of
the Clergy in
the Church of
Rome in the
time of Corne-
lius.

Novatus fell
in time of per-
secution and
denied his or-
der.

The Communion was then ministrified and delivered into their hands, not put in their mouths.

Moses a martyr

Chap. 44. after the Greek.

Dionysius Bishop of Alexandria, unto Fabius Bishop of Antioch.

Men of old received the Communion a little before their deaths.

no longer play the priest, but addeth himself unto another trade of Philosophy. And again to this he annexeth that which followeth: This good men forsook the Church of God, wherein he was baptized, and where also he took priesthood upon him, by favour of the Bishop which through the laying on of hands allotted him thence, and (though all the Clergy, yea and many of the Laity followed it, because it was not lawfull to admit into the Clergy any that had been baptized in bed as he was) requested that he might be permitted to allow only this one. Another infoleny of this man passing all the former, he reporteth thus: When he distributed the oblation, and delivered to every man part thereof, he added this withall (constraining the silly souls before they received of his oblation, to swear, holding both their hands together, not loosed before they had thus sworn, I will use their own words) I swear unto me by the body and blood of our Lord Jesus Christ, that thou wilt never forsake me, and fly unto Cornelius. The wretched man tasted not of the Bread before he had vowed unto him, and instead of that when he receiving the Bread should have said Amen, he answered, I will not goe unto Cornelius. Again a little after he saith: Now that thou mayest understand, that he is all bare and forsaken, rejected and left of the brethren, who daily returne unto the Church, whose blessed Moses (a martyr who of late endured amongst us a marvellous and notable martyrdom, being alive and perceiving his temerity and arrogancy) did excommunicate, together with five other priests, which severed themselves with him from the Church. In the end of the Epistle he reciteth the catalogue of Bishops, who at their being at Rome condemned the mad fantasie of Novatus, writing both their names, and the provinces where they governed. He citeth also the names and Cities of such as were absent, and had subscribed by their letters. These things hath Cornelius signified by his letters unto Fabius Bishop of Antioch.

CHAP. XLIII.

Dionysius Bishop of Alexandria reporteth of Serapion that fell in persecution, how at his end he was desirous to receive the Sacrament of the Lords Supper.

Dionysius also Bishop of Alexandria in his letters to the foresaid Fabius, who in a manner yielded to the schisme, wrote many things of repentance, painting forth their patience which lately had been martyred at Alexandria. Whereof omitting many things, this one strange act worthy of memory we have thought good to publish in this our History: for thus he wrote: I will certify thee (saith he) of this one example which happened amongst us. There was one Serapion dwelling among us, a faithfull old man, which of a long time lived without reprehension: but being tempted in persecution, fell from the faith. He increased very often that he might be received again, but none gave care unto him, for he had done sacrifice: and falling into a dangerous disease, lay speechlesse and benumbed of all his senses the space of three daies: the fourth day after, being somewhat recovered, he called unto him a nephew of his, his daughters, and said unto him: How long (o my son) doe ye withhold me? I beseech you make haste, and absolve me quickly: Call unto me one of the Priests: the which as soon as he had spoken he was speechlesse again. The boy ran unto the Priest. But it was night, and the Priest was sick, and could not come with him. Yet (because I gave commandment, that such as were about to die, if humbly they requested, should be admitted, to the end that being strengthened in faith they might depart in peace) he delivered unto the boy a little of the Eucharist, and commanded him to crumble or soke it, and so drop it by a little and a little into the old mans mouth. The boy returneth, and bring with him the Eucharist. When he was hard by before he came in, Serapion said: Comest thou my son? the Priest cannot come, therefore dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or soaked the Eucharist, and withall let it by drop meal into the old mans mouth: whereof when he had tasted a little, forthwith he gave up the ghost. Is it not manifest, that this old man was so long held back, until he were absolved and loosed from the linke of sin, by confessing in the presence of many the fault he had committed? Thus far Dionysius.

CHAP.

CHAP. XLIIII.

The Epistle of Dionysius Bishop of Alexandria unto Novatus.

Chap. 45. after the Greek.

Now let us see what he wrote unto Novatus, who at that time molested the Church of Rome. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, mark how he writeth unto him: Dionysius unto the brother Novatus sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou return willingly. Thou shouldst have suffered any thing rather then to rend asunder the Church of God. Neither is this martyrdom which is suffered for not severing and dividing the Church, of less glory then that which is tolerated for deniall of sacrifice unto devils. Yea in my judgement it is of far greater glory. For in the one, martyrdom is suffered for one soul, in the other for the universall Church. But if thou either perswade the brethren, or constrain them to return to unity, this notable act will be far greater then the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, save at leastwise shine own soul, I desire thy health in the Lord, and thy embracing of peace and unity. Thus he wrote to Novatus.

CHAP. XLV.

The Epistle of Dionysius Alexandrinus Epistles concerning repentance.

Chap. 46. after the Greek.

He wrote an Epistle of repentance unto the brethren throughout Egypt, wherein he layeth down his course of such as fell, and describeth means to correct vices. Of the same matter there is extant an Epistle of his unto Canon Bishop of Hermopolis, and an exhortation unto the Clergy of Alexandria. Among these there is another written unto Origen, of martyrdoms. Likewise he wrote of repentance unto the brethren of Laodicea, whose Bishop was Theolymidres, and to the brethren throughout Armenia, whose Bishop was Meruzanes. Moreover he wrote unto Cornelius Bishop of Rome, approving his Epistle against Novatus: where he reporteth that he was called Elenus Bishop of Tarsus in Cilicia and other his companions: Firmilianus Bishop of Cappadocia, and Theodotus Bishop of Palestine, to meet them at the Synod held at Antioch, where divers were about to establish the schisme of Novatus. He addeth besides, how he signified Fabius there to have deceased, and Demetrius to have succeeded him Bishop of Antioch. He wrote of the Bishop of Jerusalem these words: The renowned Alexander died in prison. There is extant another Epistle of Dionysius unto the Romans, delivered by Hippolytus. Again he wrote another of peace and repentance. Another unto such as were converted unto the opinion of Novatus. Again other two Epistles unto such as were converted unto the Church. And to many others he wrote very profitable tracts for the studious Readers to peruse.

The end of the sixth Book.

Canon Bishop of Hermopolis.

Theolymidres.
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theodotus.
Fabius.
Demetrius.
Alexander.

Hippolytus.

THE



THE SEVENTH BOOK OF THE ECCLESIASTICAL

History of Eusebius Pamphilus, Bishop
of Caesarea in Palestina.

CHAP. I.

The Wickedness of Decius and Gallus the Emperours. The death of Origen.



Now taking in hand the seventh book of the Ecclesiastical History, the great Dionysius Bishop of Alexandria shall stand us in good stead with his Commentaries and Epistles, wherein he described all the several acts of his time. Here hence will I begin this present book. *When Decius had not reigned full two years, he was slain together with his sons, whom Gallus succeeded: at what time Origen of the age of threescore and nine years departed this life. But of the aforesaid Gallus, Dionysius wrote unto Hermannion in this manner: Neither did Gallus perceive the impiety of Decius, neither did he foresee what seduced him, but stumbled at the same stone which lay right before his eyes, who when the Imperiall Scepter prosperously fell unto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them be banished the prayers continually poured unto God for him. And thus much of him.

The Translator unto the Reader.

IN so much as Eusebius throughout his sixt book, almost in every Chapter, hath written at large of the famous clerke and great Doctor of Alexandria, by name Origen, and now also in the beginning of his seventh book reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliverance of the story, and for the further knowledge of his end, to annex herewith, a worthy history out of Suidas a Greek writer, who lived about a thousand years ago, touching the things which happened unto Origen a little before his death: his words are these.

The life of Origen out of Suidas.

Origen is said to have suffered much affliction for Christs sake, being famous, eloquent, and trained in the Church even from his youth up: but through envy he was brought before the Rulers and Magistrates, and through the despitefull subtilty and crafty invention of Satan, he was brought into great slander and blemish of infamy. They say, the authors of iniquity devised that a man should work the feat, that is, they prepared an Ethiopian or some black Moor, beauly to abuse his body. But he not able to away with neither willing to hear of so horrible an act, broke out into loud speeches, and exclaimed at both the things which were given him in choice, rather then the one that he would do the other: and in the end he consented to sacrifice, wherefore when they had put Frankincense in his hand, they threw it into the fire upon the altar. By this manner he was by the Judges put from martyrdom, and also banished the Church. When he had thus done, he was so ashamed, that he left Alexandria, and got him to Judea: being come to Jerusalem, and well known for his learned expositions and gifts of utterance, he was intrusted of the Priests to bestow a Sermon upon the people in the Church and open assembly, for he was then a Minister. After great intreaty, and in a manner constrained by the Priests, he rose up, took the Bible, opened it, and happened upon this parcel of Scripture: Unto the ungodly said God: why dost thou preach my laws, and takest my covenant in thy mouth? When he had thus read, he clasped the book flat down, and burst out into tears, together with all the audience which wept with him. He lived unto the time of Gallus and Volusianus, that is, until he was threescore and nine years old: he reposed at Tyrus, where he was also buried. So far Suidas.

The

The Translator unto the Reader.

I Have thought good also, here to lay down his Lamentation, the which Origen himself wrote in the Greek tongue with his own hand, when after his fall and the denial of his master Christ Jesus, he wandered to and fro with great grief and torment of conscience, the which S^r Jerome translated into latine, and is found extant among the works of Origen. He lamented as followeth.

The Lamentation of Origen.

In the bitter affliction and grief of mind, I goe about to speak unto them which hereafter shall read me thus confusedly and without order, furiously disposed to sit upon the tribunal seat of Christ together with the Saints in heaven: and how can I speak when as the tongue is tied, and the lips dare not once move or wagge? The tongue doth not his office, the throat is dammed up, all the senses and instruments are polluted with iniquity. But I will proceed on, and first I will fall to the ground on my bare knees, and make mine humble supplications unto all the Saints and blessed of God, that they will help me filly wretch, which by reason of the superfluity of my sinne dare not crave ought at the hands of God. O ye Saints, and blessed of God, with watery eyes and wet cheeks, soaked in dolour and pain, I beseech you to fall down before the mercy seat of God for me miserable sinner. Woe is me because of the sorrow of my heart: woe is me that my soul is thus afflicted: woe is me that am compassed thus on every side, and fast in my paine, and that there is no health in me: woe is me, O mother, that overthrust broughtest me forth, for a fruitful Lawyer to be overthrown in his unrighteous dealing: for a religious man to be filled into extreme impiety: woe is me, O mother, which broughtest me forth, a righteous man to be converted into unrighteousness: an heir of the kingdom of God, but now an inheritor of the kingdom of the devil: a perfect man, yet a Priest found wallowing in impiety: a man beautified with honour and dignity, yet in the end blessed with shame and ignominy: a man beset with many evils, and choked with infamous doings: woe is me, O mother, which broughtest me forth as an high and lofty turret, yet suddenly turned down to the ground: as a fruitful tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountain, yet by and by dried up. Woe is me that ever I was bedecked with all gifts and graces, and now seem pitifully deprived of all. Woe who will minister moisture unto the temples of my head, and who will give streams of tears unto mine eyes, that I may bewail my self in this sorrowfull plight? Alas, O Priest-hood, how shall I bewail thee? Alas, O Ministry, how shall I lament thee? O all you my friends, tender my case, pities my person, in that I am dangerously wounded. Pities me, O all ye my friends, in that I am now become an abject person. Pities me, O ye my friends, in that I am now with sorrow come to night. Pities me, O ye my friends, in that I have now trodden under foot the seal and cognisance of my profession, and joynd in league with the devil. Pities me, O ye my friends, in that I am rejected and cast away from the face of God: it is for my lend life that I am thus polluted, and voted with open shame. Bewail me, whom the Angels have bewailed: bewail me, whom all the Saints have bewailed: bewail me, whom every man hath bewailed: bewail me, O all ye the Nations under heaven, in that I am fallen from my glory. The Lord hath made and engraffed me a fruitful vine, but in stead of pleasant clustered grapes, I brought forth pricking thorns. Bewail me also, for that in stead of grapes I brought forth brambles. But let the well-springs of tears be stirred up, and let my cheeks be watered, let them flow upon the earth and moisten it, for that I am soaked in sinne, and born in mine iniquities. I see my Priest-hood lament over me, I see all joy sorrowing over me, I see the Spider over my scat building his cobwebbe, I see and behold my self all sorrowful and penive; every creature sorroweth at my case, for that I was wont heretofore to pour out praises unto God for them all. Alas what shall I say, and how am I fallen? Alas how am I thus come to nought? There is no former comfort unto my sorrow, there is no affliction that exceedeth my affliction, there is no bitterness that passeth my bitterness, there is no lamentation more lamentable then mine, neither is there any sinne greater then my sinne, and there is no salve for me. Where is that good shepherd of souls? Where is he that went down from

The Lamentation of Origen.

He calleth upon the Saints in the same sense as he doth in this sorrowfull plight upon all other creatures under heaven.

*Chap. I. in the Greek. Gallus was created Emperor, Anno Dom. 255. Origen dieth. Dionysius Bishop of Alexandria in his Epistle to Hermannion.

Suidas in the life of Origen.

The choice was, that either a black Moor should play the Sodomitte with him, or he himself should sacrifice unto Idols.

Phil. 50.

Psal. 9.

lament over me, for that I have my death wound. I see the clouds in the skies shadowing the light from me, and the Sun biding his bright beams. But now you doe all see and perceive the Prophet David hath shut the door of my mouth. I was constrained of the holy Bishops to break out into some words of exhortation, and taking the book of Psalms in my hand, I praised, and opened: and I lighted upon that sentence the which I am ashamed to repeat, yet compelled to pronounce: 'Unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth? But bewail me, and lament this my bitter sorrow. Bewail me, which am in like case with the reprobate Jews. For that which was said unto them by the Prophet, now soundeth alike in mine ears. What shall I doe, that am thus beset with many mischiefs? Alas, O death, why dost thou longer? To wit: that thou maiest spite and bear me malice. O Satan, what mischief hast thou wrought unto me? How hast thou pierced my breast with thy poisoned dart? Thinkest thou that my ruine will avail thee any thing at all? Thinkest thou to procure unto thy self ease and rest, while that I am grievously tormented? Who is able to signifie unto me, whether my sins be wiped and done away? Whether that I have escaped the pains which greatly I feared? Who is able to signifie unto me, whether again I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthy to hear the message of them that bring such tidings (but presuming farre worse practices) have heard the terrible threats of the Evangelists. Alas, O the bosome of Abraham the which I am deprived of. Alas that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirst, in the bitter place full of all sorrow and heaviness. Alas, O father Abraham, intreat for me, that I be not cut off from thy coast, the which I have greatly longed after, yet not worthily, because of my great sinne. But, O Lord, I fall down before thy mercy seat, have mercy upon me which mourn thus out of measure, which have greatly offended, which have shed many salt and bitter tears, whose miserable case every creature hath lamented. Why hast thou broken down my hedge and strong holds? The wilde Boar out of the wood hath destroyed me, and the wilde beast of the field hath eaten me up. Rid me, O Lord, from the roaring Lion. The whole assembly of Saints doth make intercession unto thee for me, which am an unprofitable servant. The whole quire of Angels do intreat thee for me, which have grievously offended: that thou wilt shew mercy unto the wandering sheep, which is subject to the rending teeth of the ravenous Wolf. Save me, O Lord, out of his mouth: suffer me not to become the sacrifice of sin, but let down upon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of the devil: that I may be brought home again unto thy wisdom: that the bill of sin written against me may be blotted out: that my lamentation may cease in the evening, and receive joy in the morning. Let my sackcloth be rent asunder, and gird me with joy and gladness. Let me be received again into the joy of my God: let me be thought worthy of his kingdom, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which sorroweth over me, and humbleth her self unto Jesus Christ; To whom with the Father and the holy Ghost, be all glory and honour for ever and ever, Amen. So saith Origen.

CHAP. II.

Of the Bishops of Rome, and of the controversie then raised of Baptisme.

Lucius Bishop of Rome,
Steven Bishop of Rome.

When Cornelius had ended full three years in the Bishops Sea of Rome, Lucius succeeded, who enjoyed the room not fully eight moneths, and after him was Steven chosen Bishop. Unto this Steven, Dionysius wrote his first Epistle of Baptisme, when as at that time there was no small controversie raised: whether they which returned from any heretic whatsoever, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

CHAP.

Steven Bishop of Rome reprehendeth Cyrianus Bishop of Carthage for rebaptizing of heretikes.

Then first of all Cyrianus Bishop of Carthage thought the heretikes no other way to be admitted and purged from their error, than by baptizing. But Steven thought good that nothing should be innovated, prejudiciall to the tradition prevailing abroad: for which cause he was greatly offended, with Cyrianus Bishop of Carthage.

Dionysius writeth unto Steven Bishop of Rome, of the matter in controversie, and of the peace which followed after persequution.

Dionysius when he had often written unto him of this matter, at length certifieth him, that persequition being ceased, all the Churches enjoyed peace, embraced unity, and detested the erroneous novelties of Novatus: he writeth thus, * Understand now, O brother, that all the Churches throughout the East, yea and beyond, are united together, which before time were divided and at discord among themselves. All the governors of the Churches everywhere are at one, rejoicing exceedingly at the peace which happened beyond all expectation. Demetrius of Antioch, Theodotus of Caesarea, Mezbabes of Jerusalem, Marinus of Tyrrus, Alexander who is dead, Heliodorus of Laodicea, which succeeded after the death of Thelymidres, Helenus of Tarsus, all the Churches of Cilicia, Firmilianus and all Cappadocia, I have only recited the most famous Bishops, lest my Epistle become over large, and the reading be over tedious. All Syria and Arabia, two where-with ye are pleased, and to whom presently ye write, and Mesopotamia, Pontus and Bithynia: and that I may utter all in one word, every one, every where, rejoyceth, glorifying God in concord and brotherly love. So far Dionysius. Steven when he had been Bishop of Rome two years, died, and after him came Xystus in place. And to him wrote Dionysius another Epistle of Baptisme, laying down the censure of Steven and other Bishops. Of Steven he saith thus: He wrote an Epistle touching Helenus and Firmilianus, and all Cilicia, Cappadocia, Galatia and the bordering nations, that he would communicate with them for that cause, so me, for that they rebaptized heretikes. Consider that this is a weighty matter. For truly, as I hear, in the greatest Synods of Bishops it is decreed: that such as renounce any heresie should first again be instructed, then be washed and purged of the dregs of the old and perverse opinion. And hereof I wrote unto him, requesting him to certifye me again: and to our relation. And thus Dionysius and Philemon, who at the first gave their censure with Steven, and now are returned to us, to whom as the first I wrote briefly, but now at large. So far presently of this controversie.

* Chap. 5 in the Greek.
Dionysius Bishop of Alexandria unto Steven Bishop of Rome.

Xystus Bishop of Rome.
Dionysius Bishop of Alexandria unto Xystus Bishop of Rome.

Chap. 6 in the Greek.

Of the same heresie.

Making relation of the Sabellian heretikes then prevailing, he writeth thus: Forasmuch as many brethren of both parts have sent their books and disputations in writing unto me, touching the impious doctrine lately sown in Pentapolis in Ptolemais, containing many blasphemies against the Almighty God, and Father of our Lord Jesus Christ, and withall much incredulity touching his only begotten Son, and first begotten of all creatures, and the Word incarnate, and senseless ignorance of the holy Ghost: Some of them I have written out as God gave me grace, with greater instruction, and sent the copies unto you.

CHAP. VI.

Dionysius being warned from above, read with great profit the books of heretikes. He thinketh that such as return from their heresies, should not be rebaptized.

Chap. 7, after the Greek.

Dionysius in his third Epistle of Baptisme, writeth thus unto Philemon a Roman Minister: I have read over the traditions and commentaries of heretikes, not in fasting my mind with

Dionysius Bishop of Alexandria, Epist. 3. of

baptisme, unto
Philemos a Ro-
minister of Rome

1 Pet. 4.
Heracles Bishop
of Alexandria
called a Pope,
ergo it was not
the peculiar ti-
tle of the Bi-
shop of Rome.
* The Canon
of Heracles.

Deut. 19.
Prov. 22.

with their impure cogitations, but professing my self so much thereby, that I reprehended them with my self, and detested them utterly. And when I was brotherly and charitably forbidden by a certain Minister, who thus saith: I should rather in the public of their malicious writings, whereby my soul might perill (who, as I thought, said the words) a certain vision came unto me from above, plainly commanding, and saying, Read all whatsoever cometh into thine hands: for thou shalt be able to weigh, to prove and try all by the scriptures: by the scriptures thou comest unto the faith: I thankfully received the vision, and gave obedience to the voice of the holy Ghost, speaking unto my heart: Be you tried hereafter of the dispositions of the mysteries of God: Again, after he had spoken somewhat of all the heresies before his time, he proceeded on thus: I have received this Canon and rule of blessed Hieracles our Pope: * Such as returned from hereticks, whether they fell from the Church or fell not; but were suffered to participate with them, and being discovered to have frequented the company of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the adversaries; and then at length be gathered them together, not requiring that they should be baptized again. For a good while before, they had obtained the holy Ghost by his means. Again, when he had largely intreated hereof, he writeth thus: And I am sure of this, that not only the Bishops of Africk have practised the like, but also the Bishops and predecessors of old in the most famous Churches, and in the Synods of the brethren at Iconium and Synadu, with the advice of many have decreed the same. Whose sentences to overthrow, and raise contention and brawling among the brethren, I cannot away with. Thou shalt not (as it is written) alter the bounds of thy neighbour, which thy fathers have limited.

CHAP. VII.

The same Dionysius of the Novatian heresy.

* Chap. 18. in
the Greek.
Dionysius Bi-
shop of Alex-
andria was
Dionysius a Mi-
nister of Rome
but afterwards
Bishop, epist. 4.
of baptisme.

Chap. 9. in
the Greek.

Dionysius Bi-
shop of Alex-
andria, epist. 5.
unto Xysius B.
of Rome.

His fourth Epistle of Baptisme is written unto Dionysius then a Romane Minister, but afterwards there placed Bishop. Whereby we may conjecture how he was counted wise and famous, by the testimony of Dionysius Bishop of Alexandria. He wrote unto him after other things, in this manner of Novatus: * We are not without just cause offended with Novatus, which hath rent asunder the Church of God, and drawn discords of the brethren unto impiety and blasphemies, and hath published of God a most impious and prophane kinde of doctrine, charging the most loving and mercifull God with the title and slander of unmercifulness. And moreover he hath renounced Baptisme: he hath made shipwrack of his former faith and confession: he hath chased away the holy Ghost from them, though there remain some hope of the trying or returning of the holy Ghost into them again.

CHAP. VIII.

Dionysius reporteth of one that forswore, because he had received Baptisme of heretikes.

His fifth Epistle of Dionysius is extant unto Xysius Bishop of Rome, where after he had written many things against heretikes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stand in need of advice and counsel, and I crave your opinion, for that a certain thing happened unto me, wherein I fear least I be deceived. When the brethren were gathered together, a certain man, to all mens thinking of the faith, an ancient Minister, of the Clergy before my time, and as I suppose before blessed Hieracles, being present when some were baptized, and hearing the interrogatories and answers, came unto me, weeping and wailing, and falling prostrate before my feet, confessed and protested, that the baptisme whereunto he was baptized of the heretikes was not the true baptisme, neither had any agreement with them which is in use among us, but was full of impiety and blasphemies. He said he was sore pricked in conscience, yet durst not presume to lift up his eyes unto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtain this most sincere purification, admission, and grace: the which thing I durst not doo, but told him, that the daily communion many times ministered, might suffice him. When he had heard thanks giving

founded in the Church, and he himself had sung thereunto Amen: when he had been present at the Lords table, and had stretched forth his hand to receive that holy food, and had communicated, and of a long time had been partaker of the body and blood of our Lord Jesus Christ, I durst not again baptize him, but bad him be of good cheer, of a sure faith, and boldly to approach unto the communion of the Saints. But before all this monerth continually, borrowed with him from the Lords table, and being intreated, hardly is persuaded to be present at the Ecclesiastical prayers. There is another Epistle of his, and of the Congregation under his charge, unto Xysius and the Church of Rome, where at large he disputeth this Question: Again, there is another under his name, touching Lactantius unto Dionysius Bishop of Rome: But of these things thus much.

CHAP. IX.

How Valerianus raised persecution against the Christians.

Chap. 10. in
the Greek.

They that ruled the Empire with Gallus, enjoyed it not full two years; but were deprived of this life: and Valerianus together with his sonne Gallienus succeeded in the Empire. What Dionysius wrote of him, it may be gathered by his Epistle unto Heremianus, where he saith: * It was revealed unto John, for a month was given unto him (saith he) to utter proud speeches and blasphemies, and power was given him, and two and forty monerth. Both things are wonderfull in Valerianus, and we have to consider how that above all his predecessors he was disposed at the first gentle toward all the men of God, meek and friendly minded. For there was none of all the Emperours before him so courteous and friendly affected towards them, no not they which openly were counted Christians. He at the first embraced our men most familiarly, most lovingly, and that openly, so that his palace was replenished with professors of the faith, and accounted for the Church of God. But the master and ruler of the Egyptian sorcerers synagoge, persuaded him afterward to slay and persecute those sincere men, and Saints of God, as adversaries and impugnors of their most impure and detestable sorceries (for the godly then prevailed so much, and doe prevail at this day, that being present, and with their countenance only blowing the contrary, and resisting as it were with a little speech, scattered the bewitching of those detestable devils) he brought to passe impure ceremonies, execrable enchantments, and abominable sacrifices: he made a slaughter of miserable children: he sacrificed the sons of infirmate parents: he searched the bowels of the newly born babies, spoiling and rending asunder the suspected members of God, as if by such heinous offences he should become fortunate. Again after a few lines he saith: Macrinus offered up unto them gratulatory gifts and presents for good luck of the hoped Empire. For before it was commonly blazed that he should be created Emperour, he respected not the consonancy of reason, neither the publicke or common affairs, but was subject unto the curse of the Prophet, saying: Wee be unto them which prophesie after their own hearts desire, and respect not the publicke profit. He understood not the unworshipful providence and wisdom of him which is before all in all, and above all. Wherefore he is become a deadly foe unto the Catholicke and Christian faith. He entreated and banished himself from the mercy of God: and as he fled farthest from the Church, so hath he answered the etymology of his name. Again, he saith: Valerianus was by his means driven and given over unto such reproachfullness and abominations, that the saying of Elay was verified in him: And they (saith he) close their own waies, and abominations, which their souls listed after, and I will seelitt them their own willsions, and recompence them their own sin. This Emperour was made, and during over the Empire otherwise then became his Majesty, not able by reason of his maimed body, to wear the Imperial robes, brought forth two sonnes, followers of the fathers impiety. In them was that prophecy manifest, where God promised to punish the sins of the fathers upon the children unto the third and fourth generation of such as hate him. He poured his impious desires (whereof he could not be satisfied) upon the paters of his sonne, and posted over unto them his malice and spite against God. So farre Dionysius writeth of Valerianus.

Valerianus created Emperour together with Gallienus his sonne.
* Anna Dozini
256.
Under him was raised the eight persecuti-
on against the
Church of
God.
* Dionysius Bi-
shop of Alex-
andria unto
Heremianus.
Apoc. 13.
Satan.

Macrinus signi-
fied one band-
ing a far off.
Elay 66.

Exod. 20.

Chap. 12. after the Greek.

CHAP. XI.

Of the Martyrs in Caesarea.

Priscus, Malchus and Alexander torn in pieces of wilde beasts.

A woman torn in pieces of wilde beasts.

Chap. 13. after the Greek.

CHAP. XII.

How that peace in stead of persecution, was restored by the benefit of Galienus the Emperor.

An. Dom 262.

Galienus the Emperor in the behalf of the Christians.

Chap. 14. after the Greek.

CHAP. XIII.

The famous Bishops of that time.

About that time was *Xystus* Bishop of Rome: *Demetrius* after *Fabius* Bishop of *Antioch*: *Firmilianus* of *Caesarea* in *Cappadocia*: *Gregorius* over the Churches thorowout *Pontus*, and his brother *Athenodorus*, familiars of *Origen*. At *Caesarea* in *Palestina* after the death of *Theophilus*, *Domnus* was chosen Bishop, whom in a short time after, *Theoctenus* succeeded, who also was of the school of *Origen*. And at *Jerusalem* (*Mazabanius* being departed this life) *Hymenaeus* enjoyed the Bishoprick, who lived with us many years.

CHAP. XIII.

How that *Marinus* a souldier, through the perswasion of *Theoctenus* suffered martyrdom at *Caesarea*.

Chap. 15. after the Greek.

Marinus was beheaded.

About that time when as the Church enjoyed peace thorowout the world, at *Caesarea* in *Palestina* there was one *Marinus* a famous souldier for feats of arms, of noble lineage, and great substance, beheaded for the testimony of Christ. The cause was this: There is a certain dignity among the *Romans* called the *Centurions vine*, the which who-soever doth obtain, is called a *Centurion*. When the room was void, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunall seat, and accused him, affirming that it was not lawfull by the ancient laws for him to enjoy that *Roman* dignity, because he was a Christian, and sacrificed not unto the Emperours, and

and that it was his turn next to come in place. The Judge being very much moved with this (his name was *Abajus*) first demanded what opinion *Marinus* was of: and when he saw him constantly confessing himself to be a Christian, he granted him three hours space to deliberate. This being done, *Theoctenus* Bishop of *Caesarea* callecth unto him *Marinus* from the tribunall seat, taketh him in hand with exhortations, leadeth him by the hand into the Church, setteth him down in the Chancell, laith his cloak aside, sheweth him the sword that hung by his side, afterwards pulleth out of his pocket the New Testament, setteth it over against the sword, and bad him chuse whether of those two he preferred or liked best, for the health of his soul. When he immediately stretching out his hand, had taken up the book of holy Scripture; Hold fast then, saith *Theoctenus* unto him, cleave unto God, and thou shalt enjoy the things thou hast chosen, being strengthened by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appear at the bar, the time granted for deliberation being now ended. Standing therefore at the bar, he gave tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of condemnation, and was beheaded.

A notable perswasion unto martyrdom.

CHAP. XV.

Of the favour which *Astyrius* a noble man bare towards the Martyrs.

Chap. 16. after the Greek.

Here is mention made of *Astyrius*, because of his most friendly readines and singular good will he bare unto the persecuted Christians. This man was one of the Senators of Rome, well accepted of the Emperours, in good estimation with all men for his noble stock, and well known for his great substance: who being present at the execution of the Martyr, took up his body, laid it on his shoulders, being arrayed in gorgeous and costly attire, and provided for him a most noble funeral. Infinite other things are reported by his familiars to have been done of him, whereof divers lived unto this our time.

Astyrius a Senator of Rome and a favourer of the Christians.

CHAP. XVI.

Astyrius by his prayers repressed and bewraied the juggling and deceit of Satan.

Chap. 17. after the Greek.

Another strange fact is reported to have been practised at *Caesarea* *Philippi*, which the *Phenicians* call *Pancas*, at those fountains which spring out of the foot of the mount *Panajus*, whence the river *Jordan* hath his original: they report, that the inhabitants of that place have accustomed upon a festivall day to offer some sacrifice or other, which thorow the power of the devil never afterwards appeared, which also seemed in the sight of the beholders a notable miracle. *Astyrius* on a time being present at the miracle, perceiving that many at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes up unto heaven, and praised Almighty God in Christ Jesus his name, that Satan the seducer of that people might be bewraied, and restrained from seducing any longer of mortal men. Which when he had praised (as the report goeth) forthwith the sacrifice swam on the top of the water, and the beholders ceased to wonder, so that from that time forth there was no such miracle seen in that place.

The devil is put to flight by fasting and prayer.

CHAP. XVII.

Of the image of the woman cured of the bloody flux, the image of Christ and of some of the Apostles.

Chap. 18. after the Greek.

In so much as we have made mention of this City *Pancas*, I think I shall offend if I passe over with silence a certain History worthy to be related to the posterity. The report goeth, that the woman who bloody flux we learn to have been cured by our Saviour in the Gospel, was of the afore-said City, and that her house is there to be seen, and a worthy monument yet there to continue of the benefit conferred by our Saviour upon her. That there standeth over an high stone, right over against the door of her house, an image of brass resembling the form of a woman kneeling upon her knees, holding her hands before her, after the manner of supplication. Again, that there standeth over against this another image of a man molten of the same metall, comely arrayed in a short vesture, and stretching forth his hand

Luk. 8. Mat. 9.

Monuments of memory, and not for superstition.

To create an image is an heathenish custom.

hand unto the woman, at whose feet in the same pillar there groweth up from the ground a certain unknown kinde of herb in the height unto the hem of the brazen Images vesture, curing all kinde of maladies. This picture of the man, they report to be the image of *Jesus*. It hath continued unto our time, and is to be seen of travellers that frequent the same City. Neither is it any marvel at all, that they which of the *Gentiles* were cured by our Saviour, made and set up such things, for that we have seen the pictures of his Apostles, to wit, of *Paul*, of *Peter*, and of *Christ* himself, being graven in their colours, to have been kept and revered. For the men of old of a heathenish custome, were wont to honour after this manner such as they counted Saviours.

The censure of the Translatour, touching the afore-said Images.

Touching the truth of this History, we may not doubt but that there was such a town, such a woman, and of such a disease cured by our Saviour, for the holy Evangelists do report it. And that there were such images resembling *Christ* and the woman (monuments of memory and not of superstition) and that there was such an herb of so wonderfull an operation, we cannot deny, in so much that many do testifie of the same, some by hear-say, and some other that they saw it. Yet thus much we may note with *Eusebius* in the same Chapter, that the Original erection of these and such like images was derived from the *Gentiles*, who of a heathenish custome were wont to adore such as of old time had benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herb, we may assure our selves, that it proceedeth neither by vertue of the picture, neither by the prayer of the other, being both dumb pictures, but by some secret permission of the wisdom of God, either to reduce the infidels at that time to the belief of the *Story*, or to admonish the Christians that health was to be looked for only of *Christ*, and no other advocate. After the death of *Eusebius*, *Sozomenus* (1.5. Ecclesiastical) reporteth that *Julian* the apostate took down the image of *Christ*, and set up his own in the same place, which with violent fire that fell from heaven, was cleft asunder in the breast, the head broken off with the neck, and stuck in the ground. For *Julian* had taken down the Image of *Christ*, not to withdraw the people from idolatry, but in malice and despite of that new religion, and erected up his own image, to the intent the people should worship it, purposely to deface *Christ* (even as they do now that willingly break Gods commandments to maintain and uphold their own traditions). Therefore God strake *Julians* image from heaven with lightning, and rent in pieces, so that there remained of it (as *Sozomenus* writeth) reliques long after. This God did not, that he was pleased with the setting up of pictures, but in token of his wrath and displeasure against *Julian*, for committing so despitefull a deed.

Chap. 19. shew the Greek.

CHAP. XVIII.

Of the Bishops Sea of Jerusalem.

The Sea of Jerusalem long preserved and continued.

The Bishops Sea of *James*, who first by our Saviour and his Apostles was placed Bishop of *Jerusalem* (whom the holy Scriptures do honour with the title of *Christs* brother) was unto this time preserved, which thing the brethren there ordinarily succeeding, have manifestly shewed unto all men. In so much that the Elders of old, and the men also of these our daies, have honoured holymen, and do still honour them for pieties sake, with convenient reverence. And these things go after this sort.

CHAP. XIX.

Dionysius Bishop of *Alexandria* wrote of Holydaies and Easter.

Chap. 19. after the Greek.

Dionysius besides the afore-said Epistles, wrote at that time also such Epistles as are extant of *Holydaies*, where he intreateth of the feast of *Easter*, with solemne Sermons in praise thereof. The one of them he intitled to *Flavianus*, the other to *Domitius* and *Dionysius*, where he expounded the *Canon*, continuing the space of eight years; allowing the feast of *Easter* to be celebrated at no time but after the solstitial Spring. Moreover he wrote another Epistle unto his fellow Ministers throughout *Alexandria*. Again unto others severally when the time of persecution was now at hand.

CHAP.

CHAP. XX.

Dionysius writeth of the sedition in *Alexandria*.

Chap. 21. after the Greek.

When as now peace in manner prevailed, he returned to *Alexandria*, where again that City was so troubled with sedition and civil wars, that it was impossible for him to visit all the brethren throughout the City, which were divided into both the seditious parts. And again, upon the feast of *Easter*, as if he had been in exile, he sent unto them his Epistles, even out of *Alexandria*. Afterwards he wrote another Epistle of *Holydaies* unto *Hierax* Bishop of *Egypt*, where he maketh mention of the sedition raised at *Alexandria* in this sort: It is no marvell at all, if it be grievous for me to confer by Epistles with them which are so far distant, when as even with my self, it is become impossible for me to consule with my self, and to confer with mine own proper soul. For I am constrained to write unto mine own bowels, my companions: and consenting brethren, citizens of the same Church, and how my writings may be conveyed unto them, seems very difficult. A man may easier take his journey, I say not without the compass of these coasts, but from East unto West, then travel from *Alexandria* it self to *Alexandria*. For the mid way of this City is more unpassable and unmeasurable, than that vast and crose Wilderness which the *Israelites* wandered in the continuance of two generations, and then the sea, which divided it self, and walled them in compass, deep and penetrable, in whose high way the *Egyptians* were drowned: the calm and quiet shores resembling oftentimes the red sea, for the slaughters committed upon them. The flood that relieved the City, seemed sometimes drier and noisome then the dry and stony Wilderness, where *Israel* passing, thirsted so much that he murmured against *Moses*, and the drink by the power of God (which only worketh marvellous things) gushed out of the big rock: sometime again it is so overflowed, that the whole region in compass, both way and field, were a flote, and threatened the violence of mighty waters, even such as were in the time of *Noah*. This flood continually slideth, being polluted with blood and slaughter, and drowned carcases, much like that which in the time of *Moses* was changed for *Pharaohs* sake into blood and purification. And what other floods can purify this wave, when all things are to be cleansed with water? And how can the ocean sea being wide and vast, compassing the whole World, cleanse the bitterness of this sea? How can the flood running out of *Paradise*, whose fountain is fourfold, into the which it is divided, flow into one heap, and wash away this shed blood? And when can the air be purged of these noisome and contagious vapours? Such fumigations are lifted from off the earth, such winds from out of the sea, such air from out of founts, such exhalations from out of havens, as if certain purrified issue distilled out of rotten carcases, and mingled it self with all the four elements. And as yet they wonder and enquire, whence proceed these continual plagues and grievous diseases? Whence proceed these infections which prevail among us: Whence come these sundry and manifold destructions of mortal men: and wherefore this great City cannot contain bracefirth as many citizens, if they were numbered from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from forty to seventy, as now the number of all sorts cannot answer: and of them also who heretofore from fourteen to fifty years were assigned and allotted for distribution of publike relief. Again, they which were young in sight, behaved them selves like elderly men. And though they see mankind without intermission so diminish and consume from off this earth, they tremble not, though their general rooting out and destruction increase and prevail daily.

CHAP. XXI.

Of the plague at *Alexandria*, and the humanity which the Christians shewed unto the Heathen.

Chap. 22. after the Greek.

When the noisome infection had overtaken these civil wars, and the feast of *Easter* now drew nigh, he wrote letters unto the brethren, and mentioned those lamentable afflictions in these words: Other men think these times not fit for any *Dionysius* Bishop of *Alexandria* unto his Epistle unto the brethren in *Egypt*. No more are they indeed, and yet not these only, but others also whatsoever, not only of the rest, but also if any seem most pleasant unto them. Now all is replenished with lamentations, every man doth nothing but mourn and bawl throughout the City, by reason of the multitude

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of

Exod. 11.

Plague.
Warres.
Famine.Military maketh
the wicked to
despise, but
trieth the godly
as the gold in
the furnace.
The Christians
in the plague
time loved not
only their bre-
thren, but also
their enemies.The hearthen-
in inhumanityChap. 13. after
the Greek.Dionysius A-
lexandrianus un-
to Hermianon.
Galenus was
Emperour to-
gether with his
father Valeria-
nus but after
his father was
taken captive
of the Persians,
he ruled alone.
Ira 43.
Apocal. 11.

of dead carcases and the daily dying. As it is written of the first begotten of the Egyptians, so now a great clamour is heard. There is no house where a dead carcasse is not found, and truly not without cause. For the calamities which happened before were grievous and intolerable, and first provoked us. And we alone, though banished from the company of all men, and being delivered over to death, yet nevertheless at that time celebrated the feast. And every place of several afflictions, seemed unto us gleam and commendable, the field, the wilderness, the ship, the Inn, the prison. But the most joyfull feast the blessed Martyrs did celebrate, triumphing in heaven. Afterwards there ensued wars and famine, which together with the Heathen we endured, suffering alone their injuries towards us, and partakers with them accordingly of the private malice and miseries which they suffered. Again, we were cherished with the peace which Christ sent for our sakes. But after that they and we had breathed a little, this pestilent calamity befell, a thing more terrible unto them then any terror, and more lamentable then any calamity: and (as a certain Historiographer of their own reported) which alone exceeded the hope and expectation of all: yet of us not so counted, but an exercise and trial inferior to none of the rest. Yet for all that is spared not us, but is lighted far heavier in the neck of the heathens. Again, after a few lines, he writeth, Many of our brethren, by reason of their great love and brotherly charity, sparing not themselves, cleared one to another, visited the sick without weariness or heed taking, and attended upon them diligently, cured them in Christ, which cost them their lives, and being full of other mens maladies, took the infection of their neighbours, and translated of their own accord the sorrows of others upon themselves, cured and confirmed other sick persons, and died most willingly themselves, fulfilling indeed the common saying, that only friendship is always to be retained, and departing this life they seemed the off-spring of others. In this sort the best of our brethren departed this life, whereof some were Ministers, some Deacons, in great reverence among the common people, so that this kinde of death, for the great piety and strength of faith, may seem to differ nothing from martyrdom. For they took the dead bodies of the Saints, whose breasts and hands and faces lay upwards, and closed their eyes, shut their mouths, and jointly with one accord being like affectioned, embraced them, washed them, and prepared their funerals, and a little while after they enjoy the like themselves. For the living continually traced the steps of the dead. But among the heathen all fell out on the contrary. For scarce had the pestilence taken place among them; but they diverted themselves, and fled from their most loving and dearest friends, they threw them half dead into the streets, the dead they left unburied to be devoured of dogs, to the end they might avoid the paraking and fellowship of death, which for all that they devised they could not escape. After this Epistle, when the City enjoyed peace, he wrote unto the brethren in Egypt touching Holy-daies. And afterwards other Epistles again. There is extant an Epistle of his of the Sabbath: another of exercise. Again writing unto Hermianon and the brethren in Egypt, he maketh mention at large of the malice of Decius and his successors, and of the peace granted under Gallenus. There is no cause to the contrary, but that the Reader may be made partaker thereof.

CHAP. XXII.

Dionysius censure of Macrinus and Galienus the Emperours, and of the heresie of the Chiliaist.

Macrinus after that he had severed one of the Emperours, and followed after another, immediately he is rooted out with all his kindred, and Galienus is proclaimed and crowned Emperour by the consent of all men, both an ancient and a new Emperour, being before them, but appearing after them. According unto the saying of the Prophet: Elay: The things of old are past, and behold new things now come in place. For even as a cloud darkneth a little the Sunbeams, and shadoweth the Sun it self shining in his sphere, and after the cloud is dissolved and vanished away, the Sun which was before the cloud, shineth and taketh his course: so Macrinus, who intruded himself before the present reign of Gallenus, is now no Emperour, no more he was not then. But this man like himself, as he was then, so he is now. And the Empire it self laying aside heavie and wrinkled old age, and purged of the former malice, now flourisheth afresh, is heard and seen further, pierceth and prevaleth over all. Then he sheweth the time of his writing,

ting, saying thus: It cometh in my minde to consider the years of these Emperours reign. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperour having past the seventh, now endeth the ninth year of his reign, the which we will celebrate for holy daies. Besides all these, he wrote two books of the promises of God: the occasion whereof was such. One Nepos a Bishop of Egypt taught, that the promises of God made unto holy men in the Scriptures, were to be understood after the Jewish manner, favouring too much of Judaisme. He laid down for good doctrine, that after the resurrection we should lead a life here on earth in corporal pleasures the space of a thousand years. And because he supposed he was able to justify this his opinion out of the Revelation of S. John, he wrote a book thereof, and intitled it, The reprehensions of Allegorizers. This book both Dionysius in his works (intituled of the promises of God) confute. In the first he laith down his censure of that doctrine, in the second he intreateth of the Revelation of S. John in the beginning of which book he writeth thus of Nepos.

CHAP. XXIII.

Of the book of Nepos the Chiliaist: the quiet conference and disputation between Dionysius and Coracion the Chiliaist, with the fruit thereof.

They alledge (saith Dionysius) a certain book of Nepos, whereupon they ground, that without all peradventure the kingdom of Christ to be come here on earth, may be proved. For sundry other his gifts I commend and embrace Nepos, partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant plashmody, wherein with all this day many of the brethren are delighted. I highly esteem and reverence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be revered. And if any thing be well spoken, it deserveth commendation, and is charitably to be accepted: if unjust seem not soundly to be written, it is to be searched out and refuted, if it were present, and avouched his doctrine by word of mouth, it should suffice without writing to confute by objections and resolutions to refill and reconcile the adversaries. But inasmuch as there is extant a book thereof, as some suppose very probable, and many Doctors set nought by the Law and Prophets, take scorn to be tried by the Evangelists, condemn the works of the Apostles, all-dying the doctrine of this writer, as a thing most notable and an hid mystery, they suffer not the simpler sort of the brethren to know any high or magnificall thing, neither of the glorious and heavenly coming of our Lord, neither of our resurrection from the dead, our gathering together and uniting with him, but trifling toys and mortal affairs, persuading these present things to be hoped for in the kingdom of God: it is necessary we deal by way of reasoning with our brother Nepos, as if he were present. Unto these he addeth: When I was at Ancyona, where as thou knowest this doctrine first sprang, so that schismes and manifest falling away from the Church fell on in those Congregations, I called together the Elders and Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to test out this doctrine. And when as they brought me forth this book, as an armed fence and invincible fortress, I sate with them from morning to night whole three daies, discussing those things which therein were written: where I wondered at the constancy, desire of the truth, intelligence or capacity, and the reasonableness of the brethren, how orderly and with what moderation they objected, answered and yielded, neither endeavoured they by any kinde of way contentiously to retain their positions if they were proved false, neither bolded they contradictions, but as much as in them lay, stuck fast and confirmed their purpose: and yet again where reason required, they changed their opinion, and were not ashamed to confesse the truth together with us, but with good conscience all hypocritic laid aside, their hearts made manifest unto God, they embraced such things as were proved by demonstration and doctrine of holy Scripture. And at length the grand captain and ring-leader of this doctrine, called Coracion, in presence of all the auditors then in place, confessed and promised unto us, that thenceforth he would never consent unto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently convinced with contrary arguments. And the rest of the brethren then present rejoiced at this conference, at this his submission and consents in all things.

An Dom. 166.
Nepos a Chiliaist.

Chiliaist of the Grecians, and Millenarij of the Latines were so called because that like heretics they dreamed that Christ should personally reign as King here on earth a thousand years. Chap. 24. in the Greek.

Dionysius Bishp. of Alexandria. 1. 2. of the promises of Gods Here busied bodies and stinging wasps may leave a scallion which reprehend every thing, & like of nothing.

Where the error of the Chiliaists first sprung. Dionysius disputed with the Chiliaists.

Coracion the Chiliaist was confuted and converted by Dionysius.

Another tract of *temptations*, the which also he dedicated to *Emperior*. And writing to *Basilides* Bishop of *Pemapolis* diocesse, he reporteth himself in the beginning to have published Commentaries upon *Ecclesiastes*. He left behinde him sundry Epistles for the posterity. But lo far of *Dionysius* works. Now it remaineth that we deliver unto the posterity the History of this our age.

Chap. 27. after the Greek.

CHAP. XXVI.

Of *Dionysius* Bishop of *Rome*. Of *Paulus* Samosatensis the hereticke, denying the divinity of *Christ*, and the Synod held at *Antioch*, condemning his heresie.

Dionysius Bishp of *Rome*. *Paulus* Samosatensis Bishop of *Antioch*, and an heretike.

When *Kyffus* had governed the Church of *Rome* eleven years, *Dionysius* (of the same name with him of *Alexandria*) succeeded him. About that time also when *Dionysius* Bishop of *Antioch* was departed this life, *Paulus* Samosatensis came in his place. And because he thought of *Christ* basely, abjectly, and contrary to the doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* Bishop of *Alexandria* was sent for to the Synod, who by reason of his great age, and the imbecillity of his body, deferred his coming; and in the mean while wrote his sentence of the said question in a Epistle. The other Bishops, one from one place, another from another place, hastened to *Antioch* and met with the rotten sheep, which corrupted the flock of *Christ*.

Chap. 28. after the Greek.

CHAP. XXVII.

Of the famous Bishops which were present at the Synod held at *Antioch*.

Firmitianus. *Gregorius*. *Nicostratus*. *Athenodorus*. *Elerus*. *Nicomachus*. *Hymeneus*. *Theotecnus*. *Maximus*. *Dionysius* Bishop of *Alexandria* died. *Anno Dom.* 267.

Among these as chief flourished *Firmitianus* Bishop of *Cappadocia*. *Gregorius* and *Athenodorus* who were brethren and Bishops of the Churches in *Pontus*. Besides these *Elerus* Bishop of *Tarsus*, and *Nicomachus* Bishop of *Iconium*. Moreover *Hymeneus* Bishop of *Jeruſalem*. *Theotecnus* Bishop of *Cappadocia*. *Palestina*, and *Maximus* Bishop of *Boſtra*. I might have repeated infinite more, both Ministers and Deacons, who met for the same cause at *Antioch*, but these afore-named were the most famous among them. When all came together, at several times and sundry sessions they did argue and reason hereof. *Samoſatenus* together with his complices endeavoured to cover and conceal the variableſſe of his opinion: but the rest practised with all might possible to lay bare and set wide open his blasphemy against *Christ*. In the mean while *Dionysius* Bishop of *Alexandria* departed this life the twelfth year of *Galienus* his reign, after he had governed the Church of *Alexandria* seventeen years: and him succeeded *Maximus*.

Chap. 29. after the Greek.

CHAP. XXVIII.

Of *Claudius* the Emperour, and the second Synod held at *Antioch*, where *Malchion* confuted *Samoſatenus*.

Claudius was created Emperour *An. Dom.* 271. *Aurelianus* was crowned Emperour, *An. Dom.* 275. under whom was raised the ninth persecution.

When *Galienus* had held the regall Scepter the space of fifteen years, *Claudius* his successour was created Emperour. This *Claudius* having continued two years, committed the empire to *Aurelianus*, under whom was summoned the last and the greatest Synod of all, celebrated of many Bishops, where the author of that heretic and strange doctrine was taken short, publicly condemned of all, levered, banished and excommunicated the Catholic and universal Church under heaven. And among all the rest *Malchion*, a man besides sundry other his gifts, very eloquent and skillfull in sophistry, moderator in morall discipline of the school at *Antioch*, and for his sincere faith in *Christ* made Minister there of the same congregation, reproved him in reasoning, for a slippery, wavering and oblique merchant. He ſo urged with reasons this *Samoſatenus*, and the notaries penned them (which unto our time were extant) that alone of all the rest he was able to confute and writing this dissembling and wily heretick.

CHAP.

CHAP. XXIX.

The Epistle of certain Bishops, containing the Act of the Synod held at *Antioch* against *Paulus* Samosatensis, with the hereticks, and the order of living.

Chap. 30. after the Greek.

With uniform consent of all the Bishops then gathered together, they wrote an Epistle unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, and sent it abroad into all provinces, in the which they revealed unto the world their great labour and industry, the perverſe variableſſe of *Paulus*, his ungodlines and objections purposed against him, his conversion and trade of living: whereof for memories sake I think it not amisse to allege some part for the posterity, which is thus writtens: Unto *Dionysius* and *Maximus*, and all our fellow Bishops, Elders, and Deacons throughout the world, and the whole universal and Catholic Church and universall Helens, Hymeneus, Theophilus, Theotecnus, Maximus, Proclus, Nicodemus, Similitus, Rufus, Bolsus, Protegenes, Eutax, Eutychius, Theodorus, Malchion, Lucas, with all the other Bishops, who with us in this order living cities, and overseeing the same, together with the Elders and Deacons, and being churches of God, to the beloved brethren in the bond and grace of *Christ*. When this declaration after a few lines they added as followeth: A *Paulus* had deceived hisse many Bishops, and was a false and cruelly and poisoned doctrine, as *Dionysius* Bishop of *Alexandria* and *Maximus* Bishop of *Cappadocia*, men blessed in the Lord, with of standing words, and heresies. *Antioch*, which said not once to blame the authors of error, for he wrote not to hisse, but to the whole congregation, the copy whereof we have here annexed. But *Firmitianus* came to us, and condemned this strange doctrine, as we know our self, and testifie which were present together with many other besides us, for when *Paulus* promised to recant, and this man believed and hoped he would redress and prevent this occasion without all consensu and reproach which might relaxe us to the same doctrine, he deferred and posted over his opinion from time to time, being seduced no doubt by him which denied his God and Lord, and swarved from the faith he held at the beginning. This *Firmitianus* in his journey to *Antioch*, came as far as *Tarsus*, having a companion in *Christ* of his malicious spirit, where with he denied God, but whilest he abode together, whilest we summoned him, and wait for his coming, he departed this life. Again of the life of *Samoſatenus* and his conversation, they write thus in the same Epistle: After that he broke the ecclesiastical canon, he fell unto unlawful and forged doctrine. Neither is it becomable for us now to judge of an alien, neither to show how at the first he was poor, and nothing bequeathed him of his parents, and that neither by art, trade or exercise he attained unto the abundance of wealth which he enjoyed, but with leud art and sacrilege, by injurious and tyrannicall oppression of the brethren, whom he made to tremble for fear, with his guilefull gain and wily promise of liberal patronage, by which subtilty and deceit he gained so much, that he procured the governors to be his allies, to the end they might be delivered from their adversaries, and so be turned godlines into gain. Neither need we to declare how that he being puffed up with pride, usurped secular dignities, and would rather be called a warlike captain than a Bishop of the Church, walking stately through the streets and market place, reading letters, and with all openly insulting, maintaining about him a great troop to guard his person, some going before and some coming after, so that our faith and religion ran to great spite, slander and hatred by reason of his swarthy pride and haughty disdain. Neither will we rehearse the monstrous signments which he received, his glorious drags, the ugly countenances he devised to amaze the minds of the simpler sort. He made for himself a lofty seat and high throne, not like the Disciple of *Christ*, but covered in stow and stifle, after the manner of the princes of this world, smiting the thigh with the hand, pointing the foot with his feet. If any extolled him not as the asc is upon theaters, with clapping of their hands, with shouting and howling of their capis, as if any also both officers and women had not stepped to and fro, with busie bodies and undecent obsequence, as if any upon the house of God had behaved themselves honestly and decently, the same he checked and all to be reproved. He moved without all reason in the open assemblies against the expositors of holy Scriptures, which then were departed to rest; bragging of himself there like a sophister and forerunner like a Bishop. The *Palm* sung in the Church to the land of our Lord *Jesus Christ*, he removed counting them new found signments of late writers; in stead whereof, in the midst of the Church upon the high feast of *Easter* he adorned certain women which founded out songs to his praise, the which if any now heard his hair would standing flaring on his head. He licenced the Bishops and Ministers of the adjoining villages, and cities,

The Bishops assembled at *Antioch*, unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*.

The subtilty of the hereticks

Samoſatenus the heretike is here painted in his colours.

1 Tim. 6.

Such a proud preacher was *Herod* in the Acts 13.

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cities,

the Romans. When he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, no if I counsel you to permit such as stand you in stead, as old men, and old women, and children to depart the City, and to repair whither please them: for to what purpose do we retain thee among us now ready to yeeld up the ghost? To what purpose do we press with famine such as are maimed and wounded in body? When as men only, and young men, are to be relieved and retained, and provision of necessary food is to be found for them which keep the City with continuall watch and ward. When he had perswaded the Senate with these and the like reasons, first of all he rose and pronounced, that all such of what age soever as were not fit for feats of arms, were they men or women, might boldly passe and depart the City, affirming that if they would remain and linger in the City like unprofitable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate consented: so that he delivered from danger of death in manner as many as were besieged, but specially those that were of the Church. Again, he perswaded to flight all the Christians throughout the City: not only such as were within the compass of the decree, but infinite more under colour of these, privily arising in womens attire: and carefully he provided that in the night season they should convey themselves out at the gates, and sit unto the Romans camp, where Eusebius entertained all them that were afflicted with long siege, after the manner of a father and physician, and refreshed them with all care and industry. Such a couple of Passours, orderly succeeding one another, did the Church of Laodicea (by the divine providence of God) enjoy, who after the wars were ended came thither from Alexandria. We have seen many pieces of Anacletus works, whereby we may gather how eloquent he was, how learned in all kinde of knowledge, especially in those his books of *Easter*, whereof at this present it may seem necessary that we alledge some portion of the Canons touching *Easter*: The new Moon of the first month and the first year (saith he) compriseth the original compass of nineteen years, after the Egyptians the six and twentieth day of the month Phanemoth: after the Macedonians the two and twentieth day of the month Dystros: after the Romans before the eleventh of the kalends of April. The Sun is found the xxxvj. of Phanemoth to have ascended not only the first time, but also to have passed therein the fourth day. This section, the first twelfth part, they term the Equinoctiall spring, the entrance of months, the head of the circle, the covering of the planets course. But that section which foregoing this, they term the last of the months, the twelfth part, the last twelfth part, the end of the planets course. Wherefore they which appointed the first month for the same purpose, and celebrated the feast of Easter the fourteenth day after the same calculation, have erred in our opinion not a little. And thus have we not alledged of our own brain, yet it was known of the Jews of old, and that before the coming of Christ, and chiefly by them observed. The same may be gathered by the testimonies of Philo, Josephus, Mofaues, and yet not only of them, but of others far more ancient, to wit, of both the surnamed Agathobulus, Schoolmasters unto the famous Aristobulus, one of the seventy that were sent to translate the sacred and holy Scripture of the Hebrews unto the gracious princes Ptolemaeus, Philadelphus, and his father, unto whom he dedicated his expostitions upon the law of Moses. All these in their resolutions upon Exodus have given us to understand that we ought to celebrate the feast of the Paschall Lamb proportionably after the Equinoctiall spring, the first month coming between, and this to be found when the Sun hath passed the first solare section, and as one of them hath termed it, the signifier circle. Aristobulus hath added, that it is necessary for the celebration of the feast of Easter, that not only the Sunne but the Moon also have passed the Equinoctiall section. Inasmuch as there are two Equinoctiall sections, the one in Spring time, the other in Autumne, distant diametrically one from the other, and the day of Easter allotted the fourteenth of the month after the twilight: Without all fail the Moon shall be diametrically opposite to the Sunne, as ye may easily perceive in the full Moons: so the Sunne shall be in the section of the Equinoctiall Spring, and the Moon necessarily in the Equinoctiall Autumne. I remember many other proofs, partly probable, and partly laid down with ancient Assertions, whereby they endeavour to perswade, that the feast of Easter and of Sweet-bread, ought ever to be celebrated after the Equinoctiall space. I passe over sundry their proofs and arguments, whereby they confirm the veil of Moles law to be removed and done away, and the face now revealed, Christ himself, the preaching and passions of Christ are to be beheld. Anacletus left behind him unto the posterity, sundry expostitions and precepts of Enoch, shewing that the first month after the Hebrews, fell ever about the Equinoctiall space. Again Arithmetically introductions comprised in ten books, with divers other monuments of his diligence and deep judgement in holy Scripture. Theodosius Bishop of Cæsarea in Palestina

Anacletus Bish.
of Laodicea in
his books of
Easter.

Between the
10. and 20. day.

In Spring about
the eighth ka-
lends of April:
in Autumne a-
bout the eight
kalends of O-
cber.

finia was the first that created him Bishop, and promised that he should succeed him in the sea after his death, though both they governed that Church but a short while. For he passing to the Synod summoned at Antioch against Paulus, came to the City of Laodicea, where by reason that Eusebius their Bishop was dead, the brethren there staid him. After the death of Anacletus, Stephanus was the last Bishop of Laodicea of all them that went before the persecution, a man very famous for his Philosophy and knowledge in the Grecians discipline, yet not like affectionated towards the faith in God, as the heat of persecution in process of time did prove, shewing this man rather a timorous and fearfull person then a true Philosopher. For when the Ecclesiastical affairs were like to be in great hazard under him, yet were they upheld by God himself the Saviour of the whole world. For as soon as Theodosius was proclaimed Bishop of that Sea, he expressed the true etymology of his name, and title of his office. First he practised the physick of the body, next the cure of the soul, having no peer for the courtie of his person, sincerity of minde, compassion and care to help such as stood in need. His diligence was great about holy discipline, and such a man he was as is described of us. At Cæsarea in Palestina, when Theodosius had played the part of a good diligent Bishop, and ended his mortal race, Agapius succeeded, whom we have known to have laboured diligently, to have governed prudently, and distributed liberally, but especially to the poor. In his time also we have known Pamphilus a very eloquent man, in life a true Philosopher, made Minister of that Church, whose life and lineage if we should declare, a small volume would not suffice. Yet have we penned in a particular and peculiar volume, his whole trade of life, in what school he was trained, his wrestling and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crown of martyrdom. He was the famousst man of that time. Of the rare men of our time among the Ministers of Alexandria, we knew one Pierius; among the Bishops of Pontus one Meletius. Pierius was proved a spare man of life, and singular in Philosophy, spent and worn in the contemplation of heavenly things, famous for his expostitions and preaching unto the people. Meletius whom the learned did term the honey of Antia, was such a man as may be counted absolute for all kinde of knowledge. His Rhetorical eloquence passed, and one may say that by the benefit of nature he was born a Rhetorician. And if any weigh his other knowledge and skill, and have tasted but a little thereof, besides his profound Logick, he will count him both passing witty and most sage. Whole life was also correspondent to his learning. We have known this man seven years together, for that he came to Palestina in the time of persecution. In the Church of Jerusalem after Hymenaeus (mentioned a little before) Zambodas was placed Bishop: after his death Hermion the last of them which went before the persecution of our time, who enjoyed the Apostolike see, which unto this day is there continued. At Alexandria after Maximus who succeeded Dionysius, and continued Bishop eighteen years, followed Theonas in whole time Achilles was made Minister at Alexandria together with Pierius, and took the school of Divinity to his charge, and practised the most rare work of Philosophy, the lively conditions of Evangelicall conversation. When Theonas had been Bishop of Alexandria eleven years, Peter came in place, and continued there twelve years, three years before the persecution, the rest of his life he led more private and severally, but yet generally he cared for the common profit of the Church, and for this cause the ninth year of the persecution he was beheaded and crowned a Martyr.

Hitherto have we intreated of the succession of Bishops, from the birth of our Saviour unto the overthrow of the Oratories, which lasted five and thirty years: now consequently the conflicts of such as manfully strived in our age for the truth, who and what men they were, as far forth as came to our knowledge, we minded to pen for the posterity to come.

The end of the seventh Book.

Stephanus bi-
shop of Laodi-
cea.

Theodosius a
Physician and
Bishop of Lao-
dicea.

Agapius bishop
of Cæsarea in
Palestina.
Pamphilus a
Martyr.

Pierius a Mi-
nister of Alex-
andria.
Meletius bishop
of Pontus.

Zambodas bi-
shop of Jerusalem.
Hermion bishop
of Jerusalem.
Theonas bishop
of Alexandria.
Achillas and
Pierius Mini-
sters of Alex-
andria.
Peter bishop
of Alexandria
beheaded.

THE

THE EIGHT BOOK OF THE ECCLESIASTICAL History of Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

Of the peace and prosperous success of Christian affairs, before the persecution raised by Dioclesian.

The Greek begins with a Proeme, & not with a Chapter. *Eusebius* now beginneth the History of his time.

Dorotheus.
Gorgonius.
* Chap. 1. in the Greek.

An Dom. 301.
Veturius the Captain persecuted the soldiers in camp.

IHe succession of Bishops from the Apostles unto our time, we have hitherto comprised in the seven former books, in this eight book presently in hand, we purpose to pen unto the posterity, the famous acts worthy of memory, done in these our daies. And even here let our preamble enter into his purpose. How great and what manner of glory and liberty, the doctrine of piety due unto Almighty God, preached in this world by Christ, hath obtained before the persecution of our time, among all mortal men both *Grecians* and *Barbarians*; it requirerh a greater labour to declare, then easily for the worthineffe thereof may be accomplished of us. We have sufficient tokens thereof, in that the clemency of the Emperors towards the Christians was so increased, to whom also they committed the government of the *Genitiles*, and for the great favour they bare to our doctrine, they granted liberty and security to the professors of Christian Religion. What shall I say of them, who in the very palace of the Emperours, and in the presence of Princes lived most familiarly? which esteemed of their Ministers so highly, that they granted them in their preference freely to deal in matters of Religion, both by word and deed, together with their wives and children, and servants: and not only this, but also permitted them to glory and boast of the liberty of their faith: whom also they deemed worthy of more credit, and far better estimation then their fellow servants. Of which number *Dorotheus* was one among all the rest best accepted, and best trusted, for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned *Gorgonius*, * and as many other together with these as have been honoured and revered for the glad tidings of the kingdom of heaven. After which sort a man might then have seen the Bishops of all Churches in great reverence and favour among all sorts of men, and with all Magistrates, Who can worthily describe those innumerable heaps and flocking multitudes throughout all Cities and famous Assemblies, frequenting the places dedicated unto prayer? Because of which circumstances, they not contented with the old and ancient buildings (which could not receive them) have throughout all Cities builded them from the foundation wide and ample Churches. These things thus prevailed in process of time, and daily increased far and high, so that no malice could intercept, no spitefull fiend bewitch, no wight with subtil sleight, binder at all, as long as the divine and heavenly hand of God upheld and visited his people whom as yet he worthily accepted. But after that our affairs through too much liberty, ease and security, degenerated from the natural rule of piety: and after that one pursued another with open contumely and hatred: and when that we impugned our selves by no other then our selves, with the armour of spite, and sharp spears of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: last of all, when that cursed hypoerisie and dissimulation had swom even to the brim of malice, the heavy hand of Gods high judgement, after his wonted manner (whilest as yet the Ecclesiasticall companies assembled themselves never the lesse) began softly by a little and a little to visit us, so that the persecution that was raised against us took his first original from the brethren which were under banner in camp. When as we were touched with no knife or feeling thereof, neither went about to pacifie God, we heaped sin upon sin, thinking like careless pictures, that God neither cared, neither would visit our sins. And they which seemed our shepherds, laying aside the rule of piety, practised contention and schisme among themselves,

and

and whilest they aggravated these things, that is contention, threatenings, mutual hatred and enmity, and every one proceeded in ambition much like tyranny it self then, I say, then the Lord, according to the saying of *Jeremy*, *Made the daughter Zion offence, and drew him from above the glory of Israel, and remembered not his footstool in the day of his wrath.* — *The Lord hath drowned all the beauty of Israel, and overthrowen all his strong holds.* And according unto the Prophecies in the *Psalms*: *He hath overthrowen and broken the covenant of his servant, and prophesied his sanctuary, casting it on the ground by the overthrow of his Churches.* — *He hath broken down all his walls, he hath laid all his fortresses in ruine, All they that passed by spoiled him, and therefore he is become a rebuke unto his neighbours.* For he lifted up the right hand of his enemies, and turned the edge of his sword, and added him not in the time of battle; thus caused his dignity to decay, and cast his throne down to the ground, the daies of his youth he sorrowed, and above all this he covered him with shame.

CHAP. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops all persecuted, and of the purpose of Eusebius in this Story.

All these afore said were in us fulfilled, when we saw with our eyes the Oratories overthrowen down to the ground, yea and the very foundations themselves digged up, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken and derided of the enemies, and according unto another Prophecy: *Shame is poured out on the pates of their Princes, he made them wander in the crooked and unknown way.* Yet is it not our drift to describe the bitter calamities of these men, which at length they suffered, neither is it our intent to record their diffention and insolency, practised among them before the persecution, but only to write so much of them, whereby we may justify the divine judgement of God. Neither have we purposed to mention them which were tempted sore with persecution, or altogether suffered the uprock of their salvation, and willingly were swallowed up in the deep gulfs of unconstant waves, but only to graff in our history such things as first of all may profit our selves, next the posterity in time to come. We will proceed then and paint forth the happy combats of the blessed Martyrs.

CHAP. III.

A recital of certain imperial Edicts against the Christians. The constancy of certain faithfull persons. The beginnings of the butcherly slaughter.

IT was the nineteenth year of *Dioclesians* reign, and the month *Dysires*, after the Romans, *March* the feast of *Easter* then being at hand, when the Emperours Proclamations were every where published, in the which it was commanded: That the Churches should be made even with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian faith, should be deprived of their freedom. And such were the contents of the first Edict. But in the Proclamations which immediately followed after, it was added: That the Pastors throughout all Parishes first should be imprisoned, next, with all means possible, constrained to sacrifice. Then, I say, then, many of the chief Governors of the Churches induring (and that cheerfully) most bitter torments, shewed examples of most valiant and noble conflicts: many others fainting for fear, at the first onset were quite discouraged: all the rest tried the experience of sundry torments: one scourged from top to toe, another tortured and lanced with more intollerable pain: some failed of the purposed end, some other were found constant and perfect: one was drawn to the foul and filthy sacrifices, and dismissed as he had done sacrifice, when as in very deed he had not: another when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: another half dead, was born away, being thrown of them for dead. Again, there were some prostrate upon the pavement, trailed and lugged all along by the feet, and recounted for sacrificers. One reclaimed, and with a loud voice denied that ever he sacrificed: another lifted up his voice, and confessed himself to be a Christian, and gloried in the faith of that gladome title: another again protested, that he had neither sacrificed, nor ever would do sacrifice. These were beaten on the

Lam. 2.

Psal 89.

Churches overthrowen.
Scriptures burned.
Bishops persecuted.
Psal 107.

An Dom. 306.
The persecution under *Dioclesian* waxed hot, when as these cruel Edicts were every where proclaimed.

N

face.

face, and buffeted on the cheeks, their mouths were stopped by the soldiers hands, an whole band being appointed for the purpose, which violently thrust them out at the doors. So the enemies of the truth triumphed, if at least wife they might but seem to bring their purpose to effect. But their purpose prevailed not against the blessed Martyrs of God, whose conflicts no tongue can sufficiently declare.

CHAP. IV.

Of the persecution first raised by Veturius the Captain against the Christian soldiers, at the beginning privily, afterwards openly.

Chap. 1. in the Greek.

The policy of
Sazans mis-
gets,

There are many to be seen which bare singular good will and affection to the service of almighty God, not only in the time of persecution, but long before, when peace prevailed. For of late, I say of late, at the first the chief Governour starting up, as it were, out of a profound drunkenness, levelled at the Church privily and obscurely, (since the time which passed after the reign of *Decius* and *Valerianus*) and waged battel with us, not suddenly, but first assailed only the Christians which were in camp. By this means he thought he could easily snare the rest, if that first he conquered these. And here might you see many of the soldiers desirous to lead a private and solitary life, fearing they should faint in the service of almighty God. For when the Captain (whosoever he was) first went about to persecute his host, and to try and sit as many as were brought unto him throughout every ward, and to give them in choice either to obey and enjoy their dignity, or to resist, and of the contrary be deprived: many of the soldiers which were of the kingdom of *Christ*, without any delay or doubt, preferred the faith of *Christ* before the favour and felicity they seemed to enjoy. And now one or two of them very heavily not only concerned their dignities, but also endured bitter death for their constancy in the service of God, because that the Captain as yet exercised his malice by little and little: and though he durst shed the blood of a few innocents, yet staggered he at the multitude of believers, fearing (as it is most like) suddenly to give battel unto all, and that universally. * But when he took in hand more manifestly to persecute the Church of God, it cannot be told or expressed with tongue, how many, and what manner or sort of Martyrs were to be seen throughout all cities and villages.

CHAP. V.

A noble man of Nicomedia rent in pieces in the presence of many: the wicked Edict of the Emperour published against the Christians.

* Chap. 4. in the Greek.

One of *Nicomedia*, no obscure person, but according unto the account of the world, of great nobility, who, as soon as the Edict against the Churches of God was published in *Nicomedia*, being moved with zeal to Godwards, and fervency of faith, took into his hands, and tore in pieces the prophane and most impious proclamation, passed to an open and publick post, in the presence of both the Emperours, and of him which among the rest was most honourable, and was the fourth person in the Empire. But he which first practised this noble act, endured (as it is most like) the penalty of so bold an enterprise, retaining a valiant and invincible minde unto the last gasp.

CHAP. VI.

The Martyrdom of certain Courtiers in Nicomedia, with others both there and in other places.

All the renowned men that ever were either of the *Grecians* or *Barbarians*, commended for noble prowess and fortitude, are not to be compared to the divine and famous Martyrs of this our age. I speak of them, who, together with *Dorotheus*, being the Emperours pages, in chiefest credit with their Lords, and were no lesse unto them than dear and naturall sons, yet counted they those reproaches, calamities, and new-found torments for the truth in *Christ*, greater riches than the glory and pleasure of this present life. Of these for examples sake, I will propound one, with the end he made, that the Reader may conjecture by his hap what befell unto the rest. One of the aforesaid noble men was brought forth at *Nicomedia* into the open assembly, and enjoyed to sacrifice, who stoutly refusing, commandment was given that he should be hoisted up on high naked, and his whole body to be scourged, and the flesh rent in pieces with the lash of the whip,

whip, until he being overcome should be enforced to yield unto their sacrifice. When that he had endured these torments, and persisted constant, and the bones lay all bare, they put vinegar mixt with salt into the festerd wounds and bruised parts of the body. When he had overcome also these torments, and rejoiced greatly thereat, a greediron with hot burning coals is prepared, and that which remained of his body, was laid thereon to be broiled, a slow fire being made under, to consume it by little and little, lest death should quickly deliver him of his pain. So that they which had the charge of the fire, would release him of no part of his pain, unless he promised to yield in the end unto the Emperours decree. But he holding fast his former opinion, overcame them, and yielded up the ghost in the midst of those torments. So valiant (as you hear) was the martyrdom of one of the Emperours pages, correspondent unto his name, for he was called *Peter*. These things which happened to the rest were nothing inferior to these, the which, according to our former promise, we will leave untouched, adding only this to that which went before, how that *Dorotheus* and *Gorgonius*, with many others of the Emperours family, after sundry torments, ended their lives on the gallows, and bare away the garland of victory. At this time also was *Anthimus* Bishop of *Nicomedia* beheaded for the Christian faith, and with him a great multitude of Martyrs. For I wot not how in the Emperours palace at *Nicomedia*, some part of the house was all on fire, and when the Christians were taken in suspicion to be the authors thereof, by the Emperours commandment the whole troop generally of all the godly there at that time was executed, whereof some with a sword were beheaded, some others burned with fire: where also by the secret and divine providence of God (as there report goeth) both men and women skipped and leaped into the flaming fire. Another company the Sergeants set in a boat, and threw in to the deep sea. The Emperours pages, after their death decently buried, and resting in their graves, were digged up, and by the commandment of their Lords cast into the sea, left any adored them in their sepulchers, and took them for gods, as they dreamed of us. And such were the practices in the beginning of the persecution at *Nicomedia*. But in a while after, when that some in the region called *Melitis*, and again some others in *Syria* were found ready to rebel, the Emperour commanded all the Pastors throughout every Church to be imprisoned and kept in hold. The spectacle of the practices was so cruell to behold, that it exceeded all that thereof may be spoken. Infinite multitudes were every where inclosed, and the prisons of old appointed and ordained for murderers, diggers up of sepulchers, and riflers of graves, where then replenished with Bishops, Ministers, Deacons, Readers, and Exorcists, to that there was no room in the prison for such as were condemned for heinous offences. Again, when the former Edicts had taken place, there followed others, by virtue of which, such as sacrificed were feat liberty, and such as resisted were commanded to be tormented with a thousand kinde of torments. But who is able here also to number the multitude of the Martyrs in all places? specially throughout *Africa*, and among the *Moors*, throughout *Thibais* and *Egypt*, from whence passing into other cities and provinces, they suffered glorious martyrdom.

CHAP. VII.

The constancy of certain Martyrs, devoured of wild beasts in Palestina and Phoenicia.

We have known diverse of these to have flourished in *Palestina*, and some others in *Tyrrus* of *Phanicia*, whose infinite stripes who would not be amazed to behold? And in their stripes marvellous constancy, and after their stripes their sudden bickering with ravening beasts, and in that bickering their valiant courage in withstanding the force of fierce Libbards, the rage of Bears, of wild Boars, and Bulls, provoked with hot burning irons? At the doing of all which we were present: our selves, and saw with our eyes the divine power of our Saviour *Jesus Christ* (for whose sake they suffered these things) present and manifestly aiding these Martyrs. Neither durst these ravening beasts, of a long time draw nigh, and approach unto the bodies of the blessed Sainrs, but ranged about, and devoured such as let them on without the ring, touching by no means among all the rest the blessed champions, though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they fell upon them; they

Peter the Emperours page after sundry torments broiled to death.

Dorotheus hanged, *Gorgonius* was hanged.

Anthimus bishop of *Nicomedia* beheaded.

A certain number beheaded. A certain company burned. A number drowned. The dead digged up.

All prisons were filled with Christians.

Brute beasts spared such as men would not spare.

The constancy
of young man.

Five Martyrs
after sundry
torments be-
headed and
thrown into
the sea.

they retired back again; as if they had been repelled by divine power from above: which continuing a long time, brought great admiration unto the beholders. When the first beast raged about to no purpose, the second and third beast were let loose at one and the same Martyr. The sufferings of these saints was to be wondered at; and their constancy firm and immovable in their flesh and green bodies. For they might a man have seen a young stripling under twenty years of age, standing still without any holding, stretching forth his hands in form of a cross, making earnest supplication unto God, with a settled and immovable minde, not waging himself at all, or pointing any whither from his standing place, yea though the bears and libbards breathed out present death, and were now ready to tear his flesh in peeces with their teeth, yet I was not how, as if their jawes had been glued together, they recoyled back again. Again, ye might have seen others, in number five, thrown at the feet of a fierce bull, which toiled into the ayre, and rose in peeces with his horns such as stood without the ring, and left them as dead: a only the holy Saints he had no power to hurt with his furious and cruell threats, though he threw up the earth with his feet, and fanned the ayre with his horns, though he were provoked to fiercenesse with searing irons, and foimed out present death, yet by the divine providence of God he was putted back. When this beast could nothing prevail against the holy Martyrs, others were let loose: at length after sundry bitter torments and violence of wild beasts, all were beheaded, and instead of still earth and quiet sepulcher, they were thrown into surging waves of the sea.

CHAP. VIII.

Of the Martyrs in Egypt.

THE like bickering had they of *Tyrus* in Egypt, the which they suffered for the service of God. Then wouldst thou have marvelled at their martyrdoms, suffered upon their own native soil, where infinite both men, women, and children, for the salvation procured by our Saviour Jesus Christ, contemning this transitory life, have endured sundry kinds of torments: Whereof some after maiming, racking and scourging, and thousands of other vexations (horrible to be heard of) were burned to ashes, others drowned in the seas, others manfully laid their necks to the block, others hanged on the gallows, some as heinous offenders, some other far worse, tied to the tree with their heads downward, and so long beset with a watch till famine had bereaved them of their lives.

CHAP. IX.

The constancy of the Martyrs throughout Thebais.

Martyrs in
Thebais, their
skins razed
and scorched,
tied by the one
leg, and their
heads down-
ward.
Hanged upon
boughs.
10 Martyrs.
30.
40.
100.
Some burned.
Some be-
headed.

BUT no speech can sufficiently declare the punishments and torments indured of the Martyrs throughout *Thebais*, having their bodies torn in peeces with shells of sea-fish, in stead of the talants of beasts, the women tied by the leg were lifted into the ayre, and their heads downwards, with a certain engine of wood, and there hanged all bare and uncovered, yielding unto the beholders a foul, filthy, cruell, and unnatural spectacle. Again, others ended their lives upon boughs and branches of trees. They linked together with certain instruments, the tops of the boylisterous and mightier boughs, and tied them unto either of the Martyrs thighs, afterwards loosing the boughs to spirt and spring into their growing place, suddenly rent asunder the members of their bodies, for which purpose they invented this pain. All these mischiefs continued not a few days, or for a short space, but the terme of many years. Sometime more than ten, some other time more than twenty were executed, one while not under thirty, another while welnigh thre-score. Again, at another time, an hundred in one day, of men, women, and very young children, after the bitter tast of sundry kinds of torments, were put to death. We our selves, being then present at the execution, saw with our eyes a great multitude, whereof some were burned, others beheaded, untill the sword became blunt, and the tormentors wearied, so that others came in place, and executed by turns. Where we beheld also the noble cheer and countenance, the divine power and valiantnesse of minde, in such as builded their faith on Jesus Christ our Saviour. As soon as the sentence was pronounced, and judgement given upon the former, there stepped forth others and stood at the bar, protesting their faith, and publishing themselves to be Christians, nor fearing at all the bitter-

nelle

nesse of manifold and sundry torments, but with invincible minds, laying their whole trust and confidence upon God, joyfully, merrily and cheerfully took the last sentence of condemnation, singing Psalms and hymnes, and thanksgiving unto God, even to the last gaspe. These were truly to be wondered at: but those were especially to be admired, who being renowned for their riches, nobility, honour, eloquence, and Philology, yet preferred before all these, the piety and faith in our Lord and Saviour Jesus Christ: of which sort *Philoramus* a governor of *Alexandria* of no small account, put in trust with weighty matters of the Empire, being guarded after the *Romane* dignity and honour, with a troop of soldiers on his train, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people of *Témouca*, a famous man for the politick government of his country, for the oversight of the publicklye curies and study of Philology. These men though they were intreated of many their kinsfolks, and otherwise their familiar friends, of many of the chief Rulers, and last of all, of the Judge himself, that they would tender their own case, that they would consider their calling, that they would pierce their wives & children, yet could not they for all the perswasion of such great personages, be brought (by preferring this present life) to contemne the faith of Christ, and to renounce his lawes, but with constant and Philosophicall minds, yea rather divine, induring all the threats and contumelies of the Judge, ended their lives with the losing of their heads.

CHAP. X.

The testimony of Phileas touching the constancy of the Martyrs of Alexandria, and the cruelty of the enemies.

FOR as much as we have said that *Phileas* was famous for his skill in profane literature, let him be brought a witness of himself to declare what he himself was, and withall what Martyrdomes hapned in his time at *Alexandria*, who will describe the same more exactly than weule to do, which we will take out of his own words, writing unto the *Thmians* in this manner: For as much as all these things are published in holy Scripture for patternes, examples, and monuments for our learning: the blessed Martyrs which lived among us, lifting up the eye of their minde, and beholding with clear sight the universall God, settled their minds to indure any kinde of death for the service and religion due unto God, and held fast their vocation, knowing that the Lord Jesus for our sake took the nature of man upon him, so the end he might cut off wholly all sin, and aid us to enter into everlasting life. For he thought it no robbery to be equall with God, but made himself of no reputation, taking on him the form of a servant, and was found in his shape as man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore the blessed Martyrs of God reposed Christ in their breast, being desirous of more excellent gifts, indured not once but some of them twice all pain and punishments that could be invented, and all the threats of soldiers practised against them either by word or deed, with an invincible courage, excluding fear, by reason of the fullnesse of love, whose manhood and valiantnesse in all their torments what man is able with mouth to expresse? And because it was permitted and lawfull for every man to torment them as him pleased best: some smote them with clubs and cudgels, some with sharp twigs, some with whips, some with leathern thongs, some other with whips. The spectacle was pitifull, both for the variety of torment, and superfluity of malice. Some with their hands tied behind them were refreshed along, and racked in every joint throughout the body, and as they hung and lay in the rack, the tormentors were commanded to torment all their bodies over: not plaguing them as they were, commonly handled with the only renting of their sides, but they had the skins of their bellies, and their thins, and of their eye lids razed all off with rugged hoofs, with the talens and claws of wild beasts. Some were seen to hang by the one hand at an hollow vault, and to indure thus may far more bitter racking of the joints and members of the body, some were tied to pillars and their faces writted backward to behold themselves, their feet standing them in no stead: but they violently wagging by the waight and poise of their bodies, were thus grievously tormented, by reason of their stretching & hard binding in bonds. This they suffered not only while they were examined, & whilst the President dealt with them, but throughout the whole day. And when that he passed from the former unto the latter, he gave his ministers charge to oversee them beinde, if that peradventure any of them being overcome with the grievous torments, did yield. He commanded also if that any were in danger of death by reason of cold, that their fetters and bonds

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should

Philoramus
governour of
Alexandria
beheaded.
Phileas Bishop
of *Thamus* be-
headed.

Phileas B. of
Thamus writ-
eth this Epi-
stle out of pri-
son unto his
flock.
Philip. 2.

1 John. 4.

should freely be released, & they to be laid on the ground, to be lugged & trailed all along to see them heat. They had not one sparkle of compassion on us, but thought of duty they should thus be affected, and furiously rage against us, as though we had been no living creatures. Wherefore our aduersaries invented this second pain, and added it to the former punishments. After stripes they were laid in the stocks, and their feet stretched four spaces or holes asunder, so that of necessity they must lie on their backs, and having no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being thrown along upon the pavement, lay powdered in the dust in extreme pain, more piteous and lamentable spectacle unto the beholders than the torment is self, bearing in their bodies diuerser wounds diuersly invented. The case thus being thus, some died in torment, and confounded the aduersaries with their patience: some half dead and stout in prison, after a few daies died of their pain: the rest by careful provision were comforted, and after certain continuance of imprisonment, became more constant. When they had given them in choice, either to touch the detestable sacrifice, and so be at ease, and enjoy among them their cursed liberty, or not to sacrifice and change life for death, with all speed voluntarily they embraced death. For they were skillfull in those things which concerned them in holy Scripture. He that sacrificeth to strange gods (saith he) shall be rooted out from among the people: and, I beseech thee have no other gods but me. Such are the words of a true Philosopher and godly Martyr, who wrote from prison to his parishioners afore the Judge pronounced the sentence of condemnation upon him, rehearsing unto them the state he stood in, provoking them to march forwards, and to hold fast the profession of faith in Christ after the death, which was then at hand. But to what end do I use many words, and alledge the conflicts of the blessed Martyrs throughout the world, invented one after another, especially of them which were pursued to death, not after the publike lawes, but with deadly hatred?

CHAP. XI.

How a whole city in Phrygia with the inhabitants thereof was burnt to ashes, and of Audacius the A. Martyr.

When the souldiers had besieged a city in Phrygia wholly inhabited of Christians, and compassed in both men, women, and children which called upon the name of the Lord, they let all on fire, and burned them to ashes. For with one consent all the inhabitants thereof, the Lieutenant, the Captain, the whole Senate, and the people, every one protected themselves to be Christians, and could by no edicts be brought to adore idols or carved images. And there was also another renowned for Rome, whose name was Audacius, by lineage coming of a noble house in Italy, and for his courage in great credit with the Emperors, so that he governed with great wisdom and equity in the commonwealth, and weightiest matters of the Empire: but above all, he was famous for religion and faith in Christ, to that in the administration and governing of the commonwealth he endured torment, and was crowned with Martyrdom.

CHAP. XII.

Of the regions and countries where the Christians were persecuted, and the savagenesse of tyrannicall heathen towards the Christians.

To what end shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs? whereof some were beheaded, as it happened in Arabia: some tormented with the breaking and bruising of their legs, as it happened in Cappadocia, some hanged by the feet and their heads downwards with slow fire set under, and smothered to death with choking smoke, as it happened unto the brethren in Mesopotamia: some others had their nostrils slit, their ears bored, their hands maimed, their members & parts of their bodies drawn asunder & disjointed, as it happened at Alexandria. To what end shall I renew the memory of them which were burned at Antioch, hot burning coals laid under, not quickly to dispatch them, but with lingering pain to torment them? And of others which chose rather to burn their hands, than they would touch their abominable sacrifices, the experience whereof some going about to avoid, before they were apprehended and fallen into the hands of their adversaries, threw themselves down headlong

Martyrs in
Arabia,
Cappadocia,
Mesopotamia,
Alexandria,
Antioch.

long from the tops of houses, and thought better so to prevent death, than to sustain the torments of their malicious enemies. A certain matron also renowned for her vertue and integrity of life, and among all them of Antioch, famous for her great riches, noble lineage, and estimation, had brought up two daughters, that were virgins, in the fear of God, which passed all other in brightness of beauty and youthly comeliness. These, because they were greatly prized and envied, though they hid themselves, yet they were found out, and when at length with much ado they understood of their being among forrainers, they cited them to appear with speed at Antioch in their proper persons, and beset the place of their abode with a band of souldiers, compassing them as it were with a net. This matron fearing herself and her daughters plunged in great perill by no means possible to be avoided, pondred with her self the punishments ensuing: and that which was most grievous of all, the abusing of their bodies (the admonished in no wise to be suffered, no, not once to sink into their ears, and said further, that if they committed their souls as bondslaves unto Satan, it were a thing more intolerable than any death or destruction: yet there remained one remedy for all, and that (said she) was to flie unto the Lord for refuge. After deliberation, with uniform consent they laid down what was to be done, they appalled themselves gorgeously, and took their journey towards Antioch. In the midst of the way, when their guard severed themselves, as about to serve nature, they cast themselves into the floods that flided thereby, and drowned themselves. These heathen idolaters threw into the sea another couple of Antiochian virgins, renowned for all vertues, true sisters, of noble lineage, of good life, of tender years, of goodly beauty, of honest minds, of godly conversation, of wonderfull disposition, as though the earth could no longer bear them. Such were the tragedies at Antioch. In Pontus they suffered punishments horrible to be heard of, whose fingers of both hands were pricked under the tender nails with sharp quills: others had hot boiling lead poured on their backs, the most necessary members of their bodies maimed: others indured shameful, intolerable, and such torments as may not be told, in their privy members, and in the secret bowels of their bodies, such as these noble and lawfull Judges excogitated, for tokens of their sharp wit and deep wildome. Daily also they found out new torments, contending one with another who should excell in spitefull inventions and additions of torment. This calamity was extreme and out of measure cruell. And when as thenceforth they despaired of increasing their mischief, and now were wearied with laughter, and gotten their fill of bloodshed, voluntarily they mitigated their rage, they practise courtesie: their pleasure (forsooth) is henceforth to punish with death no longer. It is not requisite (say they) that the cities should be stained with blood, lifting out of our own bowels that the most noble Empire of the Cæsars should be blemished and defamed with the title of cruelty, the Emperor himself being well known for clemency and benignity, yea rather the gracious goodnesse and clemency of the Emperors highesse is to be stretched forth and enlarged towards all man, that they be no more punished with death. They deemed their cruelty asswaged, and the Emperors clemency to shine, in that they command our eyes to be plucked out, and the left leg to be joynted. Such was their clemency and mitigation of cruelty toward us. Wherefore by reason of this cruell courtesie, it may not be told what number and infinite multitude of men having their right eyes pulled out, and the empty places feared with hot burning irons, their left leg sawed asunder in the bams, and feared likewise, were condemned to the quarries and mines throughout the provinces, to the digging of metals, not for commodity and profits sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined throughout the world in these their afflictions, the beholders wondred at their patience and noble courage: and not without cause; for, they expressed and shewed forth unto the world, special and manifest signes of the divine and unpeakeable power of our Saviour working by them. It were too long, yea impossible to number them all by their names.

CHAP. XIII.

Of the famous Bishops and Ministers which were martyred.

Toucing the chief rulers of the Churches, and them which were crowned Martyrs in most famous cities, Anthimus Bishop of Nicomedia was beheaded, and crowned the first Martyr registred in the catalogue of the Saints in the kingdome of Christ.

A matron of Antioch together with her two daughters drowned themselves, rather than their bodies should be abused of the tormentors

The Ethnicks drowned two virgins of Antioch Martyrs in Pontus.

The Ethnicks pulled out the right eyes, feared the empty place, sawed off the left leg, of the Christians, searched their humours, condemned them to the mines: all this they counted a gracious pardon.

Anthimus B. of Nicomedia beheaded.

Lucianus a Martyr.

Tyrannion B of Tyros was drowned at Antioch. Zenobius of Sidon scourged to death. Silvanus B. of Emisa torn of wild beasts. Silvanus B. of Gaza beheaded. 39, beheaded Peleus and Nylus B. of Egypt burned. Pamphila. Peter Bishop of Alexandria.

Of them which suffered at Antioch, Lucianus Minister of that congregation, leading a veruolent life, preached at Nicomedia in presence of the Emperor the celestial kingdom of Christ, first unto us in exhortation by way of apology, afterwards in writing unto the posterity. The most famous Martyrs of Phœnicia were the godly Pastors of the reasonable flock of Christ: Tyrannion Bishop of Tyros, Zenobius Minister of Sidon, and Silvanus Bishop of Emisa, who, together with others in Emisa, was thrown to feed wild beasts; and is received into the company of Martyrs. The other two, both at Antioch glorified God by their patient deaths: Tyrannion buried in the bottom of the sea, and Zenobius an excellent Physician, after scourging and bitter torment died most constantly. Amongst the Martyrs in Palaestina, Silvanus Bishop of the Churches of Gaza was beheaded, together with nine and thirty others which were committed to the mine-pits in Phazos. In Egypt Peleus and Nylus Egyptian Bishops were burned to ashes. And here let us remember the renowned pillar of the parish of Cæzarea, Pamphilus the elder, and the famous Martyr of our time: whose life and noble acts we will at time convenient declare. Of them which at Alexandria throughout Egypt and Thebais suffered martyrdom, the most famous was Peter Bishop of Alexandria, a pattern of piety in Christ unto the godly Pastors, and together with him, Faustus, Didymus, and Ammonius, Ministers and perfect Martyrs of Christ. Also Philaeus, Hefychius, Pachymius and Theodorus, Bishops of the Churches in Egypt: and besides these, infinite other famous men, whose names are well known in the congregations throughout that region. It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only the things we saw with our eyes, and were done in our presence.

CHAP. IX.

The state of the Romane Empire before and after the persecution. And of the reign of Constantine.

UNTIL that which went before I will annex the recantation or disannulling of the things practised against us, yea from the beginning of the persecution, which I suppose very profitable for the Reader. Before that the Romane Empire waged battell against us, in the space the Emperors favoured us, and maintained peace; it may not sufficiently be declared, how prosperously the common wealth flourished and abounded with all goodness, when as the chief Magistrates of the publike well passed the 10th. and 20th. year in solemn feasts and celebrated gratulations, in times of most gorgeous and glorious renown, with constant and immovable peace. When as their Empire after this sort increased without offence, and daily was enlarged, they had no sooner removed peace from among us, but they stirred up such battells as could not be reconciled. Not fully two years after this hubbly, there was such a change hapned unto the whole Empire, which turned all upside down. * For no small disafee overtook the chief of the foretold Emperors, and bereaved him of his wits, wherefore together with him which was second emperor in honour, he embraced the popular and private life. These things then being not fully ended, the Empire was with all divided into two parts, the which was never remembered to have come to passe before that time. Not long after Constantine the Emperor, passing all others throughout his life time, in clemency and goodness towards his subjects, singularly affected towards Gods Word, ended (according unto the law of nature) the common race of his mortall life, leaving behinde him his naturall son Constantine Emperor and Cesar to supply his room, and was fitted referred of them into the number of the gods, enjoying after his death all imperiall honour and dignity due to his person. In his life he was the most benigne, and of most bountifull sovereignty among all the Emperors: who alone of all the Emperors in our time governed most graciously and honourably during the whole term of his reign, shewing humanity and bountifullness unto all men, no partrake by any means with any presumptuous sedition raised against us, he guarded the godly about him in security without sentence of guilt, and without all contumely, he destroyed no Churches, he practised no impiety that might be prejudiciall to our religion, he obtained a blessed life and an end thrice happy, he being Emperor alone, ended this life both gloriously and peaceably, in presence of his naturall son and his successor, who also was most prudent and religious. His son Constantine, being proclaimed full Emperor and Cesar by the army, and long before by God himself the universal King, became a follower of his fathers piety in Christian Religion. And such a one was he. But Licinius while these things were a doing, by common consent of the Potentates was also created Emperor and

As long as the Emperors did not persecute the Church, long did their empire prosper. * Anno Domini 307. (Eusebius Chiron.) Dissolves together with Maximianus having reigned 20 years, depole themselves, and lived a private life. Constantius and Maximianus rule the Empire. Constantius died at York in England. Anno Domini 310. Constantine magus was proclaimed Anno Domini 311.

and Augustus. Which thing grieved Maximianus very fore, who unto that time was alone called Cesar of all men, who also being tyrannically disposed, violently of his own mind invaded the Empire, and incited himself Augustus. And being tainted of treason, and found to have conspired the death of Constantine, and after deposition to have aspired again unto the imperiall Scepter, died a most shameful death. He was the first whose titles, pictures, with all that seemed to shew forth his honour, were overthrowne, for greater than the armes of an Emperor that was most pious and impious.

CHAP. X.V.

The dissimuled love of Maximianus towards the Christians, his horrible offences and cruelty.

HIS son Maximianus which exercised tyranny at Rome, in the beginning of his reign dissembled our faith egregiously, creeping in to credit by flattering the people of Rome, and therefore he commanded his commonalty to cease from persecuting the Christians, whereby he might pretend a shew of piety, and seem tractable and more benign than his ancestors were before him. But in proceesse of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kinde of enormities, committing no hainous offence, how detestable and lascivious soever it were, unsfayed: to committing adultery and all kinde of lewd wantonnesse, sending home again unto their husbands the loving spouses and lawful wives, taken from them by force, after he had ignominiously abused them. And these presumptuous practices he exercised not only upon the obsecrators, but dealt thus opprobriously with the most renowned of the Romane Senators. Wherefore all, both high primats and inferior people, trembling for fear of him, were oppressed with his intolerable tyranny, yet neither by silence, neither by suffering this grievous servitude, could they be free from the bloody slaughter and imbrued murder of this tyrant. Upon light occasions sundry times delivered he the people unto the soldiers which were in compass to be slain, and an innumerable multitude of the Romane people in the midst of the city, he offered to the sword and spears, not of Barbarians and Scythians, but of his proper soldiers. It may not be recited what slaughter of Senators he procured, craftily seeking after their substance, of whom an infinite number he executed for lundry causes and fained crimes. This was the drift and marke this mischievous tyrant shot at. He applied himself unto the study of Magical arts. For incantments, he opened and ript the bowels of burdened women great with child, he searched the intrails of new born babes, he flew lions, and after a secret manner conjured devils, and endeavourd to withstand the wars then approaching. For he fully determined with himself to be crowned conqueror by means of these arts. This Maximianus therefore practising tyranny at Rome, oppressed the commonalty with such hainous offences as may not be told, so that they were pinched with lo great pœnny of necessary victuall, as the like cannot be remembered in this our age to have happened at Rome.

CHAP. XVI.

The cruel behaviours of Maximianus in the East, and of Maxentius at Rome and elsewhere in the West.

MAXIMIANUS the Eastern tyrant of a long time used means to conceal his malice against his brother, and his secret friendship towards the Roman tyrant, but in the end he was espied, and suffered punishment due to his desert. It was wonderful to see how he committed things alike and correspondent unto the practices of the Romane tyrant, nay he far passed him in malice and mischief. The chiefest incantments and Magicies were in greatest credit with him, and because he was a man very timorous and wonderfully rooted in superstition, he highly esteemed of the erroneous worship of idols and devils. Without doubt-faying and answers of oracles he durst not move, no as it is commonly said, not the breadth of a nail, for which cause he persecuted us without intermission, and more vehemently than his ancestors before him. He erected temples throughout every city, the idolatrick worship of long time defaced and overthrowne, he carefully restored again, and published by Edict that idol-priests should be ordained throughout all countries and cities. Besides this he appointed in every province one for high Priest, of such as were counted famous for

Chap. 14. after the Greek.

Maxentius the son of Maximian a tyrant of Rome. Elitery. Cruelty.

Lechery.

Tyranny.

Extortion.

Sorcery. Incantments.

Chap. 15. after the Greek.

Maximian hypocrite.

Superstition.

Persecution.

Idoltery.

Oppression.

Prodigality.

Drunkennesse.

Surfetting.

Lechery.

The tyrant
could not
overcome the
Christians.

A chaste matron
of Alexandria
contoumed
the tyrant
wherefore she
was exiled, and
her goods con-
fiscated.

A matron of
Rome flew her
self rather than
Maximianus
should abuse
her.

The cause of
the worlds
calamities was
the persecution
of the Christi-
ans.

for politick affairs, being also able with decency to execute that function, whom he furnished with a great train and guard of soldiers. To be short, he priviledged all inhabitants, as godly, and taken for gods themselves, with primacy, dignities, and chiefest prerogatives: He went on still and oppressed, not one city or region only, but whole provinces under his dominion, exacting gold and silver, and summes of money, and vexing them with grievous proclamations, one penalty ensuing after another. The wealth and substance which his progenitors had gathered before, he took in great heaps of treasure, and great sums of money, and bestowed it upon his flattering parasites. He was so drowned with overmuch wine and drunkennes, that among his cups he would be stark mad and besides himself, and oftentimes being rific, commanded such things, whereof afterwards being restored to his former sobriety, it repeated him. He gave place to no man for surtetting and superfluity, but made himself ring-leader of that vice unto all that were about him, both Prince and people. He exterminated his soldiers with all kinde of delicacy and lasciviousness. He permitted his Prefidens and Captains to practise ravenous extortion, and polling of his subjects, whom he entertained as sic companions of his foul and shameful tyranney. To what end shall I rehearse his unchaste life, or recite the adulteries he committed? He could passe no city where he ravished not wives, and deflowred not virgins. And in all these things he prevailed against all sorts of people, the Christians only excepted, which contemned death, and despised his tyranney. The men indured burning, beheading, crucifying, ravenous devouring of beasts, drowning in the sea, maiming and broiling of the members, goring and digging out of the eyes, mangling of the whole body, moreover famine and imprisonment: to be short, they suffered every kinde of torment for the service of God, rather than they would leave the worship of God, and embrace the adoration of idols. Women also not inferior to men through the power of the Word of God, put on manly courage, whereof some suffered the torments with men, some attained unto the like masteries of vertue, other some drawn to be abused, yielded sooner their life unto the death, than their bodies to be defiled. For when as others by reason of the tyrants adultery were polluted, a Christian matron of Alexandria, both noble and renowned, alone overcame the lecherous and lascivious minde of Maximianus, with the presence of her manly courage. This woman for many things was highly esteemed, for riches, for kindred, for learning, yet preferred her chastity above all. Whom when he had earnestly intreated, yet could not finde in his heart to put her to death, who otherwise was already prepared to die, being moved more with lust than with anger, exiled and deprived her also of all her substance. And infinite other matrons not abiding, no not the hearing of the threats of abusing their bodies, done by the Presidents of every particular nation, endured all kinde of punishments, torments, and deadly pains. These are indeed to be wondered at, but in greater admiration is that most noble and most chaste matron of Rome to be had in respect of all the rest, against whom the Roman tyrant Maximianus (lively resembling Maximianus) went about to rage. When that the underflood the ministers of tyrannical lust to be at hand, and her husband (the being a Christian) though he were a Roman Magistrate, to be in hold among them, and for fear of execution to have consented thereunto, the craved a little leisure, as if he went to trim her self, and entering into her chamber; and there being alone, he ran upon a naked sword, and dispatched her self, so immediately by her death he bequeathed her carcase unto the tyrants bawds: and by this act of hers, founding and piercing more than any shrill voice, she pronounced and printed in the minds of all mortall men both present and to come, that among the Christians alone, vertue can with no money be overcome, neither be destroyed with any kinde of death. This so great a burden of impiety was brought into the world at one and the same time, by two tyrants which held East and West. If any teek out the cause of these so great mischiefs, who will doubt to assign the persecution raised against us for cause thereof, specially in as much as this confusion finished before the Christian liberty was restored. For during the terme of these ten years persecution, there wanted then nothing, which might tend to mutual hatred or civil dissention. The sea was beset with ships, and therefore innavigable, neither was it possible from any place, for any man to arrive and take land, but he should be fitted with all kinde of punishments, his sides scourged, and himself tried with sundry torments, whither he were not sent from the enemy as a spie, and in the end he was either hanged or burned. Moreover there were prepared for the purpose, targets, breast-plates, darts, spears, with other warlike armour, galleies also and diverse ordinance for ships were heaped in every place,

neither

neither waited any man for any other than daily invasion by the enemy. After these things ensued famine and pestilence, of the which we will intreat hereafter, when fit opportunity is insisted.

CHAP. XVII.

The end of the persecution, and the final confusion of the tyrant.

chap. 16. after
the Greek.

* In Da. 310.

Such were their preparations during the whole time of perfection, which in the tenth year, by the goodnes of God, wholly ceased; but after the eight year it began somewhat to slack and diminish. For after that the divine and celestial gracie of God beheld us with a placable and mercifull countenance, then our Princes, even they which heretofore warred against us, after a wonderfull manner changed their opinion, sang a contrary song, and quenched that great heat of perfection, with most benigne and milde Edicts and constitutions published every where in our behalf. The cause of this was not the humanity or compassion (as I may so term it) or benignity of the Princes, being far otherwise disposed (for they invented daily more and more grievous things against us, successively unto that time they found out sundry sleights and new punishments one after another) but the apparant countenance of the divine providence reconciled unto his people, withstood the power of mischief, and quelled the author of impiety, and the worker of the whole perfection. And yet according unto the judgement of God, it behoved that these things should come to passe, *yes wee see now to them* (saith the Lord) *by whom offence doth rise*. Wherefore a plague from above lighted on him, first taking root in his flesh, and afterwards proceeding even unto his soul. For there arose suddenly in the secret parts of his body, an impostume or running sore, afterwards in the lower parts of his privities a botchy corrupt bile, with a Fistula, whence issued out corrupt matter, eating up the inward bowels, and an unspeakable multitude of office swarming out, and breathing a deadly stench, whereas the corpulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grofnes, and then being grown to mace, yielded an intolerable and horrible spectacle to the beholders. Wherefore of the Physitians, some not able to digest that wonderfull noisome stench, were slain: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

CHAP. XVIII.

An Edict in the behalf of the Christians, the which adversity wrested from Maximianus.

Chap. 17. after
the Greek.

At length being thus tormented, and lying in this miserable plight, he began to ponder with himself the rash enterprises he had practised against the holy worshippers of God. Wherefore returning unto himself, first he confesseth his sins unto God: next, talking unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting the Christians: and that by the decree and commandment of the Emperour they should build again their Churches: that they should meet often to celebrate their wonted ceremonies, and pray for the life of the Emperour. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperour were published throughout the Cities, containing a recitation of those things formerly prejudiciall unto us, in this forme: *The Emperour Caesar, Galerius, Maximinus, puissant, magnificent, chief Lord, Lord of Thebats, Lord of Sarmatia, five times conquerour of Persia, Lord of Germany, Lord of Egypt, twice conquerour of the Carpians, six times conquerour of the Armenians, Lord of the Medes, Lord of the Adiabens, twenty times Tribune, nineteen times general Captain, eight times Consul, Father of the Countrey, Praefectus, And the Emperour Caesar, Flavius, Valerius, Constantine, victorious, fortunate, puissant, noble, chief Lord, general Captain, and Tribune five times, Consul, Father of the Countrey, Praefectus. Among other things which we have decreed for the commoditie and profit of the Common-wealth, our pleasure is first of all to order and redresse all things according to the ancient laws and publicke discipline of the Romans. And withall, to use this proviso, that the Christians which have forsaken the religion of their Ancestours should be brought again to the right way. For after a certain manner of singularity such an opinion of excellency passed them up, that those things*

The Edict of Maximianus in the behalf of the Christians, the which his lasciviousness constrained him to proclaim.

* In stead of
Constantine
(some do reade
Constantinus,
which I finde
not in the
Greek.

which

Which their Elders had received and allowed, they rejected and disallowed, devising every man such laws as they thought good; and observed the same, assembling in divers places great multitudes of people. Wherefore when as our Edict was proclaimed, that they should return unto the ordinances of their Elders, divers standing in great danger, felt the penalty thereof, and many being troubled therefore, endured all kinds of death. And because we perceive many as yet to persist in the same madness, neither yielding due worship unto the celestiall gods, neither regarding the God of the Christians, having respect unto our benignity and godly custome, pardoning all men after our wonted usage, we thought good in this case to extend our gracious and favourable clemency, that the Christians may be tolerated again, and that they repair again the places where they may meet together: so that they do nothing prejudiciall to publicke order and discipline, we mean to prescribe unto the Judges by another Epistle what they shall observe. Wherefore as this our gracious pardon deserveth, let them make intercession unto their God, for the Common-weal and for themselves, that in all places the affairs of the publicke weal may be safely preserved, and that they themselves may live securely in their own houses. These things after our ability we have translated in this fort out of the Roman language into the Greek tongue. Now have we duly to consider of those things which followed after.

The censure of the Translator, touching the Chapters which follow untill the end of this eight Book, being found in the Greek Copie, as a fragment whole Author was unknown.

EA LIT that which followeth untill the end of this eight Book, I have found in the Greek copie, distinguished from the 18 Chapters which went before: not divided into Chapters, as the rest was, but lying confusedly for a suspected work, whose Author was not known. When that I had translated hitherto, and perceived that the Latine interpreters rested here: I persued by my self the whole fragment, to see whether I could gather any just cause to the contrary, but that it should be turned into English: I found the doctrine sound, the story pleasant, the stile artificiall, and far more curious then in the former books. The phrase favoured of the Latine (and no force: for Eusebius was well seen in both) the periods long, though not often used throughout his histories, yet in others his works very ripe and common. Though this fragment be found more curious and artificiall then the rest, no marvel as all, for mens gifts do not serve them at all times alike. If this rule were observed and poised in the balance void of all partiality, there would not be so many pieces, so many Tracts, and so many learned works of ancient Writers, contemned and renounced, by reason that the phrase in some points seemeth to differ or fall from the wanted grace. The learned Clerk Anthony Guevara was used to say: That at some times, and as some exercises, his memory would be so ready, his wit so fresh, and his skill so excellent, that he could divide a hair, and sweep a grain: at other times he would to himself not only five, but ten senses, which we commonly call wit. Some things there are to be misliked withall in this fragment: first, that it is out of order placed: next, that there are sentences, and periods written by Eusebius in the former 18 Chapters repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius will confesse, that oftentimes in many places he repeateth one thing, though not upon the self same occasion, neither in the self same order, neither with the same words. He hath made mention of his book of Martyrs, and of the books he wrote of the life of Pamphilus almost in every book. He reporteth the self same martyrdoms in divers books and sundry places. As for the placing, no marvel as all though it be out of order; Eusebius published not his own history, but left it with his familiars. Alexander Bishop of Jerusalem gathered here and there the scattered works of the ancient Writers, copied them not as the Authors wrote them, but as he found them, and chained them in the library at Jerusalem. Origen compiled into one volume the Translations of the old Testament, and published them in such sort as pleased him best. Pamphilus Martyr builded a library at Caesarea, and gathered the works of Origen and other Writers, placing them as he thought good. Eusebius confesse that in Caesarea he made Indexes unto the aforesaid Writers, altering the stiles, changing the inscriptions, correcting their order, and fitting their places, so it may be that the gatherer of Eusebius works dealt with his histories, not placing this fragment where Eusebius left it. But for mine own part (not wishing to conceal any thing from the Reader) here I found it in Greek, and here I leave it in English. The reasons which move me to think that it is Eusebius doing, are these: First, in this fragment he numbeth the months after the Grecians, as cap. 20, 21, 26,

28. Zan.

28. Zanthicus, Defus, Dius, Dyfros, Paemus, Apellus, Audians, Peritus, &c. so hath he done in sundry other places of his Works, and namely cap. 3. of this 8. book: 2. The Author of this fragment was in Palestina, & saw with his eyes the martyrdom suffered at Caesarea, & other places. He was ca. 22. in the company of Apphianus, in one house with him at Palestina a little before he suffered. He saw cap. 27. the miracle at Caesarea, when the posts and stones in the street sweat drops of water. He saw and heard cap. 30. John the Martyr, who was a blind man preach and expound the Scriptures with great commendation. This reason is confirmed by that which Eusebius wrote in the 3. cap. of this 8. book, where he saith: It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to point forth unto the posterity all that happened: but only the things we saw with our eyes, and were done in our presence. Thirdly, the Author of this fragment was a familiar friend of Pamphilus the Martyr: the writeth of him cap. 25. thus: Of which number was Pamphilus, of all my familiars my dearest friend. And cap. 29. he extollet him unto the skie. S. Hierome writeth, that because of his familiarity with Pamphilus, he was called Eusebius Pamphilus. Fourthly, the Author of this fragment, as it is cap. 29. wrote the life of Pamphilus in 3. books: so hath Eusebius confessed of himself in sundry places, & S. Hierome in his life writeth the same of him, wherefore Eusebius was the author of this fragment. Fifthly, the said Author cap. 19. maketh mention of that which Eusebius wrote cap. 14. & cap. 30. He maketh mention of that which Eusebius wrote (cap. 2.) as written by himself, therefore it is like Eusebius wrote this fragment. The first reason that moveth me to annex this as part of the book, is the sortnes of the book: for if we end at the 18. Chap. where the fragment beginneth, the book may seem to be no book, but rather an entrance or beginning of a book. Eusebius in the beginning of this 8. book, cap. 2. promised to write of Martyrs, thinketh thou (gentle Reader) that he would be so brief, & make so short a Treatise, where occasion was ministred to write not one book only, but rather 3. books, if he were disposed (omitting nothing as he promised lib. 1. chap. 1. touching the Martyrs of his time) to write of all the martyrdomes suffered under Diocletian, Maximian & Maximinus. Last of all this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrant recantation, the which Eusebius performeth in the book following. For look how the 8. book endeth with the same the ninth beginneth, therefore Eusebius was the author of this fragment.

CHAP. XIX.

How the four Emperors Diocletian, Maximian, Maximinus & Constantius ended their lives.

THE author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to have been the chief author of the calamity which befell unto the Christians during the time of persecution: and a good while ago, before the hubbubly raised by the rest of the Emperors, to have gone about to pervert the Christians which lived in warfare: but above all, such as were of his own family, to have deprived some of their martiall dignity and renouwe: to have intreated some others reproachfully without all shame. Moreover to have persecuted some of them to the death, and last of all to have provoked the other his fellow Emperors to persecute all Christendome: the ends of which Emperors, if I passed over with silence, I should greatly offend. The Empire being divided into 4. parts, four several Princes bearing rule, they two which were first proclaimed Emperors, and preferred in honor before the rest, having not reigned fully two years after the persecution, deposed themselves (* as we have said before) and led themselves the rest of their lives privately after the vulgar sort of men, having such an end as followeth: the first having gotten the chief honour due to the imperiall keeper and primate by creation, after long, great and grievous diseases, consumed and walked away by little and little, and to died. The second, secondarily ruling the Empire, being privie in conscience to many his lewd and mischievous practices committed in his life time, changed himself by the procurement of a wicked spirit which led him thereunto. The later of them two which immediately succeeded these, whom we have termed the author and ringleader of the whole persecution, suffered such torments as we have mentioned before. Constantius who went before him, by virtue of his prerogative in the imperiall dignity, being a most benigne, a most mild and courteous Emperor (as I said before) led a worthy life, during his whole reign, not only because that in other things he behaved himself most courteously and most liberally towards all men, but also in that he was no partner with the enemy in the persecution raised against us, may rather be maintained and preserved such as were godly under

* Chap. 14. Dioclesian the Emperor pined and wasted away with diseases unto his end.

Maximian the Emperor hanged himself.

Maximinus tormented to death.

Read chap. 17 Constantius died godly.

Constantine.

under his dominion. He neither risted nor destroyed the holy Churches, neither practised any other mischief prejudicial to the Christian affairs: he obtained an end both blessed and thrice happy: he alone in his kingdom (to the comfort of his natural sonne and successor in the Empire) a Prince in all things both most sage and religious) enjoyed an noble and a glorious death. His son forthwith entering into his reign was by the soldiers proclaimed chief Emperor and *Augustus*, who imitated and that diligently his fathers steps, as a pattern of piety, to the embracing of Christian Religion. Such an end at severall times had the aforesaid four Emperours. Of the which he alone mentioned a little before, together with other his Imperiall associates, published unto the whole world by his written Edict the aforesaid confession.

CHAPTER XX.

Of the Martyrs in *Palestina*.Anno Domini
306.

IN the nineteenth year of *Dioscletians* reign in the moneth *Zanthicus*, which the *Romans* call *April*, the Feast of *Easter* then drawing nigh, *Flavianus* being Governor of *Palestina*, the Emperours Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of credit should be contemned, and that such as led a private life, if they retained the Christian profession, should be deprived of their freedom. And such were the contents of the first Edict: but in the proclamation which immediately followed after, it was added, that the pastors throughout all congregations should first be imprisoned, next, with all meanes possible constrained to sacrifice. To be short, the first of the Martyrs in *Palestina* was *Procopius*, who before he had been any while imprisoned, stepping forth at the first jumpe before the tribunall seat of the Presidents, and being commanded to do sacrifice unto their gods, made answer: that to his knowledge there was but one only God, to whom (as the self same God had commanded) he was bound of duty to sacrifice. And when as they commanded him to offer sacrifice for the prosperous state of the four Emperours, he recited a certain verse out of a Poet which pleased them not, for the which immediately he was beheaded, the verse was this:

Not many Lords avail us here, let one beare rule and raigne.

Procopius be-
headed.

This was the first spectacle exhibited at *Cesarea* in *Palestina*, the 8. day of the moneth *Desius*, before the 7. of the *Ides* of *June* called of the *Romans* the 4. day of the Sabbath. After him there suffered many of the inhabitants of the same city, and of the chief governors of the Ecclesiasticall affaires, who indured and that chearefully most bitter torments, and gave the adventure of most valiant enterprises. Other more fainting for fear were quite discouraged at the first. All the rest tried the experience of sundry torments. One scourged from top to toe, another racked untill his ribs brake asunder in the queeing bonds, by reason whereof it fell out that some had their hands struck off, and thus together they enjoyed such an end as befall unto them according unto the secret wisdom and judgement of God. One was led by the hand, and legged to the altar, and his hands violently stretched to touch their detestable sacrifices, and in the end let go for a sacrificer. Another, when he had neither approached, nor touched, and such as were present affirmed that he had sacrificed, departed with silence. One being half dead, was born away, being thrown of them for dead, the same was tormented with bonds and reckoned among the sacrificers. Another lifted his voice, and protested that he had not yielded at all; the same was beaten on the mouth, and constrained to keep silence, by the force of many hands which stopped his breath, and violently excluded him when he had not sacrificed at all. And so it pleased them well, if at leastwise they might seem to bring their purpose to effect: but for all their mischievous devices the blessed Martyrs of God only bare away the victory. Again, the 17. day of the moneth *Dius*, after the *Romans* the 15. of the *Kalends* of *December*, *Alpheus* and *Zacharias*, after they had been lashed with whips, & mangled with razors, after racking and grievous torments therein, after sundry questions demanded of them, after they had lye in the stocks many daies and nights, their feet stretched four spaces asunder, last of all when they had freely confessed and boldly pronounced, that there was but one only God and one King and Captain over all, *Jesus Christ* (as if herein they had uttered blasphemy or treason) they were in like manner beheaded, even as the Martyr mentioned a little before. Moreover the History touching *Romanus* the Martyr, who suffered the same day at *Antioch* is worthy of memory. He was born in *Palestina*, he was Deacon and Exorcist of the Church of *Cesarea*, and as it fell out being in *Antioch* at the ruin and desolation of the churches, & beholding with his eyes great multitudes both of men, women & children,

flocking

Alpheus be-
headed.
Zacharias be-
headed.
Romanus first
had his tongue
pulled out,
next, tormented
and clapt
in prison, last
of all in prison
sifted to death

flocking unto the altars, and offering sacrifices to the Idols, supposed it was his duty in no wise to wink therat: wherefore he being moved with singular zeale of the spirit of God, drew nigh unto them, exclaimed against them, and sharply rebuked them. Who for to build an enterprise was apprehended, and shewed himself a valient witness or testifier (if then there was any such in the world) of the truth in Christ. For when the Judge threatened him death with flashing fire that consumeth to ashes, he of the contrary embraced his offer most willingly, with chearefull countenance and glad some courage, and withall, is brought unto the place of execution. Being bound to the stake, while the officers threw fagots about him, and such as were appointed to kindle the fire, waited for the Emperours watchword and pleasure (who then was present) he shouted unto them from the stake, saying: where I pray you is the fire? the which he had no sooner spoken, but the Emperor called him unto him, to the end he should suffer a new and strange kinde of torment, to wit, that his tongue might be plucked out of his mouth, the which he constantly endured, and thereby declared at large, how that the divine power and grace of God, never faileth them which suffer for godlines sake but alwaies either easeh their labours, and slaketh their griefs, or else granteth courage and might to endure patiently unto the end. This blessed Saint as soon as he had understood of their new devised torment, being valiently disposed, never staggered therat, but voluntarily put out his tongue, and yielded the same, which was fully instructed in the Word of God, unto the tormentors hands. After which torment he was clapt in prison, and there punished a long time: at length when the twentieth year of the Emperours reign was now expired, at what time a general pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in the stocks, and his feet stretched five spaces asunder, had his neck compailed with a halter, and thus in prison sifted to death: so that hereby according unto his desire, he was crowned with martyrdom. This man although he suffered out of the bounds of his native soyle, yet being a *Palestinian* by birth, is worthy to be canonized among the Martyrs of *Palestina*, Such were the tragicall affaires of the Church in *Palestina* the first year of the persecution, which was chiefly bent against the presidents of our doctrine, and Bishops of the Church of God.

CHAPTER XXI.

Of the Martyrs which suffered in *Cesarea* the second year of the persecution under *Dioscletian*, and of the alteration of the Empire.

THE second year now being come, when the persecution raised against us waxed hot, and the proclamations of the Emperours were newly come to the hands of *Urbanus* the Lieutenant of the Province, wherein it was generally commanded, that both men, women and children throughout every city or village, should be constrained to sacrifice and offer incense to Idols: *Timotheus* of *Gaza* in *Palestina* having endured infinite torments, and last of all being bound to the stake, and environed with a slack and flow fire, gave forth a worthy tryall of his zeal Godwards through patient sufferance in all the bitter punishments laid upon him, and in the end bare away the garland of victory, usually granted to all the valiant champions which wrestle for piety and the service of God. At the same time *Agapius* and *Thecla* also (which lived in this our age) shewed the worthy constancy of their noble minds, when as at the commandement of the Judge they were thrown at the feet of wild beasts, to be either devoured or torn in peeces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare care unto the recital of them, will not be astonished thereat? For when as the *Ethenicks* solemnized their publicke feasts and celebrated their wonted spectacles, amongst other merry newes and glad some wishes, it was commonly noised abroad, that the Christians lately condemned to wild beasts, made all the sport and finished the solemnity. This report being far and nigh, and every where bruted abroad, yong striplings to the number of six, whereof one was of *Pomus*, by name *Timolatus*; the second of *Tripolis* a city in *Phenicia* called *Dionysius*; the third by name *Romulus*, sub-deacon of the Church of *Diospolis*: the fourth *Paulus*: the fifth *Alexander*, both *Egyptians*: the sixth *Alexander* (of the same name with him that went before) of the city of *Gaza* joyning hands and hearts together (signifying thereby the fervent love they owed to martyrdom) went with speed unto *Urbanus*, who a little before had let loose the ravening beasts to rend the Christians in peeces, and freely protested the Christian faith, declaring by this their promptness and willing minds, as it were absolutely furnished to give the onset of what adventure soever, that such as glory in the title, in the worship and service of the great God, Creator of the whole world, have not to tremble at the fierce rage of furious

Timotheus bur-
ned.

Agapius and
Thecla, thrown
to wild beasts
but not dis-
patched.

Six young man
first imprison-
ed, then be-
headed.
Timolatus be-
headed.
Dionysius be-
headed.
Romulus be-
headed.
Paulus behead-
ed.
Two *Alexan-
ders* beheaded.

Agapius be-
headed.
Dionysius be-
headed.

and savage beasts. Whereupon both the President and the people fell into great admiration, and the confessors were forthwith clapt in prison. Not long after there were other two committed to take their lots among them: whereof one was by name *Agapius* had before that time yielded an account of his faith, by suffering of many and grievous torments: the other by name *Dionysius*, who carelessly provided for the corporal relief of the Martyrs. All these in number eight, were in one day beheaded in the city of *Cæsarea*, the 24. day of the month *Dystros*, that is, the ninth of the Calends of *April*. About that time two of the Emperors, whereof the first enjoyed the prerogative of honour, the second was next which governed the Empire, embraced a private trade of living after the vulgar sort of men, and the state of the publique weal immediately began to decay. In a while after the *Roman* Empire was divided, the Emperors among themselves one against another fought great and grievous battels, neither was that tumult and sedition ceased, before that first of all peace were restored and established throughout all the parts of the world which were subject to the *Roman* Empire. For when as peace once appeared again, much like Sun-beames shining after a misty and dark night, the publique state of the *Roman* Empire was again established, the bond of amity linked again, mutual amity and concord retained of old was again recovered. But of these things we will intreat hereafter more at large, when more fit opportunity shall serve, now let us proceed unto that which followeth.

CHAP. XXII.
Of *Apphianus* the Martyr.

Apphianus.

Pagan of Lycia.

Maximinus *Cæsar* who by maine force intruded himself into the Empire, lying wide open unto the whole world manifest proofs of his deadly hatred and impiety towards God, as it were naturally growing in his flesh and grafted in his bones, persecuted us more vehemently and more generally then the other his superior Emperors. Wherefore when as trouble and tumult, and no small confusion hanged over our heads, and some were here and there scattered, endeavouring by all means possible to avoid the perill ensuing, and that a grievous commotion had now overrun the country: no tongue can worthily declare, nor speech sufficiently expresse, the divine love and liberty of faith, wherewith *Apphianus* the blessed Martyr of God yielded an account of his profession: who shewed unto the citizens of *Cæsarea*, assembled at their spectacle or sacrifice in the porch of the temple, a lively sign or token of the singular zeal he bare God-wards, when he was not at that time, one not xx. years old. He continued a long time at *Berytos* in *Phœnicia*, applying his minde to the study of prophane literature, for he came of such parents as flowed in worldly wealth. It is incredible how he overcame all youthfully affections, and drowned all his wildnotes in so vicious and so corrupt a city: and how that neither by reason of his youthfully flower lately flourishing in his green body, neither by reason of his company and acquaintance with youthfully mates, he sucked the juice, neither swallowed the sops of lewd and wanton conversation: but embracing temperance, led a reverend life, peculiar to Christian Religion, in modesty, sobriety and godlinesse. If in case we be constrained to mention his country, and to honour the same for bringing forth so valiant a champion to wraile in the campe of this world under the banner of *Christ*, truly we will performe the same, neither without good consideration. For whosoever knoweth *Pagas*, no obscure city of *Lycia*, it was there that this young man was borne. He after his returne from school, and the study of prophane literature applied at *Berytos*, not pleased with the conversation of his father (who then governed the whole country) neither with the conversation of his kinsfolkes with whom he lived, because they framed not their lives after the rule of piety: being pricked with the insinuating motion of the spirit of God, and inflamed with certain naturall, nay rather celestiall and true love of sincere wisdom, cast in his minde to consider of weightier matters, then this fained and counterfeit glory of the world beareth us in hand. Laying aside therefore all the sweet baits of fleshly pleasure, he forsook and fled away privily from his friends and familiars, not weying at all the want the necessary provision, but casting his whole care and confidence upon God, was led no doubt by the divine spirit, as it were by a string into the city of *Cæsarea*, where the crown of martyrdom, being the reward of godlinesse, was prepared for him. For whilst that he lived among us, he profited in holy Scripture, during that short terme of his life, more then any man could think, and practised such discipline as tended to godly life, preparing a perfect way to die well. But touching the end he made, who it is that beholding

The cruell
edict of *Maxi-
minus*.

The godly
and bold en-
terprize of
Apphianus.

Apphianus,
after often im-
prisoning, and
sundry horrible
torments was
throwne into
the sea, whose
carcasse the
water threw
up and laid at
the gates of
Cæsarea.

A cruell tor-
ment.

beholding the same with single eye will not be astonished: and howsoever again he be disposed, which only by fame and heresay attaineth unto the knowledge of his settled minde, his noble courage, his immovable constancy, and above all his faithfull trust and endeavour whereby the tokens of unfained godlinesse, and fervent spirit appeared which passed all the reach of mans reason, how can he chuse but wonder thereat? for when as in the third year of our persecution under the raigne of *Maximinus*, the second hubbubly was raised against us, and the tyrants letters then first of all were brought to *Vrbannus*, charging all the people of what degree or calling soever, that they should sacrifice unto their gods (the Magistrates also throughout every city busily applying themselves to the time) and that the headles throughout all the city of *Cæsarea*, should by vertue of the presidents edict, summon the fathers, the mothers and their children to appear at the idols temple, and that the *Triibunes* should likewise out of a scrole call every one by his name: (by reason whereof there was no where but heaviness, sobbing and sighing) the aforesaid *Apphianus* (letting not one to understand of his purpose) unknowing to us which accompanied with him in one house, unknowing to the whole band of the captain, came cheerfully unto *Vrbannus* the President and stayed him forthwith from doing sacrifice, exhorting him also both wisely and gravely, with a certain godly protestation and cheerfulness of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason that he should despise the one and the only true God, and offer sacrifice to idols and to devils. Such an enterprize the young man took in hand, being provoked thereunto (as it seemeth unto us) by the divine power of God, founding in the cares of all mortall men by this fact: that the Christians which rightly do challenge that name, are far from falling away from the service due unto God the author of all goodness, so that they not only suffer and valiantly endure threats, and plagues, and punishments, which commonly chance unto them, but thenceforth also plead more boldly, and yeeld an account of their faith more freely, their tongue neither flustering, nor flammering for fear: yea and if it may any kind of way come to passe, they dare revoke the persecutors and tormentors themselves from their blind ignorance and constrain them to acknowledge and embrace the one only God. Immediately after, he of whom I speake (as it was most like to happen unto to bold an enterprize) was haled of the Presidents train, as of savage beasts furiously raging against him, and tormented over all his body with infinite stripes, the which he patiently suffered, and for a while was clapt in prison: where for a whole day and night he was piteously tormented, with both his feet in the stocks stretched far asunder, the third day he was brought forth before the Judge. And as soone as they enioyned him to sacrifice, he resisted and shewed forth the great patience ingrafted in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even unto the bone and inward bowels, lashing him also on the face and the neck, untill that his face was swollen with the print of the stripes, so that they which aforesaid knew him well, and discerned him by his countenance, thenceforth mist of their mark, and knew him not at all. When they saw he would not yeeld for all these manifold and sundry torments, the executioners at the commandement of the President, wrapped his feet in flax oyled all over, and set the same a fire, whereof how great and what grievous paine he suffered, I am not able to expresse. It ranne over his flesh, it consumed the same, and pierced unto the marrow bred within the bones, so that his whole body larded and distilled much like unto dropping and melting wax. Yet there was breath left and life remaining for all those torments, the adversaries and executioners themselves were wearied at his wonderfull patience, which far exceeded the common nature of men: and after all this the second time he is cast into prison. Three daies after he is brought again before the Judge, and being found freely to confesse the same faith as aforesaid, although by reason of his wounds he was ready to yeeld up the ghost, yet was he thrown into the surging waves of the seas. If we should make relation of the miracle which immediately followed, peradventure such as saw it not with their eyes, will give no credit at all thereto, and though we periwade our selves, that men will hardly beleve it, yet there is no reason to the contrary, but that we commit to memory and deliver in writing the History as it was indeed, inasmuch as in manner all which inhabit *Cæsarea* are witnesses to the same. There was not a child in *Cæsarea* but was present at this strange spectacle. As soon as they had plunged (as it pleased them best) that holy and blessed Martyr of Christ

An Earth-quake.

in the deep gulphs of the main sea, there rose upon a sudden such a storme (not after the wonted manner of wether) and such a noise in the ayre (not only over the sea, but over the whole land) which shook both the earth and the whole City, with the violence and force thereof; and together with this wonderfull and sudden earth-quake, the sea cast up before the gates of the City the Martyrs carcase, as if it had been of strength not sufficient to bear so holy a burthen. Such were the circumstances touching blessed *Apphianus*, who suffered martyrdom on good Friday, that is, the second day of the moneth *Zanthicus*, the 4. of the *Nones* of *April*.

CHAP. XXIII.

The martyrdom of Vlpianus and Eufesius.

Vlpianus wrapped in an ox-hide together with a dog and a snake, is drowned in the sea.

THe same time of the year, and in a manner on the self same daies, in the City of *Tyrrus* there was a young man by name *Vlpianus*, who after most bitter stripes and grievous lathes, was wrapped together with a dogge and a serpent in a green ox hide, and cast into the depth of the sea. And therefore I thought good to place him the next Martyr in order of History unto *Apphianus*. Nor long after, *Eufesius*, not only brother in God, but also by birth and blond natural brother by the fathers side unto *Apphianus*, suffered like brotherly & in a manner the self same torments with him: after infinite confessions of his faith, after long fettering and stocking, after sentence pronounced of the President, condemning him to the mine pits and quarries in *Palafina*, after his holy trade of life, led under the Philosophical habit, being far more profound in prophane literature, and better skilled in Philosophy than his brother, at length hearing the Judge give sentence upon the Chrikians in the City of *Alexandria*, and raging against them beyond all reason, shamefully intreating sometimes grave, sage, and sober men, some other times delivering chaste matrons and consecrated virgins to brothell houses, to the end they should be besily abused: he enterprized the self same thing which his brother had done before. And because he could in no wise away with those horrible offences, he went boldly and courageously unto the Judge, and told him to his face of the filthy and shamefull acts he had done both by word and deed. For which bold reprehension he sufferedundry bitter torments with great constancy and patience. And last of all he was thrown into the sea, enjoying the like end with his brother. So far of *Eufesius*. And these things (as I said before) ensued not long after.

CHAP. XXIII.

Of Agapius the Martyr.

IN the fourth year of this persecution which plagued us fore, and the twelf Calends of *December*, the twentieth day of the moneth *Dius* being Friday, and in the same City of *Casarea*, such an act was committed in the presence of *Maximinus* the tyrant (who then celebrated his birth day with royall spectacles and sumptuous masks together with the people) as may be thought worthy of memory, and the printing in marble. And because the custom then prevailed, that sundry shewes (howsoever it fell out at other times) in presence of the Emperors should be exhibited with princely port and majesty, to their great delight and pleasure, and that variety, full of new and strange devices beeth the common and usual manner, should then be minitred, so that sometimes beaith which were fet out of *India*, *Ethiopia* and other places, where let loose in compass of the theatre: some other times men with lewd and wanton gestures, delighted the beholders wonderfully, and the Emperor also himself made sport and pastime: it behoved that a notable spectacle full of admiration should shew in that gorgeous and princely shew. And what think you was that? A Martyr and a witness of our Christian Religion, brought to the ring, and ready to wrastle for the sole and sincere service of God, by name *Agapius*, whom (a little before) we have reported to have been thrown together with *Thecla* at the feet of wild beaith. He being brought out of prison, and linked with malefactors to pasture and sport the people: when that he had openly run the race, and played the man, and that thrice, yea and oftner too, because the Judge after sundry threats and sundry torments (either pitying his case, or hoping he would recant) referred him to other new combats: at length he is again brought forth in presence of the Emperor, no doubt being appointed for that fit time, that the saying of our Saviour foretold unto his Disciples (to wit, *They should be brought before Kings and Princes to witness of him*) might truly be fulfilled in him. First of all he is brought forth together with a malefactor and wicked

Mat. 10.

wicked varlet, of whom the report went that he murdered his master. Afterwards this varlet who of right should have been devoured of wild beaith, was pardoned by the bounty, fullness and clemency of the Emperor, ever in manner after the example of *Bartholomew* the murderer, whom the Jewes begged of *Pilate*, condemning *Christ*, whereas the whole theater rejoiced and shouted, because that he was not only graciously pardoned by the Emperor, but also restored to honour and freedom. But this faithful and godly champion first of all is called upon of the tyrant, next intreated to revoke his opinion, he is promised to be set at liberty: of the contrary he plainly pronounceth, and that with a loud voice, that he was displeased, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laid upon him, not for any horrible or hainous crime committed by him, but for Gods cause, and in his quarrell who was the Creator of all things. The which he had no sooner spoken, but it came to passe: for there was a Bear let loose at him, the which he met face to face, and yielded himself willingly to be devoured. Last of all, while as yet he drew breath he was cast into prison, where he continued one whole day, the third day he had stones tied to his feet, and himself thrown into the depth of the sea. Such was the martyrdom of *Agapius*.

CHAP. XXV.

The martyrdom of Theodora a virgin, of Dominus and Auxentius: the death of Vribanus the President.

THe persecution being now continued unto the fifth year, the second day of the moneth *Zanthicus*, to wit, the 4. of the *Nones* of *April*, the self same Sunday being the reformation of our Saviour, and called the feast of *Easter*, again *Theodora* a virgin, a modest and Christian maid of *Tyrrus*, who had never yet seen the full terme of 18. years, came to certain prisoners in *Casarea* standing at the bar, which with constancy protested the kingdom of *Christ* both lovingly to salute them, and also (as it is very like) to intreat them to remember her after their departure unto the Lord. The which when she had done (as if hereby she had committed some hainous and horrible offence) the catchpoles hale her, and present her before the President. He forthwith like a mad man bereaved of his wits, scourgeth her bare sides with bitter and grievous lathes, renteth with the whip her white breasts and tender dugs unto the bare bones. In the end this holy virgin hardly drawing breath, yet patient and chearfull enough for all these punishments, was thrown at the commandment of the President, into the waves of the surging seas. Afterwards having ended with her, he takes the other confessors in hand, and condemneth them to the digging of metals in *Pharos* of *Palestina*. After these things the 5. day of the moneth *Dius*, after the *Romans* in the *Nones* of *November*, the same President in the self same City condemned *Silvanus* (who then was Minister, and had freely professed his faith, who also in a while after was chosen Bishop, and died a Martyr) together with other confessors, after their great constancy in defence of Christian Religion, to the lame drudgery and digging of metals. First he commanded their knees should be unjoynted and sawed off, afterwards feared with hot iron, and then sent to the quarries. The sentence was no sooner pronounced unto these, but he chargeth that *Dominus* (a man very famous among the inhabitants of *Palafina*, for his infinite pretensions of the Christian faith, and his liberty of speech in the behalf of our Religion) should be bound to the stake, and burned to ashes. After whose condemnation, the same Judge, a subtil inventor of mischief, and deviser of crafty flights contrary to the doctrine of *Christ*, found out such punishments as never were heard of before, to vex the godly withall. He gave sentence that three of them should buckle, just, and buffet one another. He delivered *Auxentius* a grave, godly, and good old man, to be torne in peeces of wild beaith. Other some, of mens estate, and of great strength, he gelded, and condemned to the quarries. Again others he tormented grievously, and chastised with imprisonment and fetters. Of which number was *Pamphilus*, of all my familiars my dearest friend, a man who among all the Martyrs of our time, excelled for every kind of vertue. First *Vribanus* made a trial of his gift of utterance and skill in Philosophical discipline, next he enjoyed him to sacrifice, whom when he perceived to be altogether unwilling, and not at all to weigh of his thundering speeches, being thoroughly moved with boyling choler and burning heat of furious rage, commands that forthwith he should be grievously and bitterly tormented. Wherefore the merciless and most cruell President, mangled the tender sides of the

Mar. 27. In the 11. Chap. of this book *Agapius* is said to have been beheaded at *Casarea*, and here he is said to have been drowned, so it might be: first beheaded, then drowned, but there he faith it was the second year of the persecution, and here the fourth, which cannot be. Wherefore he must either be another *Agapius*, or else the story erreth.

Theodora drowned.

Silvanus condemned to the mine pits with 39. others. cap. 13.

Dominus burned.

Three Martyrs enjoined to kill one another.

Auxentius torn of wild beaith. The gelding of *Christians*, *Pamphilus* had his sides mangled with sharp razors.

Urbanus for his cruelty fell into great shame and misery, in the end he was put to death.

A hundred Martyrs tormented and sent to digging of mettals,

bleſſed Martyr with the long incision of ſharpe razors : at length having his fill, and as it were affraid of his ſact, commanded he ſhould be kept in the noyſome ſtinch of the cloſe priſon, where the reſt of the confeſſors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the juſt judgement of God and vengeance like to light upon him, for ſo great cruelty and tyranny practiſed upon the Saints of God and bleſſed Martyrs of *Jeſus Chriſt*, we may eaſily gather by the plagues which happened unto him in this life, which were entrances or preambles unto eternall puniſhments in the life to come. For not long after this villany exerciſed upon *Pamphilus*, vengeance from above began on a ſudden to take hold upon him (while as yet he governed) in this ſort. He who lately being placed in an high and lofty throne pronounced ſentence and gave judgement : he who a little before was guarded with a troupe of ſouldiers : he who governed all the country of *Paleſtina* : he who was hayle mate and lived cheek by jole with the Emperor : even he who was of his ſecrecy, and companion at meat : the ſame, by the juſt judgement of God, in one night was not only deprived of all, ſo great a port and dignity, ſhamfully and reproachfully handled in the preſence of all them which afore time had revered him with princely honour, proved a timorous and a cowardly cayeſſe, ſo that he whined like a child, and cried for help of the whole nation which he had ruled : but alſo found *Maximinus* an heavy friend, a ſore and cruell Judge (on whom heretofore he boldned himſelf, yea bragged and boſted, upon whom he builded, who alſo was in great credit with him, becauſe of the cruelty he ſhewed unto the Chriſtians) ſo that after great ſhame and ignominy (being convinced of heinous crimes and horrible treachery) he was of him condemned to die. But this by the way. Opportunity hereafter will ſerve, with more leaſure largely to intreat of the ends of the other wicked, ſpecially of ſuch as ſtrived againſt us, and alſo of *Maximinus*, together with his adherents.

CHAP. XXVI.

Of divers confeſſors that were tormented. The martyrdom of two Women that were virgins, and of Paulus.

IN the fixt year of the perſecution when the ſtirre was great, and the ſmoke thereof waxed hot in a certain village of *Thebaïs* called *Porphyrus* (ſo named by reaſon of the veine of red marble which there did grow) there was a great number of confeſſors, of the which a hundred (three only excepted) men, women, and children together with their tender ſucklings, were ſent to *Firmilianus* Prefident of *Paleſtina* who lately ſucceeded in the room of *Urbanus*. The which confeſſors, when they had proteſted their faith in Chriſt, and truſt in God the Creator and author of all goodneſſe, he commanded (and that through the advice of the emperor) that not onely their left legs ſhould be ſawed aſunder in the knee ſinews and all, with a hot glowing ſaw, but alſo their right eyes to be ſticked on the point of a bodkin, the apple, eye-lid and all to be quite digged out, and ſeared to the inner veines with an hot ſcalding iron : laſt of all, they ſhould be condemned to the mine pits and quarries within the ſame province, for further miſery and greater affliction. Neither was it enough for him to behold with his eyes, thoſe which indured ſuch torments, but he would alſo ſee before his face ſuch as out of *Paleſtina* (mentioned a little before) he had enjoyed to juſt one with another, being neither relieved at the Emperors coſt and charges, neither trained in any ſuch triumphant exerciſe, or brought up in any ſuch champion like combat. They ſignified this not only to the Emperors officers, but alſo to the face of the Emperor *Maximinus* himſelf, yielding forth ſignes of their moſt valiant conſtancy in Chriſt *Jeſu*, both by ſuffering of hunger and bitter torments, all which they ſuſtained together with the aforeſaid, and other confeſſors that were allotted unto their number out of the ſaid *Cæſarea*. Immediately after theſe, there were others apprehended which aſſembled themſelves together in the city *Gaza* to hear a Sermon, of which number ſome were alike tormented in the eye and the leg : ſome others had both their ſides rent in peeces with greater paine. Among the which there was one, by ſex a woman, but in might and valiantneſſe of mind no leſſe then a man, when as is no wife ſhe could away with the threats of abuſing her body (ſuch an inkling had the tyrant given, and committed the government of the Common-wealth to cruell Magiſtrates) ſiſt ſhe was ſcourged, then tyed to an high tree, yeelding forth a pitfull ſhew of the ſore ſtripes printed in her ſides. When the executioners at the commandement of the Judge, had grievouſly afflicted her, another woman deſerving far greater commendation then ſuch as the *Grecians* call *Champions* (who for valiantneſſe and noble prowdeſſe are highly praiſed of all men)

men) laying before her the ſelf ſame mark of virginity, to ſhoot at with the former maid, though in beauty he excelled not, though in conſtance he ſeemed abſent, yet to minde was the valiant, ſhewing greater courage within, then beauty without : milking therefore with his cruell dealing, out of the midſt of the ſtrong, he cried out unto the Judge : How long doſt thou thus cruelly torment my ſiſter ? He boyling for anger, bids them forthwith lay hold on her : then was ſhe brought to plead for her ſelf, who in plain words, and ſweet cryes, profeſſing the reverend name of our Saviour *Jeſus*, is firſt with faire ſpeeches ſuared to ſacrifice, the which when the reſuſed, with force they drew her to the altar. Then the beating her ſelf after her valiant courage, falling not ſor from her former minde, ſtood beſt upright, ſhouldred the altar, kicked and ſtamped it with her feet, turned it upſide down, and over-threw the ſtar, the ſtar, the ſtar, the ſtar, and alſo down to the ground : Whereupon the Judge much like a furious beaſt, boyling with choler and fiery heat of ſomewhat, gave out charge, that ſhe ſhould have more ſtripes laid on her ſides, then any other afore-time, and could have found in his heart for very madneſſe, to tare her ſelf in peeces with his teeth. Before this raging tyrant could have his fill, he commanded that this woman together with the other (the which he called her ſiſter) ſhould be thrown into the ſiſhing fire, ſo that their fleſh might boyle, and their bones burn to aſhes. Of the which we have to underſtand, that the firſt was of *Gaza*, the ſecond of *Cæſarea*, by name *Valentina*, and well known of many. The martyrdom which immediately after the holy and thrice happy *Paulus* ſuffered, I am not able for the worthieſſe thereof ſufficiently to declare. At the ſelf ſame moment, together with the women, and with the one and the ſame ſentence, he being condemned to die, requeſted of the executioner (when his head was now going to the block, and ready to be chopt off) that he would grant him a little ſpace to remember himſelf, the which being obtained, firſt of all with a clear and audible voice, he prayeth unto God, that his fellow Gentiles the Chriſtians might be reconciled unto his favour, he humbly requeſteth that peace and liberty might be reſtored unto them : then for the *Jewes* he prayeth, that they might have grace to turn wholly unto God by the meanes of Chriſt : afterwards going on ſtill in his prayer, he required the ſame for the *Samaritans* : to be ſhort, he craved that all nations wallowing in error and ignorance, ſo blinded that they could not ſee the glorious Goſpel of the Son of God, might at length be gathered together into one fold, and embrace true Religion and godlineſſe. Neither did he forget (by contemning or depriving them of his prayer) the ſilly multitude which was round about him. Laſt of all (O the wonderfull and unſpeakable mildneſſe and patience of the martyr) he prayed unto Almighty God, for the Judge which condemned him to the death, for the Emperors alſo, and for the executioner which was ready to ſtrike off his head (in the hearing of him, and all ſuch as were preſent) that this their heinous offence might not be laid to their charge. With theſe and the like petitions, being innocent, nor deſerving death at all, he moved all that were about him to ſob and ſigh, and to ſhed bitter and ſalt tears : he for all that, preparing himſelf to die, laying moſt willingly his head on the block, and his bare neck to the ſharpe edge of the glittering ſword, *Paulus* beheaded was martyred the 25. day of the month *Parvulus*, to wit, the 8. of the Calends of *Auguſt*. ded. And ſuch were the happy ends of theſe bleſſed Martyrs.

CHAP. XXVII.

The puniſhment of an hundred and thirty confeſſors. The martyrdom of Antonius, Zebinas, Germanus, and Eunnathas a woman. The ſtrange miracle reprovving the hardneſſe of mans heart.

NOT long after there were 130. valiant champions out of the country of *Egypt*, proteſting their faith in Chriſt and Religion Godwards, which at the commandement of *Maximinus*, ſuffered in *Egypt* it ſelf the like torments of eyes and legs, with the other mentioned a little before, of the which number ſome were condemned to the mine pits and quarries within *Paleſtina*, the reſt to the mettals in *Gilicia*. Wherefore together with theſe heinous and horrible treacheries practiſed againſt the nobly and renowned Martyrs of Chriſt the great heat of perſecution was allwaged, and the ſame thereof (as it ſeemed unto us) by reaſon of their bely and ſacred blood, was quenched, and now pardon, and freedom, and liberty was granted unto the confeſſors of *Thebaïs*, who were oppreſſed with drudgery in the digging of the mettals growing in that region : and we poor ſilly Chriſtians, were about to recreate our ſelves in this calme ſeaſon of quiet peace : but he (as the devil would) in whole

Two women burned.

Valentina.

The prayer of Paulus before his martyrdom.

Paulus prayed for his perſecutors.

The Edit^r of
Maximian^s a-
gainst the
Christians.

whose hand it lay to persecute us, I wot not how; neither by what motion, was again thoroughly and wonderfully incensed against the Christians. Therefore upon a sodain the letters of *Maximianus* were sent to raise persecution against us, into all and every of the provinces. Whereupon the Presidents and the grand captain of the Emperors whole host, gave out commandment, by writs, by epistles, and publique decrees unto the wardens throughout every city, unto the governors and rulers of garisons, unto auditors, and recorders, that the Emperors edict with all speed might take effect: and charged moreover, that with all celerity they should repair and build again the Idoll groves, and temples of devils, lately gone to ruine: and also they should bring to passe, that men and women, their householdes and families, their sons and their servants, together with the tender sucklings, hanging at their mothers breasts, should sacrifice, and in very deed tast of the sacrifice themselves: that the vicinals bought and sold in the market, the meat in the stambles, should be defiled and stained with these impure oblations: and that there should be porters assigned for the bathes, to see that such as purged their filth, and bained themselves within, should afterwards without pollute themselves with those detestable and cursed sacrifices. These things being come to this passe, and the Christians being (as it is most like) altogether dismayed at these sad and sorrowfull plunges wherewith they were held: and the *Gentiles* and *Ethnickes* themselves complained of the intollerable, absurd, and too too shamefull a dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable season hanging every where over our heads: the divine power of our Lord and Saviour again gave unto these his champions, such valient courage of minde, and inspired them as it were from above, that (being neither compelled, nor forced to yeeld an account of their faith) they should voluntarily offer themselves, let at nought, tread down, and stamp under foot, all the terrors and threats which the enemy could devise. Three therefore of the faithfull Christians linked together in one minde, leapt unto the President as he sacrificed, and with a loud voice exhorted him to reforme himselfe, to revoke his error, and to leave his folly, affirming there was none other God but he, who was the author and finisher of all things: and being demanded who and what they were, boldly made answer, that they were Christians. Whereat *Firmitianus* being vehemently moved, without any more ado or farther punishment, commanded forthwith they should beheaded. Of the which the first was a Minister by name *Antonius*, the second *Zebinus*, of *Eleutheropolis*, the third *Germanus*. These circumstances which concerned them were done the 13. day of the month *Dius*, to wit, in the *Ide* of *November*. The self same day a certain woman called *Emathas* of *Scythopolis*, bedecked with the glittering flower of glorious virginity, came thither together with these Martyrs, the offered not her self voluntarily as they did, but was by force drawn and brought before the Judge. Whereupon after stripes, after grievous and reprochfull torments, which the Judge enjoyed her to endure, a certain Tribune by name *Maxu*, whose office and charge was at hand, a man as in appellation, so in condition very wicked: and as otherwise he was impiously and perniciously given, so was he in body big let and wonderful strong, in behaviour beastly and too too cruel, and among all such as knew him, noted for an infamous person: this wicked Tribune without the authority of the higher power, took in hand this blessed virgin, purst all her apparell, to that her wholl body (saving from girdle downwards) was seen all bare: this maid he led thorough all the city of *Cæsarea*, and with great pleasure lashed her with whips (he was delighted with the sound of the lash) thorough all the market place and the open streets. Who standing at the bar (after all those infinite torments) where the President used to pronounce sentence, shewing forth the great constancy of her minde in the defence of her faith, the Judge commanded she should be burned quick. But he proceeding in cruelty, and daily increasing his savage woodnesse against the Saints of God, passed the bounds of nature, shamefully forbidding the senselesse carcases of the holy Saints to enjoy solemne buriall, and therefore he commanded that the dead courtes should be kept day and night above ground, to the end wild beasts might rent them in peeces. So that ye might see, for the space of many daies, no small number of men, obeying this cruell and unnatural commandement. And moreover, some watched diligently, kenning from towers, caitements, and high places (as it hereby they had done unto God good service) left the dead carcases were privily conveyed and stollen away. Wherefore the brutish beasts, the ravenous dogs, and griping fowles of the ayre, tore in peeces mans flesh, lagging here and there their quartered members, and the whole city was every where strowed with the torne bowels and bruised

Antonius be-
headed,
Zebinus behead-
ed.
Germanus be-
headed.

Maxu's wicked
Tribune,

Emathas a
virgin burned
quick.

bruised bones of the blessed Martyrs, so that they which aforetime were eagerly bent against us, now confessed plainly, that they never saw a more cruell act, or a more horrible sight then this was, and bewailed not onely the misery and lamentable state of such as were thus afflicted, but also their own case, and the ignominy redounding thereby unto nature, the common parent of all. This spectacle of mans flesh, not in one place devoured, but pitceously scattered every where, was subject to every mans eye, round about the wals of the town, and exceeded all that thereof may be spoken, and every lamentable and tragical shew. Some report they saw quarters, whole carcases, and peeces of bowels within the wals of the city. While this continued the space of many daies, such a miracle was seen as followeth. When the wether was calm, and the ayre clear, and the clouds under heaven (which comprise all) banished away, the pillars of the city upon a sudden, which held up the great and common porches swer or rather poured out many drops of water much like unto teares: the Market place also and the streets (when as there fell not a drop of raine) I wot not how neither whence, soaked with moisture and sprinkled drops of water: so that immediately the rumor was bruted abroad in every mans mouth, that the earth being not able to away with the heinous and horrible offences of those daies, poured out infinite teares after a wonderfull sort: and the stones and senselesse creatures bewailed those detestable mischiefs, reproving men most justly, for his stony heart, his cruell mind void of all pity and compassion. But peradventure this Story will seeme fabulous and ridiculous unto the posterity, yet not unto such as then were present, and were fully perswaded with the truth thereof.

A miracle.

CHAP. XXVIII.

The martyrdom of *Arce*, *Promus*, *Elias*, *Petrus*, *Apelamus*, and *Aclepius* a Bishop of the opinion of Marcion.

The 14. day of the moneth *Appellans* which next ensued, that is, about the 19. of the *Kalends* of *January* certain godly men, travellers out of *Egypte*, (their journey was into *Cilicia* minding to find some rest at *Cæsarea* for the confessors which there abode) were taken of the watch which sat at the gates of the city, and searched incommers. Of which men, some received the self same sentence as they had before, whom they went about to relieve, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Three of them yielding forth a marvellous constancy at the confession of their faith, ended their lives with divers kinds of torments at *Ascalon* where they were apprehended. One of them whose name was *Ares*, was thrown into a great flaming fire and burned to ashes: the other two, whose names was *Promus* and *Elias*, had their heads stricken off from their shoulders. The 11. day of the moneth *Andineus*, that is about the third *Ide* of *January*, *Petrus* called also *Apelamus*, a worshipper or religious man, born in the village *Anea* which bordered upon *Eleutheropolis*, being very often intreated by the Judge and his assistants, to remember himself, to pity his case, and to tender his youthful years and flourishing age: contemned their persuasions, and cast his whole care upon Almighty God, preferring that before all other things, yea and before his proper life: and at *Cæsarea* tried by fire his faith in Christ Jesu with a noble and valient courage, much like unto most pure gold. Together with him one *Aclepius* a Bishop (as men said) of the heresie of *Marcion*, with godly zeal (as he thought) but not that which is according unto knowledge, departed this life in the self same burning fire. And thus much of them.

Ares burned.
Promus behead-
ed.
Elias behead-
ed.

Petrus *Apelamus*
burned.
Aclepius a
Marcionite
burned.

CHAP. XXIX.

Of 12. Martyrs that suffered together in one day with *Pamphilus*, and of the martyrdom of *Adrianus* and *Eubulus*.

Time now draweth me away to the point forth to posterity that noble and glorious theatre of Martyrs which suffered together with *Pamphilus*, whose name I doe always honour and reverence. They were twelve in number, and thought worthy not onely of the propheticall, or rather the Apoitlike gift, but also the number of the *Apistles*, of whom *Pamphilus*, Minister of the Church of *Cæsarea* was principall: a man very famous, for sundry his virtues throughout the whole race of his life: singular, in despising and contemning this present world: bountifull for liberality bestowed upon the poor: wonderful, in neglecting the care of transitory things: excelling in behaviour and Philosophicall trade of living: moreover, passing all the men of our age, for fervent zeal and exact study of holy

Pamphilus.

Scripture:

Scripture: marvellous constant in all his doings and enterprises, and also very ready to ayde and help such as were of his kin and familiar acquaintance. Other his vertues and well doings, because it required a longer Treatise, we have lately and largely published in a peculiar volume, entituled of his life, and divided into three books. Therefore such as are desirous more exquisitely to know his virtuous life, we referre thither, and presently we mind only to prosecute such things as concern the Martyrs which suffered persecution together with him. The second after *Pamphilus* that came forth to wastile was the reverend hoar-headed *Valens*, Deacon of the city of *Asia*, a grave Father in every mans eye, and greatly skilled in holy Scripture, if then there was any such in the world, he was so expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeat it, as if he had read it out of a book. The third was *Pasulus*, a man wonderful zealous and fervent in the spirit, born in the city *Lamnia* where he grew to great fame, before martyrdom he endured the scorching and feare of his flesh with hot irons, and passed through a worthy combat at the confession of his faith: the martyrdom of these was deferred by reason of their continuance in prison two whole dayes. In the mean while came the brethren of *Egypt* which suffered martyrdom together with them. These *Egyptians* when they had accompanied the confessors of *Cilicia* unto the place appointed for the digging of metals, returned home again. In their returne they were taken of the watch which kept the gates of *Caesarea* (which were barbarous and rude groomes) and examined who they were, and whence they came. When they could not conceal the truth they were laid in hold, as if they had beene hainous trespassers, and had committed some horrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in prison. The third day being the sixteenth of the month *Peritius* after the *Romans*, about the fourteenth of the Calends of *March*, these together with *Pamphilus* and the rest of his companions (mentioned a little before) by commandement were brought before the Judge. This Judge first of all trieth with sundry and manifold torments, with new and strange devices, the invincible constancy, and valiant mind of the *Egyptians*; and withall he demanded of the chiefe and principall in this combat, what his name was then, when in stead of his proper name, he had named himself unto him, after some Prophet or other (for this was their manner, in stead of the idolatrous names which their parents had given them, to chuse them new names, they called themselves after the name of *Eliaz*, *Jeremias*, *Ejey*, *Samuel*, and *David*, and expressed not onely in word, but in workes themselves, the very true God of *Israel*, hid from the Jewes according unto the proper etymology of their names.) *Firmilianus* hearing such an appellation of the Martyr, weighed not at all the fence and signification of the word, but secondarily asketh of him what countryman he was. He satisfying the interrogatory, giveth a fit name unto the former answer, that his country was *Jerusalem*, meaning in very deed the selfe fame whereof *Paul* spake: *That Jerusalem which is above is free, which is the mother of us all*. Again in another place: *Ye are come unto the mount Sion, and to the city of the living God, the celestiall Ierusalem*: for it was this that the Martyr understood. *Firmilianus* being earthly minded, enquireth earnestly and curiously, where this city was, in what country it lay, and withall tormented him grievously, to the end he should confesse the truth. This Martyr having his hands wrested, and tyed behind him, his feet with certain new and strange kind of engines stretched asunder, avouched constantly that he told him the truth. Afterwards when the Judge demanded of him again, what he was, and where that city was situated, made answer: that it was a country which only belonged to the godly: that none other should be partaker thereof save the godly alones; and that it was situate eastward, where the Sun in the morning spreadeth abroad the bright beames of his light. In uttering these words he entred into to divine a cogitation within himself, that he forgot the tormentors which laid him on every side, and seemed to perceive no sense or feeling of the pain and punishment, as if he had been a ghost without flesh, blood, or bone. The Judge casting doubts with himself, and greatly disquieted in mind, thought the Christians would bring to passe, that the city mentioned by the Martyr, should rebell and become enemy unto the *Romanes*; he began to search and diligently to enquire, where the region (by report Eastward) should be. Last of all, when he saw this young man after bitter and grievous torments, with immutable constancy to persevere steadfastly in his former saying: he gave sentence that his head should be stricken off from his shoulders. Such was the morall race of this miserable life, which this blessed Martyr did run. The rest of his companions, after the like torments,

Valens

Pasulus

Five Martyrs
beheaded.Gal. 4.
Heb. 12.

ments, ended their lives with laying their heads on the block. In the end *Firmilianus* though in manner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinite torments, and their terrible execution, turned himself unto *Pamphilus* and his companions. And though he had experience sufficient heretofore of their invincible constancy in defence of their faith, yet again he demandeth whether at length they would obey and yield unto him. When he was resolved of their last answer, which tended to martyrdom, he gave sentence they should be tormented and punished alike with the former martyrs. Which being done, a young man one of the servants of *Pamphilus*, so well brought up and instructed, that he might very well seem worthy the discipline and education of so worthy a man, as soon as he perceived that sentence was past upon his master, he crieth out in the midst of the throng, and requesteth that his masters carke be together with his companions, after the breath was departed their body, might quietly be buried in their graves. The Judge being affected not like unto a man, but to a most savage beast, tendered not at all the young mans youthfull years, but forthwith demanded of him whether he were a Christian, who when he affirmed plainly that he was, boiled with anger, as if his heart had been stickt with a knife and charged the tormentors they should lay on him the weight of their hands, and the might of their strength. After that he was enjoined to sacrifice, and had refused, the Judge commanded that without all compassion he should be scourged unto the bare bone, unto the inner and secret bowels, not as if he were a man covered with flesh and compassed in a skin, but a picture made of stone or wood, or some senseless metall. In which kinde of torment, continued a long time, when the Judge perceived that he uttered no language, neither gave forth to understand that he felt any pain, and saw that (his body being in manner senseless, spent with lashes and consumed away) he tormented him in vain, he continued still hard hearted and void of all humanity, and decreed forthwith that his body should be burned by a little and a little with a slow and slack fire. This young man being the last of them which afore the martyrdom of *Pamphilus* who was his bodily master) entred into this dangerous skirmish, departed this life before him, because the tormentors which executed the rest seemed to be very slow. Then might a man have seen *Porphyrius* (for that was the young mans name) after trial in every kinde of exercise, earnestly and wholly bent with a wonderful desire, as the manner is of men, to obtain the valiant and sacred victory: his body all powdered with dust, yet gracious in faith and countenance, hastening to the place of execution for all his affections with upright and noble courage, replenished no doubt with the spirit of God: attired in the philosophical habit, after his wonted guise, to wit, wearing a garment after the manner of a cloak which covered onely his shoulders, telling his minde to his familiars by signes with a modest and milde spirit, continuing still, yea when he was bound to the stake, his glorious and gladfome countenance: and moreover when the fire flashed about with great distance, and waxed extreame hot round about him, ye might have seen him with his breath on either side drawing the flame unto him: and after these words when as the flame first of all touched his body, which with loud voice he sounded out (*Jesus thou son of God succour and helpe me*) to suffered constantly without any murmuring at all, all those marvellous and extreame torments, even to the last gasp. Such was the affliction of *Porphyrius*, whose end *Selenus* a confessor and a soldier signified unto *Pamphilus*, who as the author of such a message deserved, was without delay thought worthy to take the same chance together with those Martyrs. For as soon as he had certified him of *Porphyrius* death, and taken his leave and farewell of one of the Martyrs, certain soldiers lay hands upon him, and bring him before the President. He as if he went about to hasten his journey, and to joyne him a waylaring companion with *Porphyrius* unto the celestiall Paradise, commandeth forthwith that he should be beheaded. This *Selenus* was born in *Cappadocia*, and preferred to this great honor before all the youth of the *Romane* band, and before them which were of credit and estimation among the *Romans* he excelled all the rest of the soldiers in youthfull favour, in strength, and goodly stature of body, his countenance was gracious, and his speech amiable, he passed for comely making, for big setting, for fair liking, and fit proportion of the whole body: he was famous at the beginning of the persecution, for his patient suffering of stripes in the defence of the faith, and being deprived of the warlike dignity which he enjoyed, became a zealous follower of the worshippers or religious men, he succoured and provided with fatherly care and oversight for the fatherlesse, the succorlesse, the widows, and such men as were visited with great

Porphyrius the
servant of
Pamphilus &
torment
was turned to
death.

Selenus be-
headed.

miserie and affliction. Wherefore God being rather delighted with such like sacrifices of mercy, and works of charity, then with smokke incense and bloody oblations, called him of his goodnesse, unto this glorious and renowned garland of Martyrdome. This was the tenth champion of the number mentioned before, which suffered death in one and the self same day, whereby (as it appeareth) the great and beautifull gate of the kingdome of heaven being set wide open by the means of *Pamphilus* his Martyrdome, made an easie passage both unto him and the other his companions, to the attaining of perfect pleasure in the celestiall paradise. *Theodulus* also a grave and a zealous father, one of *Firmilianus* the Presidents family, and in greater credit with him than all the rest of his household, partly for his bore head and great years (for he was a great grandfather) and partly for the singular good will and affection born alwaies towards him, treading the same steps *Selenus* had done before him, and committing the like crime with him, is brought before his master *Firmilianus* the President to plead for himself: who being incited with greater rage towards him then the rest of the Martyrs, delivered him in the end to be crucified, which kind of Martyrdome after the example of our Saviour he suffered most willingly. Yet because there wanted one which might supply the twelfth roome among the Martyrs rehearsed before, *Iulianus* came forth. Who coming from farre, and as yet not entred into the wrestling place, as soon as he had heard by the way as he came of their death and happy ends, forthwith he conveyed him straight unto the noble spectacle and theater of Martyrs, and as soon as he saw with his eyes the blessed bodies of the Saints lying all along upon the ground, he was tickled with inward joy, he embraced them severally, and saluted them after the best manner: which when he had done, the catchpoles and executioners apprehended him and presented him before *Firmilianus*, who after he had executed such things as were correspondent unto his cruell nature, commanded he should be laid upon a slow and black fire, and so burned to death. *Iulianus* triumphed and leapt for joy, and with a loud voice gave great thanks unto God, who vouchsafed him worthy to great a glory and reward, and in the end he was crowned with martyrdome. He was by birth of *Cappadocia*, in life and conversation holy, faithfull and very religious, and besides his fame in other things, he was abundantly inspired with the spirit of God. Such was the train of them which were tormented, and by the goodnesse of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carcases were kept above ground by the decree of the wicked President, four daies and four nights to be devoured of the beasts of the field, and of the fowls of the aire. But when as miraculously neither beast, neither bird, neither dog drew nigh unto them, again by the grace and goodnesse of Almighty God, they were carried away safe and sound, and committed to their graves with solemne buriall after the Christian manner. Furthermore when the cruelty practised against us was bruted abroad and rife in every mans mouth, *Adrianus* and *Eubulus* of the country *Mangana*, taking their journey towards *Cesarea*, to visit the rest of the confessors, were taken at the gates of the city, and examined concerning the cause of their voyage into that country. Afterwards freely confessing the truth, they were brought before *Firmilianus*, who without any more ado or farther deliberation, after many torments and infinite stripes gave sentence that they should be torne in peeces of wild beasts. Within two daies after, being the fift day of the month *Dyspros*, about the third *Nones* of *March*, when the citizens of *Cesarea* celebrated their wakes, upon the day of revels *Adrianus* was thrown at the feet of a fierce Lyon, afterwards slain with the edge of the sword, and so died. *Eubulus* the third day after, about noon, in the self same *Nones* of *March*, being the seventh day of the month *Dyspros*, when the Judge intreated him earnestly to sacrifice unto the Idols, whereby he might enjoy their freedom according unto law and order, he preferred a glorious death for godlines sake, before this frail and transitory life: after he was torn and mangled of wild beasts, he was slain (as his fellowes before him) with the edge of the sword, and being the last, he sealed with his blood all the happy conflicts of the blessed Martyrs of *Cesarea*. But it shall seem worthy the noting, if at length we remember after what sort (and that not long after) the heavy hand of God lighted upon those wicked Magistrates, together with the tyrants themselves. For *Firmilianus* who frowardly and contumeliously raged against the Martyrs of Christ, suffering extreme punishment together with the other his partners in horrible practices, ended his life with the sword. And these were the martyrdomes suffered at *Cesarea* during the whole persecution.

T' codulus crucified.

Iulianus burned.

Adrianus beheaded. Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

CHAP. XXX.

The papers of the Churches for their negligence in ordering of their office, were translated from above. The martyrdom of Pelus, Nitus, Petermythian. The punishment of Silvanus and John. The beheading of nine and thirty Martyrs in one day.

VHat in the mean time was seen to fall our against the Presidents and pastors of Churches, and after what sort the just judgement of God revenger of sin (in stead of shepherds over sheep) and the reasonable flock of Christ the which they which they have wisely and advisedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked and ill deservable to the Emperors horsekeepers, and this he did for a punishment due to their delicts: moreover what contumelies, what reproches, what diversity of torments they suffered of the Emperors, Presidents, and Magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition raised in many of them, how rashly and unawfully they handled the lives of the brethren: what schisms were raised among the confessors themselves, what mischief certain seditious persons of late stirred up against the members of the Church which were remnants, whilst that daily with might and main (as commonly we say) they intended to contravert new devices one after another: how that unmercifully they destroyed and brought all to nought with the lamentable estate of bitter persecution, and to be short, heaped mischief upon mischief: all these aforesaid I minde to passe over with silence, supposing it not to be our part (as I have said in the beginning of this book) either to rehearse or record them, in as much as I am wholly bent and carefully minded to overslip and conceal the memorial of them. Yet if there be any laudable things, any thing that may seem to set forth the World of God, any worthy act, or famous doings flourishing in the Church, I take it to be my speciall and bounden duty to discourse of these, to write these, often to inculcate these in the patient cares of faithfull Christians, and to shut up this book with the noble acts of the renowned Martyrs, and with the peace which afterwards appeared and shined unto us from above. When the seventh year of the persecution raised against us was now almost at an end, and our affairs began by a litle and as it were by stealth, to grow unto some quiet state, ease and security, and now leaned unto the eight year, in which no small multitude of confessors assembled themselves together at the mine pits in *Palestina*, who freely occupied themselves in the rites and ceremonies of Christian Religion, so that they transformed their houses into Churches: the President of the province being a cruell and a wicked man (as his mischievous practices against the Martyrs of Christ do prove him for no other) made a voyage thither in all the hast, and hearing of their doings, their trade of life and conversation, made the Emperor by his letters privie therunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed confessors. Whereupon the master of the mine pits and metals came thither, and by vertue of the Emperors commendment, separateth the multitude of confessors, so that thenceforth they should continue in *Cyprus*, some other at *Libanus*, and others also in other places of *Palestina*, and commanded that all should be wearied and vexed with hardy toils and labour. Afterwards he picked out four of the chief of them, and sent them unto the Judge, of the which two of them were called *Pelus* and *Nitus*, Bishops of *Egypt*, the third was *Miniter*, the fourth annexed unto these was *Petermythian*, a man wonderfully beloved for his singular zeal towards all men on Gods behalf. All which the Judge requested to renounce Christ and his Religion, who when they obeyed not, and being himself frustrated of his purpose, gave sentence that they should be tied to a stake and burned to ashes. Other some again of the confessors being not fit for that labour and service, by request of their heavy old age, or unprofitable members, or other infirmities of the body, were released and charged to dwell in a several and solitary place. Of which number *Silvanus* Bishop of *Cyprus* was the chief: who lively expected unto all the world, a godly shew of vertue, and a notable pattern of Christian duty. His min from the first day of the persecution, and in manner unto the last day, all the space was famous for the sundry and manifold testimonies he suffered after infinite examinations, and reserved unto these very monuments, and to be being the chief, might stand up with his blood all the conflicts of the Martyrs in *Palestina*. There were released also some takers with him of the same affliction, many *Egyptians*, one was *John* who also in fame and renown excelled all the men of our time: who although he was blind before,

Chap. 31

Pelus burned. Nitus burned. A Minister burned. Petermythian burned.

Silvanus.

Like a blind
man of a sin-
gular memory
and rare gifts.

yet the tormentors were so cruel, so fierce, and rigorous, that for his great constancy in professing the name of Christ, they maimed his left leg with a burning saw (as the other confessors were used before) and leared the apple of the eye bereaved already of sight, with an hot scalding iron. Let no man marvel at all at his good conversation and godly life though he were blind, because his manners deserved not such admiration as his gift of memory, where he had printed whole books of holy Scripture, not in tables made of bone (as the holy Apostles) neither in the hides of beasts, parchment or paper, which moile corrupth and the time weareth away, but in fleshly tables of the heart, that is, in the prudent memory and sincere understanding of the minde: so that when it seemed good unto him, he was able out of the closet of his minde, as it were out of a certain treasury of good learning, to alledge and repeat the Law and the Prophets, some times the Histories, at other times the Evangelists and workes of the Apostles. I confesse truly that when I first saw the man stand in the midst of the congregation and assembly, and heard him recite certain places of holy Scripture, I wondered at him. For as long as I heard his voice found in mine eares, so long thought I (as the manner is at solemn meetings) that one read out of a book: but when I came nearer unto him, and saw the truth as it was, all others standing about him with whole, open and sound eyes, and him using none other but only the eye and light of the minde, and in very deed uttering many things much like unto a Prophet, and excelling in many things many of them which enjoyed their senses found and perfect, I could not chuse but magnifie God therefore, and marvel greatly thereat. Me thought I saw lively tokens and evident arguments, that he was a man indeed not after the outward appearance, or fleshly eye of man, but according unto the inner sense and secret understanding of the minde, the which expressed in this man, though his body were maimed and out of fashion, greater power of his inward gifts. God himself reaching unto these men (mentioned before, and continuing in several places, executing their wonted trade of life in prayer and fasting, with the rest of their godly exercises) the right hand of his mercy and succour, granted them through martyrdom to attain unto an happy and blessed end. But the devil, enemy and sworn adversary of mankind, could no longer away, with them, for that they were armed and fenced against him with prayers continually poured unto God, but went about (as he imagined) to vex them, and to cut them off from the face of the earth. For God had granted him that might and power, that neither he in no wise could be kept back from his willfull malice and wickedness: neither these men for their manifold and sundry conflicts should be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperor Maximianus, there were in one day nine and thirty Martyrs beheaded. These were the martyrdoms suffered in Palestine during the whole terme of eight years, and such was the persecution raised against us, which first began with the ruin and overthrow of the Churches, and increased daily more and more by reason the Emperors at sundry times renewed the same, whereupon also it fell out that there were manifold and sundry torments of valient champions wraisting for the truth in Christ, and an innumerable multitude of Martyrs in every province, reaching from Lybia throughout all Egypt, Syria and the Eastern countries, and every where even unto the confines of Illyricum, and the coasts adjoining to the foresaid countries, as all Italy, Sicilia, France, and the Western countries, and such as reach unto Spain, Maritania, and Africk: where they were not persecuted full two years, but quickly through the mercy and goodness of God obtained peace and tranquillity, because the divine providence of Almighty God, for their faith and innocencies sake, pided their lamentable estate: For that which from the beginning was not remembered to happen in the Roman Empire, came now in the end to passe amongst us, beyond all hope and expectation. The Empire was divided into two parts, because of the persecution raised against us. And though in some part of the world the brethren enjoyed peace, yet in other regions and countries they endured infinite conflicts and torments. When at length the grace of God shined his loving, mercifull and favourable countenance and watchfull care over us, then I say, the governors and Magistrates, even they which after time raised persecution against us, remembered themselves somewhat better, altered their minde, and sung a recantation, quenching the fiery flame of persecution flaming amongst us, with more circumspect degrees and milder constitutions in the Christians behalf. Now let us record unto the posterity the recantation of Maximianus the tyrant.

The end of the eighth Book.

THE



THE NINTH BOOK OF THE ECCLESIASTICAL

History of Eusebius Pamphilus, Bishop of Caesarea in Palestine.

CHAP. I.

Though Maximianus went no seriously about to favour the Christians and to mitigate the persecution, yet it is profited, and Sabinius published abroad his letters in the behalf of the Christians; so that peace was restored.



His recantation being let forth by the commandment of the Emperors, was published every where throughout Asia and all the provinces thereof, which being to done, Maximianus the Eastern tyrant, most impious of all and chief enemy to the service of God, not pleased with these proclamations, instead of the written edict, commanded his Lieutenants by word of mouth, that they should cease the warres against the Christians. And because he durst no other way contradict the higher power, he began to imagine how to conceal the decree already proclaimed, and to provide lest it were made manifest unto the countries of his dominion, and by this advice commanded his inferior magistrates by word and not by writing, that henceforth they should persecute us no more. But they certified one another of this commandment by letters, and Sabinius who then among them was in highest dignity, certified by epistle written in the Latine tongue, the severall Presidents throughout the provinces, of the Emperors decree, by translation thus: *The majesty of our Lords and most noble Emperor: hath decreed now a good while ago with great care and devotion, to induce the minds of all mortal men unto the holy and right trade of living, to the end these also which have alienated themselves from the Romane manner, should exhibit due worship unto the immortal gods: but the stubbornness of some, and their most obstinate minde so far resisted, that they could not be withdrawn from their purpose, by any just reason, nor terrified with any torment that was laid upon them. Forasmuch therefore as it fell out by this means that many put themselves in great peril, the majesty of our Lieges and most pious Emperors, after their noble piety (judging it a thing far from their most noble purpose, for such a cause to cast men into so great danger) gave me in charge, that with diligence I should write unto your wisdoms: That if any of the Christians be found to use the religion of his own self, you neither grieve or molest him at all, neither think any man for this cause worthy of punishment, when as it appeareth in so long a tract of time, they can by no means be induced to surrender to such a pertinacy. Your industry hath therefore to write to the Lieutenants, Captains and Constables of every city and village, that they passe not the bounds of this Edict, to presume any thing contrary to the same. The Presidents throughout the provinces, having received these letters, thinking this to be the true meaning of the Emperor in these letters contained, declare forthwith by their epistles the Emperors decree unto the Lieutenants, Captains, and such as governed the country people. Neither were they satisfied with sending of letters only, but rather by doing the deed it self to bring about the Emperors will, brought forth and set at liberty, such as they held captives in prison for the confession of Christian Religion, yet releasing them also which for punishments sake were committed to the mine pits, and digging of mettals, for they being deceived thought this would please the Emperor. These things being thus brought to passe, immediately after the sun-beames of peace shined brightly, as if it had been after a dark or misty night. Then might a man have seen throughout every city congregations gathered together, often Synods and their wonted meeting celebrated. At these things the incredulous heathen were much dismayed, and wondering at the marvellous strangeness of so great a change, cried out, that the God of the Christians was the great and only true God. Some of our men which faithfully and manfully endured the combat of persecution, enjoyed again their liberty among all men: but other some weak in faith, of abject minds in the storm of persecution, greedily hastened unto their fall, and sought of such as were strong and sound,*

Such as fell in persecution repented them of their fall.

found, the right hand of salvation, and desired the Lord to be mercifull unto them. Again the noble champions of godlines being set at liberty from the affliction they suffered in the mine pits, returned to their own home, passing throughout every city with valiant and cheerefull courage, with unspeakable joy, and replenished with inexplicable liberty of mind. So that both in their voyage and return they went glorifying God in songs and Psalmes throughout the high ways, market places and frequented assemblies. There mightest thou have seen them who a little before after most grievous punishments were fettered and banished their native soile, to receive and enjoy their proper houses, with a cheerefull and merry countenance, in so much that they which afore time cried out against us, now rejoiced together with us at this wonderfull fight, happening beyond all mans expectation.

CHAP. II.

Maximinus again forming his hatred against the Christians, forbiddeth the assemblies in Churchyards, and goeth about to banish them Antioch.

THE tyrant enemy to all honesty, and chief adversary of all the godly, whom we said to have born rule in the Eastern parts, not well brooking these things, permitted them not to continue in the same state, no not fix whole moneths. Wherefore he puttech in aie every mischievous practise to the overthrow of peace and tranquillity: first by a certain pretence he goeth about to bar us our liberty of meeting in Churchyards, next by sending certain malicious men, he incited and provoked against us the citizens of Antioch, that they should beg of him for a great benefit, that he would permit no Christian at all to dwell within his dominions. This he assayed to effect by others, the author of all which mischief was Theotecnus, who solicited the cause, and egged them of Antioch forwards: a man he was of authority, an inchanter, very spitefull, and far from the signification of his name, who then was Lieutenant of that City.

CHAP. III.

Theotecnus goeth about to mischief the Christians: he incenseth the tyrant against them, and setteth up an Idoll at Antioch.

THIS Theotecnus therefore when he had vehemently impugned us, and procured every kind of way that the Christians should diligently be fought out of their dens, and apprehended as hainous robbers: and had devised all meanes to the end we should be charged and accused, and had been the cause of death to an infinite number: at length he erecteth an Idoll of *Jupiter*, as of the god of friendship, with certain enchantments and sorceries, and inventeth thereunto impure ceremonies, execrable sacrifices and detestable oblations, and causeth report to be made unto the Emperor, of the strange things the Oracle seemed to utter. This Theotecnus also being a flatterer (which he saw pleased the Emperor) raised a wicked spirit against the Christians, and said, God lo commanded, that the Christians should be banished out of the City and the liberties thereof, for that they were rebels and traitors to the crown.

CHAP. IIII.

Maximinus again raiseth persecution by his decrees.

VHEN that Theotecnus first of all had done this of his own accord, all the other Magistrates inhabiting the cities of his dominion promulgated like the sentence: and when as the Presidents throughout the provinces saw this pleased the Emperor, they egged the subjects also to do the like: and the tyrant very promptly consented by his respect unto their ordinances, so that again the heat of persecution was blown against us, and Idoll priests was ordained by the decree of Maximinus throughout every City and village, & moreover high priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the service of them whom they worshipped. Wherefore the Emperours superstition & idolatrical minde was again as it were fresh incensed against us: and that I may utter the whole in few words, he brought all his dominion, both Magistrates and inferiour subjects to practise every kind of mischief for his sake against us, and to think they requited him fully, and should have great favour as many as desired to obtain any benefit at his hand, if they oppressed us with slaughter, and executed certain new mischiefs against us.

CHAP.

CHAP. V.

The heathens goe about to defame Christian Religion, saying blasphemies against the acts of Christ and Pilate, and with certain women confession extracted from them by the governor of Damaſcus.

AGAIN they forge certain acts as of Pilate and our Saviour, full of blasphemy against Christ, the which by consent of the Emperour they send abroad throughout his dominions, commanding by their letters, that the same throughout all places both city and country should be expounded, and delivered to the youth by Schoolmasters, to be committed to memory in stead of their theames. These things being thus brought to passe, a certain ruler of the host, whom the Romans call a Captain, drew from the market place of Damaſcus in Phoenicia, certain infamous women, and brought them by threats of torments to that passe, that after a regular record was shewed, they should confess themselves sometimes to have been Christians, and privie to the wicked and lascivious acts which the Christians committed among themselves at their solemn meeting on the Sabbaths: and what other things soever it pleased him they should utter to the slander of our Religion, the which words were registered, copied, and sent to the Emperour, who also commanded the same to be published every where in every place and city.

CHAP. VI.

The confession of the Captain of Damaſcus: the commendation of certain Martyrs, and the places where they flourished.

BUT this Captain in a while after procured his own death with his proper hand, and suffered punishment due for his malicious desert. Then again banishment and grievous persecution was raised against the Christian, and again the Presidents of several provinces began cruelly to stir against us, so that divers of them which excelled in the doctrine of Christ Jesus, bare away the inevitable sentence of death. Of which number were three Christians in Emisa a city of Phoenicia, who of their own accord professed Christianity, and were delivered to be devoured of ravenous beasts. Among these also was Silvanus a Bishop, far striken in years, having executed the function of the Ecclesiasticall ministry the space of forty years full. About that time Perus who notably governed the Churches of Alexandria, excelling all other godly Bishops for his vertuous life and godly exercise of preaching, for no other cause then you hear, without hope of any reward, suddenly and unadvisedly by the commandment of Maximinus was beheaded: and together with him after the same manner, many Egyptian Bishops were executed. Again Lucianus a notable man, for his continency of life, and for his skill in holy Scripture highly commended, being an Elder of the Church of Antioch, was brought to Nicomedia, in which city the Emperor then abode. And after he had exhibited unto the Emperour (enemy to all goodnes) an Apology in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This Maximinus in short space exercised to great tyranny and cruelty towards us, that the latter persecution seemed far more grievous then the former.

CHAP. VII.

The Edict of Maximinus against the Christians, and the calamities which ensued after the publishing thereof, and daunted the braggers of the tyrant.

IN the midst of every town (which before was never seen) the decrees of cities and besides them the copies of the imperiall edicts engraven in brasse tables were nailed up. And children in schooles founded every day Jesus and Pilate, and other things, which for farther continuity were invented. It seemeth very expedient for this place to annex the copy of the edict which Maximinus nailed to pillars, so that the insolent and arrogant temerity of this man, his spite towards God, his evident contumacy, and again the vigilant justice of God against impious persons, which immediately overtook him, according to the celestiall wisdom, may be revealed: wherewith he being provoked, though he imagined not mischiefs very great against us, yet at that time he confirmed them with publicke edicts: the copy whereof was thus:

The copy of the Rescript of Maximinus, ratifying the decrees published against us, and borrowed of that which was nailed to a post at Tyru.
As length the weak resistance of mans mind, laying aside and scattering all obscurity and mist

Three Christians devoured of beasts.
Silvanus martyred.
Perus Bishop of Alexandria beheaded.
Lucianus martyred.

Maximinus against the Christians.

He commendeth the superstition of the Tyrrians, and their cruelty against the Christians.

of error which hitherto possessed the wits as well of the impious as of miserable men, wrapped in the pernicious darkness of ignorance, hath been able to discern, that the same is governed by the providence of the immortal gods, embracing goodness, which thing may not be expressed, how acceptable, how pleasing and gratefull it was unto us, and how great a trial it served of your godly will, when as also a foretime every man knew your disposed greatness and piety towards the immortal gods, whose faith is made manifest, not by naked and fruitless words, but by firm and wonderfull works: Wherefore your city may justly be called the seat of the immortal gods, and by many examples it is apparent how the flourishing of the celestial gods presents with her. For behold, your city laying aside all the things which specially concerned her, and despising the things that chiefly should have been sought for her welfare, when as she perceived that cursed vanity again to creep, and like a comet and covered sparkles of fire, by blowing again to send forth mighty flames, immediately without further deliberation you having recourse unto our grace, as unto the metropolitan of all divine worship, have made supplication for remedy and aid: the which sound mind, it is manifest, the gods for your trusty service have ingrafted in you. He therefore, I mean the most high and mighty love, who ruleth your most renowned city, to the end he might deliver your country, gods, your wives, your children, your benefactors, goods, and houses from all corruption, hath inspired your minds with this wholesome counsel, showing and declaring how excellent and noble a thing it is to embrace the religion and sacred service of the immortal gods, with due worship. Who may be said so bereaved of all his wits, which cannot understand this thing to happen unto us by the favorable care of the gods, that neither the earth denieth the seed she received, frustrating the hope of the husbandman by vain expectation: neither is that sort of wicked war on earth strengthened without offence: neither doth the noisome temperature of the aire dispatch with death the corrupt bodies: neither is the (swolne with importunate winds) overflown the banks: neither do the storms which fall down unlooked for, stir up pernicious tempests: neither is the earth which is sifterer and mother of all, drowned in her own bottomlesse gulfes by terrible earthquakes: neither the mountains felled on earth swallowed up by rending of the earth asunder: all which evils, yea greater then these, who knoweth not often to have happened heretofore? Yet all these things came to passe, because of the meer folly of those wicked men, when as that shamefull spot overshadowed their minds, and welgain as I may so say, prevailed every where. Again a little after he addeth: Let them behold the wide and broad fields, the flourishing corn, and overflowing eares, the pleasant meadows clothed with herbes and flowers, moistened with showers from heaven, and the weather become temperate and calme. Again, let all rejoyce, because the might of the most potent and sturdy Mars is pacified through your service, sacrifices and worship. Let them rejoyce, because that therefore constantly we enjoy quiet peace, and as many as left that blind error, and returned unto the right and best mind, may the rather be glad for that they are delivered from that sudden storm and grievous disease, and henceforth attained unto the sweetness of a pleasant life. But if they persist in that execrable vanity, your will and pleasure is (according to your request) that they be severed and banished far from your city and the bordering regions, that your city by this means after your laudable industry being made free from all impurity, may busily occupy her self according unto her disposed minde, in offering of sacrifices with due honour of the immortal gods. And that you may thoroughly understand how gratefull your request in this behalf hath been unto us (yea without treachery or great fate) our most prompt minde to promote good endeavors hath voluntarily granted unto your devotion, that what gift soever of our bountiesse ye list ye crave it of us in consideration of this your godly purpose: and that this thing may be accomplished forthwith, aske and have, which being done, shall be a perpetual testimony unto your city of piety towards the immortal gods, and shall be a proof unto your sons and posterity, how that you have been worthily rewarded by our goodness, for this your desire to lead a right life. When these things were nailed to pillars throughout every province, they bereaved us of all hope of better successe as much as lieth in man, so that well nigh according unto the divine saying of Christ, *The elect shall choose (if it could possibly) had been offended as these things:* But when as in manner the hope of many lay for dead, immediately while they were yet in their journey which were authorized to publish in certain places the foresaid Edict, God the defender of his Church, not only resisted the insolent outrage of this tyrant, but shewed unto the world his celestiall aide in our behalf. For thunders and rain in winter season ceased from their wonted traines in watering the earth: and famine unlooked for oppressed them after this ended the pestilence, and a certain grievous disease in forme of a botch, termed for the

A slander.

Math. 24.

the fervent burning thereof a Carbuncle. This spreading it self over the whole body, brought such as were therewith infected into doubtfull danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Moreover there arose war betwixt the tyrant and the Armenians, who unto that time from the beginning were friends and fellows of the Romanes. These Armenians when as they were Christians, and careful about the service of God, the tyrant (enemy to God) endeavoured to constrain them to do sacrifice unto Idols and devils, and in stead of friends he made them foes, in stead of fellows, enemies. These things sodainly meeting together in one and the same time, have quelled the boasting of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor war, fell in his time, for that he carefully worshipped idols, and impugned the Christians.

CHAP. VIII.

Of the grievous famine and pestilence in the time of Maximinus, and of the godly affliction which the Christians suffered to their heathen enemies.

These things running in a heap and together, contained foretokens of his death. For he together with his army was forewarned with the wars against the Armenians, and the rest I mean the inhabitants of his cities, fore-pined away with famine and pestilence, so that one measure of wheat was sold for two hundred and fifty Asicles. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the lundry and ancient demaines of husbandmen were in manner quite done away, for that all sodainly through want of food and grievous malady of the pestilence were perished. Many therefore fought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by peeces, fell at length into the miserable perill of extreme poverty: others gnawing the small shredde tops of green grasse, and withall copiously feeding on certain venomous herbes, used them for food, whereby the healthy constitution of the body was perished and turned to poison. Divers noble women throughout the cities, driven to extreme need and necessity, went a begging into the country, shewing forth by their reverend countenance, and more gorgeous apparel, an example of that ancient and free manner of feeding: certain others whose strength was dried up, tottering too and fro, nodding and sliding, much like carved pictures without life, being not able to stand, fell down flat in the midst of the streets, groveling upon the ground, with their faces upward and stretched-out armes, making humble supplication that some one would reach them a little peece of bread: and thus lying in extremity, ready to yield up the ghost, cried out that they were hungry, being only able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggars, after they had distributed insatiable, they put on an unmercifull and sturdy minde, fearing lest they should suffer the like need with them that craved. Wherefore in the midst of the market-place and throughout narrow lanes, the dead and bare carcases lay many daies unburies, and cast along, which yielded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing lest they should become mad, and turn themselves to tear in peeces and devour men. And no lesse truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilence disease (because they were not pinched with penury) suffered a sharp and most swift death. All sounded of lamentation, throughout every narrow lane, the market-places and streets, there was nothing to be seen but weeping, together with their wonted pipes and the rest of mindlesse noise. Remembrance is for waging battall with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carcases of two or three were seen born to the grave at one funeral. These were recompences for the bragging of Maximinus, and the Edicts which he published against the Christians throughout the cities, when as by manifest tokens, it appeared unto all men how servicable and godly the Christians were in all things. For they alone in too great an overflowing of muchness, shewed forth true compassion and studious curlesse, every day some busily occupied themselves in curing and burying the dead, whereas infinite were otherwise deprived of their own friends: others gathering together

The Christians alone were endued with compassion.

together throughout the whole city into one heap and place, the multitude of them which were in great danger by reason of famine, distributed bread unto all: to the end they might make that benefit manifest and famous unto all men, whereby they might glorifie the God of the Christians, and confesse that they alone were godly indeed, and found by their works to be the only worshippers of God. These things being thus brought to passe, the great and celestiall God defender of the Christians, which by the foresaid calamities shewed his wrath and indignation against mortall men, because they had vexed us above measure, made the bright countenance of his providence towards us, placable and comfortable, so that thereby peace shined with great admiration unto us, like light unto such as fate in darkness, and made manifest unto all men that God himself is the continual overler of our affairs, which chastiseth his people and exerciseth them with calamities for a season; yet after sufficient correction appeareth again tractable and mercifull unto such as trust in him.

CHAP. IX.

The victory of Constantine against Maxentius, the Edict of Maximinus in the behalf of the Christians.

Wherfore *Constantine* whom we have termed Emperor, sonne of an Emperor, godly of a most godly man, and gracious in all things, being raised up by the highest King the God and Saviour of all, against these most impious tyrants, waging battell with them by law of armes, and assisted with the aid of God, overthrew miraculously *Maxentius* at *Rome*, and foiled him utterly. *Maximinus* also in the East living a little after *Maxentius*, died a most shameful death, which was procured by *Licinius*, who as yet had not raged against us. But the foresaid *Constantine*, who was chief in honour and possession of the Empire, tendering the *Romane* estate, whom the tyrant oppressed, made supplication unto the celestiall God and his word, even to Jesus Christ the Saviour of the world, for aid and succour, to the end he might deliver unto the *Romane* the liberty they enjoyed from their forefathers, and girded himself to battell together with his whole host, while that *Maxentius* in the mean space trusting more in his magicall arts, then in the good will of his subjects, durst not march forwards to meet him, nor out of the town walls, but fortified every place, every coast and city with innumerable multitudes of armed souldiers, infinite garrisons full of sleight placed here and there one every side throughout all *Italy* and the other countries of his dominion. Wherefore *Constantine* the Emperor being aided from above, set upon the first, the second and third band of the tyrants host, valiantly overcame all, and so conquering the chief part of *Italy*, dreweth now nigh to *Rome*. And lest he should be constrained for the tyrants sake to assault the *Romane*, God brought forth the tyrant himself very far without the gates of the City, as if he had been bound with certain chains, again confirming and manifesting that ancient power of his against wicked men (which many accounted fabulous and incredible; but the faithful esteemed certain, and by Scripture verifiable) visibly to be seen both of the faithfull and infidels after a wonderful manner. Even as therefore in the time of *Moses* and that ancient and godly nation of the *Hebrews*, he overthrew the chariots of *Pharaoh* and his host in the sea, and drowned the chosen, horsemen and souldiers in the running streames of the red sea: so *Maxentius* and his armed souldiers and whole troop, descended like a stone plunging into the depth of the water, when as he went about to fly away from the power of God (by whom *Constantine* was assisted) and to passe over the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his own destruction. Wherefore then also it might have been said, *He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall be upon his own head, and his cruelty shall fall upon his own pate.* For the bridge which was made upon the river being overthrown, the passage was hindered, and the boats forthwith together with the men in them sunke to the bottom: and first of all the most impious tyrant himself; next his guard which were with him, according to the foretelling of holy Scripture; plunged like lead into the depth of the running stream, so that this victory being happily obtained by the helping hand of God, the last time which of old was laid by them which were with *Moses* the great servant of God; against the impious tyrant, (though not in word, yet in deed) might have been sung and said after this sort: *Let us sing unto the Lord, he is gloriously magnified; he hath overthrown the wise and rider*

Exod. 14.

Egl. 7.

Exod. 15.

rider in the sea, he is become my helper and defender, so that I perish not. And who is like unto thee O Lord among the gods, who is like unto thee O Glorified in the Saints, wonderful, and gloriously bringing strange things to passe. When *Constantine* for these and such like things had given thanks to God the chief prince and author of victory in these his travels, he came conqueror to *Rome*, where immediately he was joyfully received of all the people, both men, women, and children, Senators and other noble personages, with great honour and shouting. But he as one having the service of God engraved within him, not moved with these triumphant acclamations neither puffed up with praises, yet privie well enough to the aid of God, commended immediately, that the banner of the Lords passion should be set upon the right hand of his picture: so they set it up in the most famous place of *Rome*, holding in his right hand the wholesome signe of the Crosse, in the which he commanded this superscription to be engraven in *Romane* letters: *In this wholesome signe, the true cognisance of fortitude, I have delivered our City from under the tyrants yoke, and have set the Senate and people of Rome at liberty, restoring them to their ancient honour and renown.* Moreover when as *Constantine* himself and also *Licinius* the Emperor together with him (who as yet was not fallen to tyranny and madness, whereof afterwards he was guilty) both together pacified God the author of all goodnesse: with one minde and will they make law in most absolute and ample wise in the behalf of the Christians: they send notice also unto *Maximinus* who as yet ruled in the East, how wonderfully God wrought with them, and of the victory against the tyrant and the law it self, and the friendship hypocritically he pretended towards them. But he like a tyrant when he knew these things, became very sorrowfull: and lest he should seeme to yield unto others, or be thought to dillembel, for fear of them which had ordained this law, as of his own accord and authority he gave forth unto the Presidents of his dominion this edict necessarily in the behalf of the Christians, wherein craftily against himself he faineth the things that never were done by him.

A copy of Maximinus the tyrants Epistle in the behalf of the Christians.

*Jovius Maximinus Augustus unto Sabinus sendeth greeting. I hope it is well known unto your wisdom, and to all mortall men, our ligges and Lords Diocletian and Maximianus, our fathers, to have notably decreed, when as they saw in manner all men laying aside the service of the gods, enjoying themselves to the Christian nation: that as many as severed themselves from the service of the immortal gods, should be called again to the religion of the gods with undoubted pains and punishments. When first of all I happily came into the East, and understood of many men which might have profited the Common-wealth, and were banished by the Judges for the aforesaid cause, I gave this to every Judge in charge: that none of them thenceforth should deal severely with them of their provinces, but call them back with fair speeches and exhortations unto the worship of the gods. When these things then according unto our will were accomplished, it fell out that none of the Easterne parts was either banished or found obstinate, but by reason that nothing was grievously or severely practised against them, they might be returned unto the service of the gods. When as the last year prosperously I came to *Nicomedia*, and there made my abode, the citizens of *Nicomedia* came unto me, together with the images of their gods, craving earnestly that in no case I should permit such a nation to inhabit their country. But forasmuch as I know very many men of that religion to dwell in these parts, I framed them an answer in this sort: that I liked well of their position, but I saw that all did not request the same. Wherefore if any continued in that superstition; (our will was) that every one should be left to follow the free purpose of his will, so that if they would acknowledge the service of the gods, in like wise they should enjoy the same city together with citizens of *Nicomedia*, and the other cities also which made the like request unto me, that not one of the Christians might dwell among them. It was needfull that I should answer them friendly and lovingly, the which all the ancient Emperours observed, and so of the themselves approved, through whom all mortall men and the government in self of the Common-wealth doth stand. It pleased us then to ratifie so great a request made unto us in the behalf of the service of their high god. Wherefore though chieflly heretofore also we have written unto your wisdom and commanded the like, that nothing severely were done against them of the province which went about to succour such a nation, but should patiently be obeyed; and that they should suffer continuall vexation neither of the officials, neither of any other whatsover.*

An impatient lie. He shewed no such cure lie.

fever. I have thought good by these my letters to admonish your prompt minds; that with fair speeches and exhortations you bring them of our dominions to acknowledge the careful providence of the gods. Wherefore if any of his own accord think good to acknowledge the service of the gods, such a one is worthy to be embraced; but if some will cleave to their peculiar religion, let them do it at their free will and pleasure. Your wisdom hath therefore to observe that which is decreed of us, that none henceforth have this power given to oppress with contumelies, railing speeches and speaking troubles; our loving subjects, sitizens: as it is written before; sit beboveth us rather with fair speeches and mild exhortations to revoke them unto the service of the immortal gods. And to the end this our commandment be known of all our provincials, our will is, that you publish by proclamation directed from your self, that which is commanded by us. When Maximinus being constrained of necessity and not of his own accord, had commanded these things, for all this he was not of all men thought true in his dealing, or worthy of trust, because that sometime after the like grant, he had shewed himself a turne-coat and of a deceitfull heart. Therefore none of us durst gather a Synod together, or meddle with publick affairs, for these letters licenced not this; but commanded that we should not be afflicted with any violence or contumely, it commanded not that conventicles should be made, that Churches should be built, or the rest of our wonted ceremonies should be retained, although Constantine and Licinius princes of peace and piety, had written unto Maximinus that he should grant these things, and permitted the same unto all their subjects by Edicts and decrees. But this most wicked man would not thus much have remitted his tyranny, had he not by divine judgement been compelled and brought at length against his will to this passe. For such a trouble befell unto him as followeth.

CHAP. X.

Maximinus waged battell with Licinius, and is overcome, he rageth against his inchanters, he publisheth an Edict in the behalf of the Christians, at length dieth miserably.

WHEN as he was no longer able to sustain the greatnesse of the Empire, which unworthily he had challenged unto himself, but went about his affairs otherwise then became him, through want of skill, being void of a moderate mind required in an Emperor, and unadvisedly puffed in minde with overflowing arrogance and pride, he presumed to waxe stately against his fellow Emperors, far exceeding him in image and learning, in worthinesse and wisdom, but specially against him which passed all other in wisdom and piety towards the true God, and to challenge unto himself the majesty of the chief Emperors. He became so furious and mad, that he broke the league made with Licinius, and raised an irreconcilable war. In short space therefore, with all might he molested in manner every city, and having gathered all his host together, and mustred a multitude of many myriads of souldiers, he marcheth to battell, and directeth the fore-front of his band against him, trusting in devils whom he took for gods, and was arrogant because of his infinite multitude of armed souldiers. But in the skirmish it self he is destitute of Gods help, and God the one and the onely aider and succourer of all men, giveth the victory to Licinius: and first of all the force of armed souldiers wherein he trusted faileth him, afterwards being left alone, destitute of all company, forsaken of his souldiers, which fled unto the conqueror, the unhappy man put off quickly the imperiall attire, indeed not becoming his person, being timorous, cowardly, and effeminate, and joyning himself to the multitude flieth away, and hiding himself in fields and villages, he hardly escaped the hands of the enemy, while by all means he sought to save his life, herein notably approving the holy Scripture, and shewing that to be the truth where it is said: *There is no king that can be saved by the multitude of an host, neither is any mighty man delivered by much strength. A horse is counted but a vain thing to save a man, neither shall he deliver any man by his great strength. Behold the eye of the Lord is upon them that feare him, and upon such as trust in his mercy, that he may deliver their souls from death. After this sort the tyrant subject to most vile shame and reproach, came to his own coasts and dominions, and first of all being stricken with rage and madness, he slew many priests and prophets of their gods, whom before he had suspected, and by the procurement and trust of whose oracles he had taken armour upon him to wage battell, as inchanters and deceivers, which also had villainously betrayed his person. Afterwards when he had glorified the God of the*

Christians,

Maximinus
waged battell
with Licinius
A myriads
is ten thousand.

Efil. 33.

Christians, and ordained a most perfect and absolute decree in the behalf of their liberty, suddenly vexation ended his life, so that there remained no time afterwards for him to deliberate: the law which he published was thus:

The Copy of Maximinus the tyrants constitution in the behalf of the Christians, translated from the Latine into the Greek tongue.

The Emperor Cæsar Cajus Valerius, mighty, Lord of Germany, Lord of Samaria gracions, fortunate, puissant, Augustus. It is requisite that without ceasing we provide for the profit of our Provincials, and by all means that we be willing to exhibit those things unto them, whereby they may obtain such things as may chiefly profit them. The things which avail for publick profit and commodity, the advantage of the Common-wealth, and pleasing unto every man, we are well persuaded that there is none but knoweth them very well, that every one hath recourse unto that which is done, and that every might in the world understandeth of our affairs. When as sometime it came to our knowledge, that for the same cause (for the which it was commanded by Diocletian and Maximian our progenitors of famous memory, the Synods and assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceive to be further practised against our loving subjects, whom chiefly, as reason requireth, we ought to provide for, whose subsistence was taken away, by our letters sent unto the Prefects throughout every Province of our dominions the last year, we have decreed: That if any were disposed to cleave unto such ceremonies, or to addeth themselves unto the observation of that religion, it might be lawful for them, without offence to follow their own will, and that they should be hindered or forbidden by no man. Our pleasure was moreover, that without fear and suspicion, they should use that service which pleased every man best. Nevertheless we cannot be ignorant of this, that certain Judges despised our decrees, and made our subjects uncertain of our Edicts, and to have done it of set purpose, that they might the longer abide in this rites which pleased them better. That therefore hereafter all suspicion doubt, and fear may be removed, we have decreed to publish this Edict, whereby it may appear manifest unto all men, that it may be lawful for them as many as will follow that opinion and religion, by this our gracions gift and letters patents, as every one lusteth and is delighted, so to use that religion which him pleaseth, and after his own manner to exercise the same. Besides this also is permitted unto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we have thought good to decree that also: that if any house or manors heretofore belonging unto the Christians, by the commandment of our ancestors have passed unto the crown, either presently enjoyed by any city, or otherwise sold or given to any man for a reward, all these we have commanded they should be revoked to the ancient right of the Christians, whereby all may have experience of our piety and providence in this behalf. These words of the tyrant, not one year being fully past, followed the edicts which against the Christians were engraven in pillars. And to whom a little before we seemed profane, impious, and the plague of all mankind, so that he forbade us to dwell not only in the cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalf of the Christians: and they which of late were in peril of fire and sword, and the ravenous devouring of beasts and fowls of the air before the tyrants face, and suffered all sorts of pains and punishments, and miserable ends of this life, as profane and impious persons: unto them now it is permitted openly to exercise and use the Christian religion, and to build places for prayer unto the Lord: again, the tyrant affirmeth this unto them, that they may enjoy certain rites and privileges. When he had proclaimed this his proclamation, therefore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should have suffered, he being tricken of God with a sudden plague from above, should die in the second skirmish of the battell. He died not as Captains in war, who fighting manfully in battell for their country, for virtue and their friends, are commonly wont to endure courageously a glorious death: but like an impious person and a rebel against God (his army as yet lying in the field, and he tarrying at home and in secret) he suffered due punishment, being tricken with a sudden plague of God over all his body, so that he was vexed with great torments and griefs, pined away with hunger, fell down from his bed, his flesh altogether wasted by invisible fire sent from above, so that it consumed, dropped away, and left all the fashion of the old form, when as there remained nothing unto him save only the bare bones like a painted Image, dried up of a long time. Neither did the beholders take his body for other, then the sepulchre of the soul, buried in a body that was now dead and altogether consumed.

Chap. 10. in
the Greek.
Maximinus in
the behalf of
the Christians.
He dissembled
with his sub-
jects.

The death of
Maximinus the
tyrant.
God plagued
Maximinus.
F mine.
toward burn-
ing beam.

His last confession.

consumed. When that as yet he burned more vehemently then the boyling baths are wont our of the inward clofets of the marrow, his eyes leapt forth, and passing their bounds left him blinde. But he breathing as yet in these torments, making his confession unto the Lord, called for death, and at length confessing himself to have suffered these things justly, and in stead of revengement for the madnes he presumed and practised against *Christ Jesus*, gave up the ghost.

CHAP. XI.

After the death of Maximinus, the Christian affairs began to be in better estate. The executors of Maximinus tyranny are punished. Constantine and Licinius are proclaimed Emperours.

The ignominy that befell Maximinus after his death.

The executors of tyranny are plagued.

Peucestius a wicked magi-
strate.
Culcianus a wicked magi-
strate.

Theotecnus.

Inchanters and idolaters punished.

Maximianus children and kinsmen received their deaths.
Pgl. 146.

Constantine and *Licinius* Emperours.

WHEN *Maximinus* had thus departed this life, who alone remained of all the tyrants, the utter enemy to all piety and godlines: the Churches through the grace of Almighty God were builded again and erected from the foundations: the Gospel of *Christ Jesus* shining unto the glory of the universall God, received greater liberty then aforetime: but the impiety of the enemies to godlines was subject to extream shame and ignominy. For the said *Maximinus* of all the Emperours was declared by publick edicts to be the chief and most deadly enemy, the most impious, the most ignominious, and a tyrant that was abhorred before the face of God. And what monument fower of letters stood throughout every city to his or his childrens honour, they were partly rubbed out and thrown from aloft unto the pavement, and partly so slubbered & darkened with a black colour, that they became unprofitable for publick sight. Likewise the pictures, as many as were erected to his honor, being thrown down after the same sort, and defaced, were exposed to the laughter and derision of such as would use them ignominiously and contemptuously. Afterwards all the ensignes also of others that were enemies to piety and Christian religion were taken down, all the persecutors as many as favoured *Maximinus* were executed, specially such as by him were honored in the head cities, and to the end they might flatter him, hated more deadly our doctrine and religion: of which sort of people *Peucestius* was one, whom before all other he esteemed for most honourable, most reverend, and of all his friends best beloved, twice and the third time Consul, and had appointed him the chief governour in all his affairs: next was *Culcianus* enjoying the authority of every degree and office, who also having shed throughout *Egypt* the blood of an infinite number of Christians, was of great fame, besides many others, through whom chiefly the tyranny of *Maximinus* prevailed and took increase. Moreover vengeance lighted upon *Theotecnus*, not forgetfull of the things he had committed against the Christians, who became famous because of the image and idol he erected at *Antioch*, and was also made president by *Maximinus*. *Licinius* after his coming to *Antioch*, to the end he might finde out the enchanters which had fouly deceived him, punished with torments the Prophets and Priests of the late erected image, and made inquisition in what fort they cloaked that deceit. When as they being driven by torment could not conceal the truth, they revealed the whole mystery to be a deceit wrought by the subtilty of *Theotecnus*. Wherefore he rewarded all with punishment due for their desert, and first of all *Theotecnus* himself, afterwards the other companions of enchantments, when he had first diversly tormented them, he executed to death. After all these the next turn lighted upon the children of *Maximinus*, whom he had made companions of the imperial honour, of the pictures and publick ensignes. Last of all the kinsmen of the tyrant, who aforetime by their insolency oppressed all men, together with the aforesaid tyrant now suffered punishment with utter shame. For they received not the discipline, neither knew they nor understood the admonition which in holy Scripture saith: *Put not your trust in Princes, nor in any child of man, for there is no help in them. When the breath of man goeth forth, he shall return again to his earth, in that day all his thoughts and devices shall perish.* The impious persons after this fort being taken away, the Empire stood very stable and void of all envy unto *Constantine* and *Licinius* alone. These men (when as before all things they wiped out of this life the enemies of God) joyfully possessing benefits and graces from above, shewed forth the study of vertue and of godlines, piety and thankfulness of minde towards God, by a constitution published in the behalf of the Christians.

The end of the ninth Book.

T H E



THE TENTH BOOK OF THE ECCLESIASTICALL

History of Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

The thankfulness of the Christians for the peace granted unto them from above after the great storme of persecution.



Great thanks in all things be given unto God Almighty and King of all, and to Jesus Christ the Saviour and Redeemer of our souls, through whom we with unto our selves continually the firm and immoveable preservation of such things as concern peace, both from outward vexations, and also inwardly in our minds. Having finished nine books of the Ecclesiasticall History (being furthered by the prayers, most holy *Paulinus*) we annex the tenth, and dedicate it unto thee, shutting up the whole work under thy patronage. Not unfitly therefore do we place here that absolute and solemn Sermon gratulatory of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: *Sing unto the Lord a new song, because he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory. The Lord hath showed his salvation: in the sight of the heathen hath he openly declared his righteousness.* Inasmuch that these words of the Prophet require a new song, of duty then we must have a song in our mouth, because that after ugly and dark spectacles, after thundering and terrible threats, we have been thought worthy now to see such things, and to celebrate such solemnities, such I say, as before us many just men and Martyrs of God have desired to see upon earth, and have not seen, to hear and have not heard. But they passing very speedily, have possessed far better joyes, being taken away into the heavens themselves, unto the celestiall Paradise, and to divine dainties; but we confessing these present things to be greater then we deserved, do honour above measure the grace of Gods divine Majesty. We honour him justly, reverencing him with all the might of our minde, and testifying truly according to the prophecies written, where it is said: *Come and see the works of the Lord, what marvellous things he hath done upon earth, he maketh wars to cease unto the ends of the world. He breaketh the bow, breaketh their armour, and burneth their chariots with fire. Rejoycing therefore together in this fort because of these things which in us manifestly are fulfilled, we will joyn this book to the other Treatises. For the whole rabble of the hateful persons and enemies of God was wiped away, and so suddenly taken out of: he sight of men, that again the Word of God was fulfilled, saying: *I saw the wicked lifted up, and exalted like the Cedars of Libanus, and I passed by, and behold he was not, I sought his place and it could not be found.* This day being lightome and clear, overcast with no dark clouds, hath shined to all the Churches of Christ throughout the world, with the Sun beams of celestiall brightness. Neither did any forrainer envy at our joyfull assemblies, or at the enjoying of the same gracious benefits, but all mortall men being delivered from tyrannical oppression, had liberty to communicate with us in the things given us from above.*

CHAP. II.

The Heathens are glad of the Christians success, the Churches are repaired, and the Emperours shew themselves liberal and bountifull.

THE Heathen being delivered and rid of the former mischiefs, confessed diversly, that this only true God was the defender of the godly Christians. But unto us there was an unspeakable joy, which with incessant hope did depend of Christ the anointed of God:

Q 2

Yet

He beganeth with thanks unto God for the peace after persecution.

Pgl. 8.

Pgl. 146.

Pgl. 37.

The temples
builded again.

Yet a certain divine gladness inspired all, seeing the places a little before destroyed by the impiety of the tyrants, to be raised up as it were out of a long and deadly calamity, and the temples again from the foundations to be erected unto an unmeasurable height, and to receive greater beauty then ever they enjoyed before their subversion. Moreover the most puissant Emperors by their often constitutions published in the behalf of the Christians, have amplified and enlarged the things granted us by the free bountifullness of God: unto the Bishops also there came favourable letters from the Emperors; dignities were bestowed, sums of money and presents were sent them. The copy of which letters translated out of the *Roman* into the *Greek* tongue, it shall not be amiss in his proper place to annex unto this present History, as unto a certain pillar, to the end it may be committed to the memory of all posterity.

CHAP. III.

Of the dedication of the Temples then every where celebrated, and their solemn Orations and Sermons.

Consecrations
and the ded-
ications of tem-
ples.

Eccl. 37.
An uniform
consent of the
Christians.

Then the wished and desired sight was seen of us, to wit, the celebrating of the dedications thereof: the cities, and consecrations of Oratories lately builded; the meeting of Bishops, the coming together of them which being far severed asunder, dwelt in foreign countries, the love of nation, the knitting together of the members of Christ meeting together in one harmony. So that according to the foretelling of the Prophet, signifying mystically before the thing which should come: *Bone was joyned to bone, joynt to joynt*, and whatsoever other thing the saying of the Prophet, though darkly, yet truly, foretold us. One power of the divine spirit wrought in all the members: all had one minde, and the same readiness of faith: the celebration of the divinity among all was one. Moreover the orderly service of such as governed the Churches and publicke ministration of the holy things appointed of them for the purpose: comely rites and ceremonies of the Churches were celebrated, here with psalmodes and other songs of praise delivered us from above, there with divine and mystical ministration, as the secret pledges of the Lords passion were solemnized, and withal men and women of every age with all their power, with cheerful minde and will, in prayer and thanksgiving, honoured God the author of all goodnes. To be short, the government of the Churches as many as were present, with solemn Sermons every one as much as in him lay, set forth and extolled the solemn meeting and assemblies. There went up into the pulpit among all the rest, counted very sage, expert in the Word of God, well exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were, in the gathering together of the members and uniting of the congregations, whom many learned clerks and famous Bishops heard with quiet and attentive ear. This preacher therefore in the presence of *Paulinus* Bishop that passed all other for rare and singular gifts, by whose means and procurement also the famous temple of *Tirus* in *Phoenicia* was built with most gorgeous furniture, uttered this Sermon in such sort as followeth.

CHAP. IV.

A solemn Sermon in praise of the building of the Churches, but expressly directed unto Paulinus Bishop of Tirus.

O Ye friends and priests of the most high God, which are beautified with holy robes, and the heavenly crown of glory, with the sacred ornament and priestly attire of the holy Ghost: and whose ornament of the new holy temple of God, which are honoured of God himself with wisdom of ancient years, yet have brought to passe noble deeds and enterprises with fresh and flourishing vertue, to whom God himself preterver of the whole world hath granted this great honour, that thou shouldst build and repair on earth this house unto Christ the only and first begotten word, unto his holy and noble Spouse, whom one may very well call either a new *Beleeth*, chief bulwark of Gods tabernacle, or *Solomon*, King of a new and more mighty *Jerusalem*, or else a new *Zorobabel*, who hath purchased far greater glory unto the temple of God then it had before: and O you the sucklings of the holy flock

He praiseth
Paulinus the
Bishop.

Beleeth,
Solomon,
Zorobabel.

flock of Christ, the house of good literature, the school of wisdom, the house of godly audience of Christ: it was lawful for us of old to laud God with hymns and songs, which have heard out of holy Scripture, the marvellous wonders of God, and the miraculous bountifullness of the Lord shewed towards mankind, being to this end instructed, that we should say: *O God, we have heard with our ears, our fathers have declared unto us, the works thou hast wrought in their daies of old*: but now have we learned it not by hearing, neither by rehearsal and rumour of the high arm and heavenly hand of our God and high King, but by deeds, and (as I may say) with the eyes themselves, beholding the things written of old to be certain and true, we may sing another hymne of victory, and to good purpose (short and say) *Like as we have heard & have seen, in the city of the Lord of hosts, in the city of our God*, in which city (not this lately builded and erected unto God) which is the Church of the living God, the pillar and ground of all truth. Whereof a certain other testimony of holy Scripture reporteth thus: *Glorious things are spoken of thee, O thou city of God*. Inasmuch as then we are gathered by the benefit of Almighty God, through the grace of the only begotten, unto this Church, let every one of us here presently assembled together, praise and laud God, and withall cry and say: *I was glad when they said unto me, we will goe up into the house of the Lord*. And again: *Lord I have loved the beauty of thy house, and the place where thine honour dwelleth*. And not only he which sitteth, but altogether, with one spirit, and with one minde honouring the Lord: let us sing and say: *Great is the Lord and worthy to be praised in the city of our God, even upon his holy hill*. For he truly is great, and his house great, high, wide and beautiful in comparison of the sons of men. *Great is the Lord which alone doth wonderful things, great is the Lord doing great things, unsearchable things, glorious and excellent things whereof there is no number. He is great changing moments and times, removing and ordaining things, raising the poor out of the dust, and lifting the needy out of the mire, he hath deplored the mighty from their seats, and exalted the meek out of the earth, he hath filled the hungry with good things, and hath broken the arms of the proud*. And thus (not only to the faithful, but also to Infidels) hath he confirmed the memory of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the only God, which doth wonderful and great things, unto whom we obediently doe sing a new song, even unto him which alone doth marvellous things, because his mercy endureth for ever: *which smote great kings, and slew mighty kings, because his mercy endureth for ever: because that when we were brought low, the Lord was mindefull of us, and delivered us from our enemies*. With these praises let us not cease to celebrate God the universall Father, but also the excellent Person, author of all goodnes exhibited unto us, the bringer of the knowledge of God, the teacher of true piety, the router out of the wicked, the dispatcher of all tyrants, the governor of our whole life, let us (whose case was lamentable) honour him, sounding continually with mouth and minde. I mean our Saviour Jesus. For he alone the only most excellent Sonne of the most excellent Father, according unto the will of his Father, wherewith he loved man, most willingly like a cunning Physician, for the health of the patients, took upon him our nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of other he heaped unto himself great miseries; he saved not only such as were sick with sore bitches and festred wounds, but also such as lay among the dead, he himself by himself hath delivered us from the most dark dungeons of death. There was not so much power given to any other in heaven, which could without let, and undoubtedly minister salvation to so many castaways, but he alone took upon him our perdition, subject to many grievous passions, he alone took upon him our troubles, he alone took upon him the punishments due for our impiety, and when he found us not only half dead, but already even sinking in the graves and sepulchres themselves, preterver us heretofore, and now also by the carefulness of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnesse is become our quickner, our Day-Star, our great Physician, our King and Lord, the Christ of God. When all mankind was buried in the cloudy night of profound darkness, by the witness of seducing devils, and the working of spirits haughty to God, he alone appearing unto us with the Sunbeams of his heavenly light, loosed the knotty fetters of our sins: but now after that for so great favour and bountifullness, spite being grieved with all goodnesse, and the devil himself haughty going about all mischief, ready to burst for grief, hath raised cruel wars against us with all his deadly might,

Psal. 44.

Eccl. 48.
1 Tim. 3.

Psal. 87.

Psal. 122.
P. 1. 10.

Psal. 113.

Luke 1.

Psal. 106.
Psal. 107.
Psal. 136.
Psal. 109.

Eccl. 37.

Satan the ene-
my of man-
kind, and
worker of all
mischief.

Christ aiden
the comfort-
less.

and first after the manner of a mad dogge, which gnaweth with his teeth the stones flung at him, and poureth out the rage of revenge upon those dead things: he fet upon the stones of the oratories and the senselesse building of the houses with savage woodnesse, to the end he might bring in (as he supposed) a desolation of Churches; again, he sent out cruell murmurs and poysoned speeches, partly by the threats of wicked tyrants, and partly by the degrees of prophane Princes: Moreover, foming out his death, he hath infected with his venomous and deadly poison the souls which he caught in his snare, and slew them with the damnable sacrifices of dead images, and raised against us all sorts of beasts covered with mans skine, and all kinde of cruelty: again, the Angel of great counsell, the great Arch-captain of God, after sufficient wrastring, the which the most valiant souldiers of his kingdom endured thoroughly with invincible patience and sufferance, had evilsoons shewed himself, he destroyed the hurtfull and noysome things, and brought all to nought, as if they never had been named, but unto himself he made all acceptable and peculiar above all glory, not only among all men, but among the heavenly powers themselves, the Sunne, the Moon, the Starres, all heaven and earth together. So that now, which otherwise never any where came to passe, the most excellent Emperours, considering the honour they received of him, have detested the sight of dead images, and troden under foot the unlawfull service of devils: they have set at nought the seducing of old time received of the Elders: they have knowne one only God, the common benefactor of all: they of themselves confessed Christ the Son of God supreme King of all: upon pillars they have intitled him a Saviour: for everlasting memory they fastened his vertues and victories against the wicked in the midst of the City which had dominion upon earth unto the imperiall arms, that Jesus Christ our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world was honoured not as a common King crowned of men, but adored as the naturall Sonne of the universall God, and God himself. And not without just cause. For what Prince of all them that ever were, brought so much power, that by the appellation of his name he should fill the ears and mouths of all mortall men throughout the whole world? What King hath ratified so godly and so wise laws decreed by him, that they might sufficiently and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole world? Who hath wiped away the barbarous and savage manners of the Gentiles with his loving and tractable laws? Who ever since the beginning of the whole world, being impugned of all men hath shewed power passing the reach and strength of man, so that he seemed daily to flourish, and throughout all his whole life to waxe young? Who hath ordained and planted a nation not heard of from the first beginnings, not secret in some corner of the earth, but throughout the whole compass under heaven? Who hath so fenced his souldiers with the bright armour of godlinesse, that they were found in their fighting against their adversaries of courage harder then the Adamant stone? What King after his decease so governeth, and warreth, and erecteth signs of victories against the enemies, and filleth every place, coast, and countrey, as well of the Grecians as Barbarians, with his princely palaces and consecrated temples? As these ornaments and dedicated jewels of this temple are gorgeous, which being royall and notable indeed, are worthy of wondering and admiration, and as it were certain and manifest tokens of our Saviour (for now also, *He spake the word and they were done, he commanded and they were created*, for who will withstand the becomming of the Word of God, the supreme King and Governour of all?) which require speciall reit and convenient leisure, that they may diligently be considered and expounded, whereof also proportionally the readinesse of the workmen is to be weighed, in presence of him whom we celebrate with divine praises, which considereth the spiritual temple of us all, and beholdeth the house builded with lively and growing stones, which being soundly and securely laid upon the foundations of the Apostles and Propheis, hath *Jesus Christ himself to the corner stone*, whom the wicked head-builders of mischief have rejected, not only of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of many men. But the Father hath allowed him for head of the corner of our common Church, both then and now also. Therefore this lively Church of the living God builded of our selves, I doe call the chief vestry serving for the Word of God, whose inward chancels not seen of many, holy in deed

The ornaments
of the Temple,
and the man-
ing thereof.
Psal. 17.
Psal. 123.

deed and most holy places, who by beholding of them ever durst presume to expiate, yea, who could behold the inner parts of the hallowed porches, but the only great high-Priest of all, to whom only it is lawfull to search the secrets of every reasonable soul. Peradventure it may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captain of this warfare, whom the chief and great high-Priest himself hath ordained a shepherd of this your holy flock, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father as his servant and interpreter, like a new *Aaron* or *Melchizedech*, likened unto the Sonne of God remaining and preterred by him for ever by the prayers in common of you all. Unto this man therefore only be it lawfull next after the chief and greatest high-Priest, to see and to behold, if not the chief things, at least wise the second closet of the inner contemplation of your souls, when he hath exactly lifted every one of you by experience and prolixity of time, and when as with his own industry and care he hath instructed you all in honesty and the doctrine which is according unto godlinesse, and hath been made mighty above all others to set forth with works agreeable to his callings, that doctrine which by aid of the divine power he hath gotten. The chief therefore and our great high-Priest, *The things which he seeth the Father doe, the same likewise* (saith he) *doth the Sonne*: But this man secondarily even himself beholding with the clear eyes of the minde, the first as a teacher whatsoever things he saw him doe, using as it were the first framed patterns, the portraiture of them as much as lay in him to the like resemblance, as a workman he wrought the things which you see with your eyes, differing not a jot from that *Beleel*, whom God himself endued with the spirit of wisdom and understanding, and other industry and skilfull knowledge, whom he called and ordained the workman of the building of the Temple by forms of the celestiall types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his minde, it may not be told with what courage of minde, with what plenteous and unfatiable power of the minde, and with what great liberality of you all, and earnestly contending with largenesse of gifts, least by any means you should slide away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible pattern agreeable with nature, resembling the better invisible Temple. This Quire, worthy to be spoken of, though first of all it were covered through the wiles of the adversaries, with the sinke of all filthinesse, he despised not, neither yielded he unto the cruell spite of them which were authours of that mischief, for if his pleasure had been to have passed unto some other place, (a thousand others had been easily sought in this City) he had found great ease of his labour, and had been rid of so much businesse. But first of all he stirred up himself to this work, next, all the whole people being led with readinesse, and made of all as it were one will, first he took this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which afore-time had endured great travells, and before our time the same persecution which we suffered, I mean the Church like a mother deprived of her children, he thought good that she altogether with us should enjoy the magnificency of our gracious God. For as much as the great shepherd hath vouchsafed to gather into one fold his children, & the beasts and wolves being driven away, and every sort of cruell savage creatures put to flight, *The jaws of the Lions he hath broken*, as the holy Scripture doth testifie, he hath also most justly restored again the very fold of his flock, *That he might fill the enemy and avenger*, and resist the rebellious enterprises of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they have in very deed confirmed, where among other things the holy Scripture truly pronounceth these things of them: *The wicked have drawn their sword, banded their bow that they may shoot as the poor and needy, and slay the pure of heart. Their sword shall pierce their own hearts, and their bow shall be broken. And again, The remembrance of them is perished with a sound, and their name hath thou wiped away for ever and ever. And when they were in misery they cried unto the Lord, but there was none to deliver them, and he heard them not. They stumbled and fell, but we rose and stand up. And this*

John 54

Beleel.

The cleansing
of the polluted
Temple.

Psal. 35.
Psal. 8.

Psal. 37.

Psal. 9.
Psal. 10.

Psal. 73.

Esay 35.

Psal. 74.

Psal. 80.
Prov. 3.
Mich. 12.

Esay 35.

The wall of
the Church.
The porch.A space be-
tween the San-
ctuary and the
porch.

that was fore-told of them (Lord, in thy city thou shalt bring their likeness to none): is now in all mens sight found true, but they after the manner of the Giants, going about to warre with God, purchased unto themselves such an end as bereaved them of their lives; but the that was desolate and bewailed among men, obtained such an end of her paines in God, as is now to be seen, that according unto the Prophecie of *Esay* it may be cried unto her: *Rejoyce thou dry desert, let the wilderness be glad and flourish like the Lilly, the waste places shall bring forth and rejoyce. Thou loose hands, and dissolve knees: ye shall be strengthened. Comfort your selves, you faint hearted, you shall be strengthened, fear not. Behold, our God hath restored judgement, and will requite. He will come and see you. For (saith he) the waters shall flow in the desert, and the valleys in a thirsty land, and the dry land shall be turned into marsh, and the fountains of waters into dry land. And these things of old time foretold by words were grafted in holy Scripture, but the things now brought to passe, are not only delivered unto us by hear-say, but by works themselves. This desert destitute of water, this widow and desolate (whose gates with axes like timber in the woods they have hewed down) For they have broken her in pieces with axes and hammers: Whose books they have destroyed, And burned with fire the Sanctuary of God: for they have thrown to the ground the Tabernacle of his name: Whose grapes they have gathered as many as passed this way, and thrown down her hedges: the which the wilde beast one of the wood hath rooted up, and the wilde beast of the field devoured) by the wonderfull works of Christ, presently where it pleased him, is become like the Lilly. For then by his commandment according unto the providence of the Father he was chastised (Whom the Lord loveth he chastiseth, he scourgeth every child whom he receiveth) and after due measure being converted, the is converted to rejoyce from above, and now flourisheth like the Lilly, and breatheth unto all men an holy sweet smelling savour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the living fountain of new birth. And now that which a while ago was desert, is turned to marsh, and the well-spring of the water of life issued out into thirsty land. And to say the truth, the hands before loose are strengthened, these works also which we presently behold, are great and famous tokens of the wonderfull power and handy work of God. Moreover the knees of old withered and weakened, having recovered their strength and wonted paces, do enter the right and high way of divine knowledge, and hasten unto the flock of the high Shepherd. But if their minde have been amazed with the threats of sundry tyrants, neither hath the Word of salvation condemned the cure of them, but healing them notably, leadeth them unto heavenly comfort, saying, *Comfort your selves ye faint hearted, be strong and fear not.* And because it behoved this wilderness wrought for God to enjoy these benefits, this our new and passing *Zorobabel*, indured with that readines of minde he is of, to give ear, obeying the sayings of the Prophets, after that bitter captivity and abomination of detestation, despised not this dead carcase, but before all things pacifying God the Father with prayers and supplications together with the consent of you all: and taking him for a helper and fellow-worker which alone quickeneth the dead, raised her being fallen, after that he had purged and cured the mischiefs which were wrought: and gave her a stole, not wherewith she was clad of old, but that which the learned again of holy Scripture, which telleth thus: *And the later glory of this house shall pass the former.* Wherefore enlarging this quire with farre greater glory, he hath fortified the outer compasse of the whole building with a wall, that it might be a most safe hedge of all the whole work: next he hath erected a great porch, reaching very high upwards unto the Sunbeams, so that unto them which stand afar off without the hallowed wals, it yeldeth a clear view of the artificial work contained within them, and withall turning, or crossing the countenance of forrainers touching the faith unto the first entrance, so that none passe by, which is not pricked in minde first with the remembrance of the former edifice past; next with the sight of this wonderfull work (unto such as were hoped and wished for) a prick peradvantage to draw men, and by the beholding thereof to entice men to enter in: them also who stand by are entred within the gates the innerest not with foul and unwashed feet to draw nigh unto the inner parts of the most holy place. For making a separation with great distance between the temple it self and the first entrance, he hath beautified this place with four with four overwart porches, and after the forme of a quadrangle he compassed them about on every side with high pillars, the distance between he hath thus with lattice like nets,*

nets, made of wood and measured after the breadth of the place, the middle he left void that the bright skie might be seen, and that it might yeeld the air tempered with the bright beams of the Sunne. Hither hath he brought pledges of holy purgations, to wit, fountains lying over against the temple, which with great plenty of water give means of washing unto such as enter into the holy cloisters. And this place in which all that go in (say first to wash themselves; as it yeldeth beauty and glory, so is it a fit mansion for them to rest in who are to be instructed in the principles of faith. Moreover to beautifie these things with great variety of works to delight the eyes, he made large doors into the temple, with many galleries made within. And again he placed three gates on the fourth side, whose middle distance on both sides he made to excell, both by reason of the bignesse and breadth thereof, the which also he notably set forth with bows of brasie, linked with iron and sundry kindes of carved work, and substituted them onto it as guarding soldiery unto a Queen. After this manner he added the same number of porches unto the galleries on either side of the whole temple, and over from above he invented sundry fals of greater lights unto the whole house, and the setting out or front of them he hath diversly wrought over with carved timber. But the princely palace he hath fortified with more precious and more gorgeous stuff, using for this more plentifully liberality of expences. It seemeth unto me herein a thing superfluous, to describe the length and breadth of this house, these gorgeous ornaments, the unspeakable greatness, the glittering shew of the work, the height reaching unto the heavens, and to extoll with speech the precious Cedar trees of *Libanus* hanging over, the which holy Scripture hath not passed over with silence, saying: *The trees of the Lord will rejoyce, and the Cedars of Libanus which the Lord hath planted.* To what end shall I intreat more curiously of the most wise and chief devised disposition of the building, and again of the excellent ornament of every severall part, when as the testimony of the eyes themselves passeth and excludeth that knowledge which pierceth the ear? But this man having finished the temple, and the most high seats for the Presidents honour, again having placed the under seats in a passing good order, and last of all the most holy place, the Altar being set in the midst: again he so compassed these things with wooden rails wrought up to the top with artificial carving, that too many might not come therein, yielding a wonderfull beauty to the beholders. Neither hath he negligently paved the floor. This he gorgeously bedecked with marble stones, and now consequently he took in hand the utter parts of the temple, he builded fairs and goodly yles on either side very artificially, and joynted them to the temples side: he beat out windows, and coupled them to the doors of the middle temple, the which things also our *Solomon* so earnest maintainer of peace and builder of this temple hath brought to passe, for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the prophesy above mentioned, consisteth no longer in words, but is accomplished indeed it self. For now, as it is most true, *The later glory of this house passeth the former.* For it behoved and most meet it was, inasmuch that the Lord had been in agony, and had once embraced death for her, and after his passion, the foul body (which for her sake he put on) being translated unto brightnesse and glory, and the flesh it self left dissolution, led from corruption to incorruption: that he in like manner should enjoy the gracious goodnesse of our Saviour. Although he had promissed of the Lord himself of farre more excellent gifts, and desired incessantly to obtain a greater glory of new birth at the resurrection of the incorruptible body, together with the glittering brightnesse of the Angelicall quire above in the heavens and palaces of God, with Jesus Christ himself the chief benefactor and Saviour in the world to come: yet in the mean space, in this present life, the which of old was a widow and solitary, now adorned by the grace of God with these flowers, and become indeed like the Lilly, according to the saying of the Prophet, he hath put on her wedding robe, and is compassed about with a crown of beauty, and as it were instructed by *Esay* to dance for joy. Let us hear of her how she offereth with reverence, thanksgiving unto God the King, with the voice of praise, when she saith: *Let my soul rejoyce in the Lord. For he hath put upon me the garments of salvation, and covered me with the mantle of righteousness. He hath bedecked me like a bridegroom with a crown, and like a bride with ornaments. For even as the earth multiplieth her flowers, and like as the garden flourisheth forth her seeds, so hath God caused righteousness and praises to flourish before all the heathen.* With such sayings doth she triumph, but hear with what words the bridegroom, the celestiall

Well springs,
cocks, or con-
duits.

Gates.

Porches.
Windows.

Psal. 104.

The floor or
pavement.Esay 61.
The Church
rejoiceth.

Ely 54.

Ely 51.

Ely 52.

Ely 49.

celestiall word, Jesus Christ himself doth answer her, the Lord himself, saying: *Fear not because thou wast confounded, neither be thou ashamed because thou hast been set as nothing. The Lord hath not called thee as a woman for saken and faint hearted, neither as a woman haied from her youth up, saith thy God. A little while have I forsaken thee, and in great mercies will I pisse thee: When I was a little while angry I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy Redeemer. Awake, awake, thou that from the hand of the Lord hast drunk the cup of his wrath. Thou hast drunk off and emptied clean the cup of destruction, the cup of my wrath. There was not of all thy sinnes whom thou hast begotten, not one left to comfort thee, not one which might hold thee up with the hand. Behold I have taken the cup of destruction out of thy hand, even the Cup of my wrath, and henceforth see thou drinke of it no more, and I will put it into their hand which wrongfully brought thee, and which have humbled thee to the dust, awake, awake. Put on thy strength: put on thy glory. Shake from thee the dust, arise and sit up. Pluck out thy neck from the collar. Lift up thine eyes and look about thee, and see thy sins gathered about thee. Behold they are gathered together and come unto thee. As truly as I live, saith the Lord, thou shalt put them all upon thee as apparell, and gird them unto thee as a bride with her jewels. As for thy land that hath been desolate, wasted and destroyed, it shall be frequented of thine inhabitants, and they which have devoured thee shall be farre off. For the (ons which thou hast lost shall say in thine ears: this place is narrow for me, provide a place where I may dwell, and thou wilt say in thine heart: who hath begotten me these? I was barren and a widow, but who hath nourished these for me? I was left alone, but whence come these unto me? These things hath Isaiah prophesied. These things of old were infered in the Scripture concerning us, and requisite it was that somewhere we should behold the truth thereof shewed in works themselves. Wherefore because the bridegroom, the Word of God hath thus spoken unto the Spouse his most holy Church, very well hath this chief solemnizer of the marriage raised and restored this desert, lying after the manner of a dead carcase, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandment of the universall King, and by manifestation of the power of Jesus Christ: and being raised, hath ordained her such an one as he had learned by the description of holy Scripture. This miracle then passeth, and is above measure to be wondered at, of them specially which only make shew of outward things. For the renewings of that divine and reasonable structure in the souls of men, which the Son of God himself according to his own image made like unto God in all things, that is, a nature incorruptible, incorporeall, reasonable, free from earthly matter, in it self a spiritual essence, exceeds all the chief and first spirituall types belonging unto God. Which at the beginning ordained, that it should be of that which was not, and made unto himself and to the Father, an holy Spouse, and a most sacred temple, which he sheweth manifestly, when he saith: *I will dwell in them and walk among them. I will be their God, and they shall be my people.* And indeed the minde of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heavenly Word, and fructifie in it self: but by envy and the motion of the malicious devil, of it own accord it became subject to passions and set on malice, so that being forsaken of God, and destitute of his help, and unarmed, it was exposed and left to the snares of them which of old envied the salvation thereof: and overthrowen by the terrors and sleights of invisable and spirituall enemies, hath fallen with such a fall as may not be recovered, so that not one stone of vertue cleaved to another in it, but lay all prostrate upon the earth and dead, bereft of the naturall understanding of God. And that being fallen which was made after the likeness of God, no visible wilde Boar out of the wood rooted it up, but some pernicious devil and spirituall wilde beast, which have set it on fire with passions, as with fiery darts of their malice, and burned with fire the true Sanctuary of God, and thrown to the earth the dwelling place of his name, and troden it, thus miserably lying overcast with a great heap of earth, without any hope of salvation. But the holy Word of salvation, carefull hereof, according to the goodness of his most gracious Father, revenged him of the sinners with punishment due for their desert. First therefore by taking away the lives of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industry of the most godly Princes: next, he brought into the open face of the world, men well known of him, dedicated and consecrated unto him of old in godly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honoured them sufficiently*

2 Cor. 6.

ciently with plenteousnesse of his spirit, and by means of these hath cleansed the souls, a little before infected and oppressed with all kinde of impious decrees, with reprehensive lessons of Discipline, as it were with delving instruments, and all your mindes being garnished, and made glorious he hath delivered unto this most wise captain and beloved God: who otherwise prevailing in judgement and industry of invention, knowing and discerning the disposition of the souls committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glittering gold, another while tried and purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mysticall prophesy which is thus read: *Behold I will make thy wall of precious stone, and thy foundations of Saphyres, thy bulwarks of Jasper, thy gates of crystal, and thy borders of chosen stones. Thy children shall be taught of God. I will give all thy children plenteousnes of peace, and in righteousness shall thou be grounded. Therefore building in righteousness, he hath aply levered the power of the whole people, by some comprising the only outward wall, he hath fortified the sincere faith. But this people being many and great, is not sufficient to the building of a more excellent work. Unto some he committed the entrances of the house, giving them in charge to watch the doors, and to guide such as enter in, who not unworthily are thew to be the porches of the temple. Some he hath firmly set about the inner court with chief pillars, after the manner of a quadrangle, and to the chief bulwarks he hath referred the Scripture of the four Evangelists. Again, some he hath coupled with fortresses on either side about the princely palace, which as yet are novices in the faith, they both increase and prosper, yet set farther off from the inward holy contemplation of the faithfull. Of these hath he taken the incorrupt souls, purified with the divine fountain after the manner of gold, and others hath he set up with pillars, far mightier then those outward, out of the inner writings of mystical Scripture, and let them forth lively to minister light. The glorious doctrine of the high and suprem king, that is, of the one and only God, hath adorned the whole temple with one porch, and the same very notable. He hath attributed the second beautifull brightnesse unto the power of Christ, and to the power of the holy Ghost, and every where unto the power of the Father, as for the rest he hath expretted the excellency of every truth both plentiful and manifold throughout the whole house, and on every side he hath builded a great, a princely and a noble house, full of light throughout, with lively, seasoned, sure and chosen stones of the souls. He hath beautified the inner and utter parts with the most flourishing attire of continency and temperance, inasmuch as they consist not only of soul and minde, but also of body. There are also in this temple thrones, and infinite under seats and receptacles in all those souls wherein the graces of the holy Ghost have their abode, such as of old appeared unto them which had their conversion with the holy Apollites, of whom all cloven tongues were seen as if they had been fire, and dressed upon each one of them. But whole Christ himself hath fastened his seat in him which governeth all, in others secondarily next after him placed, rarily as every ones capacity can comprise the divisions of the power of Christ and his holy Spirit. The under-seats are both Angels and souls of certain men, even of such as are committed unto every one for institution and custodys sake. The noble, the great and onely altar, what other thing is it, then the most holy place and the sincerity of the Priests soul which is common to all, at the right hand of which standeth the great high Priest of all, Jesus himself the only begotten Son of God, which seeketh unto the Father of heaven & the universall God, that sweet melting perfume, the unbloody and spiritual sacrifices of prayers, received of all with swift eyes and stretched our arms, and first of all he himself with adoration, and alone exhibiterh due honour unto the Father, and next praierh that he will be untous all pacified and gentle, firmly and for ever. This great temple, which is in the whole world under the sun, the great workman of all, even the word of God hath ordained, and again he hath finished upon earth this spiritual likeness of them which clime over the same circular form of the heavens, that the Father might be honoured and worshipped through him of every creature and reasonable thing on this earth again, he hath made the supercelestiall host and the shews of these things there to be seen: so be thort, that Jerusalem which they call new, and Zion the celestiall mount and supernatural city of the living God, in which infinite troops of Angels, and the Church of the first begotten which are written in heaven, do honour with secret and unsearchable praises, our maker and the generall prince of all, whom no mortal man can worthily set forth: *For the eye hath not seen, and the ear hath not heard, neither hath the heart of man conceived the things which God prepared for them**

Ely 54.

A 2.

1 Cor. 13.

them that love him. Whereof we now partly being thought worthy, both men, women and children, all together as well small as great, with one spirit, and with one soul, let us not cease with thanksgiving, to celebrate the author of so great benefits bestowed upon us, which hath mercy on all our sins, and curseth all our malices, which hath redeemed our life from destruction, he crowneeth us in love and mercies, and filleth our desire with goodness. For he hath not dealt with us according unto our sins, neither rewarded us according unto our iniquities. For look how farre the East is from the West, so far hath he set our sins from us. And even as a father remembereth his sins, so hath the Lord tendered such as fear him. Pondering therefore in our mindes these things alwaies hereafter, and setting before our minde the author and solemnizer of this present feast, of this joyfull and renowned day, day and night, every hour, and as I may say, unto the last gasp, embracing and reverencing him with all the might of our minde, and now rising, let us humbly beseech him with the great voice of our earnest desires, that he keep and defend us in his sheepfold unto the end, and that he alwaies govern the peace which he himself hath granted, never to be broken, alwaies immoveable, in Christ Jesu our Saviour, to whom be glory world without end, Amen.

C H A P. V.

The Edicts of Constantine and Licinius touching Christian Religion and the liberty thereof.

The copie of the Imperiall Edicts translated out of the Greeke, and out of the Greeke into English.

GOO too now, let us proceed on and annex the copies of the imperiall Edicts of Constantine and Licinius translated out of the Roman into the Greeke tongue, as followeth: Weighing without our selves, that of old the liberty of Religion was not to be hindered, and that every one had licence after his minde and will, we have presently commanded that every one shall handle the holy affairs at his pleasure, and that the Christians shall retain the faith of their former opinion and wonted service. But in as much as manifold and different opinions do rise by reason of that Edict in the which such a licence and liberty was granted, we have thought good to lay down plainly the things whereby peradventure divers of them were restrained from such an observation. When as with prosperous success I Constantine Emperour, and I Licinius Emperour, came to Milan, and enquired of the things which made for the commoditie and profit of the Common-wealth, these amongst many other things seemed expedient, yea before all other we purposed to decree, wherein the reverence and service due to God is comprised, that is to say, by the which we might grant unto the Christians altogether free choice to embrace what service and ceremonies pleased them best, to the end the divinity of the celestiall affairs now every where received, might in some part be pleasing unto us and to all our subjects. Then according unto this our pleasure we have decreed with sound and most right judgement, that licence and liberty be henceforth denied unto none at all, of enjoying or following the Christian service or Religion, but that this liberty be granted unto every one, to additt his minde unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care and goodnesse. It was necessary for us to signify unto thee this our pleasure, to the end the opinions contained in our former letters sent unto thy wisdom in the behalf of the Christians, may altogether be taken away, and that the opinions which seem very foolish and farre from our clemencies liking may be cut off. And now whatsoever freely and firmly is thus disposed to retain the Christian religion, let him do it without all molestation or grievance. These things have we determined to signify fully unto thy carefulnesse, that thou mayst know us to have granted unto the Christians free and absolute licence to retain their own religion: and because that we have granted absolute liberty to use their observance and religion, if so please any, it manifestly availeth for the tranquillity of our times, that every one have liberty to chuse and worship as God pleaseth him best. This becometh due, lest ought of our doings seem prejudiciall unto any service or religion: and thus, besides that specially we thought good to decree concerning the Christians, that they enjoy their places where afore time they were accustomed to frequent, whereof in our former letters sent unto thy wisdom, there was another order concerning the former time: that if any had bought them either of our treasury, or of any other, they should without all delay or doubt restore them unto the Christians, without silver, and without any other demand in recompence for it. And if any (having obtained the same by gift graciously bestowed upon him by our goodnesse) demand ought

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in their names for recompence, let them have recourse unto the Lieutenant and Judge of the place, that consideration be had of them by our benignity: all which without any delay thou shalt by thine industry require to be granted unto the Christian society. And because the said Christians are known, not only to have enjoyed the place of their meetings and assemblies, but also certain others peculiar, not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the decree mentioned before, to be restored unto the Christians, that is to every their society and Synod, all delay set apart, observing in the mean time the aforesaid manner, that if any (as we have said) restore them without receiving of reward, they may assure themselves to suffer no damage through our gracious benignity. In all these aforesaid see thou employ great industry in the behalf of the said Christian society, to the end this our Decree may speedily take place, and that in this behalf ye provide by our clemency for the common and public peace and tranquillity. By this means as is aforesaid, the goodnesse of God towards us the which we have diversely cried already, shall continue at all times immoveable. And to the end the drift of this our constitution and goodnesse may be made manifest unto all men, it shall be expedient that these our Writings be every where proclaimed and brought unto the knowledge of all our loving subjects, lest that the constitution of this our gracious goodnesse be hid from any man.

The copie of another Imperiall constitution, by the which it is signified that this gift concerneth the Catholike Church.

We greet thee wellbeloved Anilinus. The order of our gracious goodnesse is this. We will that the things which belong unto thy right be not only not hindered, but also with speed restored. Wherefore our pleasure is, that as soon as thou hast received these letters, if any of the things which belong unto the Catholike Church of the Christians throughout every City, or in any other place, be occupied by the Citizens or by any other, thou see the same immediately restored unto their Churches. We have already heretofore decreed the same: that the possessions belonging unto the Churches aforesaid should be restored to their right. In as much then as thy wisdom perceiveth this to be the manifest commandment of our constitution, provide that if either gardens, or houses, or other possessions whatsoever have belonged unto the title of their Churches, all the same be speedily restored unto them again, to the end we may understand that thou hast diligently obeyed this our commandment. Farewell most honourable and our dear friend Anilinus.

Constantine and Licinius the Emperours unto Anilinus proconsul of Africk.

The copie of the Emperours Epistle by the which he summoned a Synod of Bishops to meet at Rome for the uniting and reconciling of the Churches.

Constantine the Emperour unto Miltiades Bishop of Rome and Marcus sendeth greeting. Inasmuch as many such Epistles are brought unto me from Anilinus Lieutenant of Aprick, in the which it is said that Cecilianus Bishop of Carthage is reprehended in many things of divers his colleagues abiding in Aprick, and this seemeth unto me very grievous, that there should be found in these Provinces (the which the providence of God hath allotted peculiarly unto my discretion) a great multitude of people prone unto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good unto me that Cecilianus himself together with the ten Bishops which seem to reprehend him, and ten others whom he thought expedient in the behalf of his cause, do sail unto Rome: that there in presence of you all, together with Reticus, Maternus, and Marcus, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end you may be instructed what things agree best with the most religious law. And that you may have full intelligence touching all these things, I have sent underneath my letters unto your said colleagues, the copy of the letters sent from Anilinus unto me. The which being read, your fidelity may prove how the aforesaid matter may be exquisitely be sifted and ended after the rule of equity. Your industry is not ignorant, but that I attribute so much reverence unto the Catholike Church, that I would have you suffer in any place no schisme or dissension at all. The divinity of the great God keep you (most honourable) many years.

Constantine the Emperour unto Miltiades Bishop of Rome.

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The copy of the Emperours Epistle, by the which he commanded a second Synod to be summoned for the removing of the diffention and debate risen between the Bishops.

Constantine the Emperour unto Cretius Bishop of Syracuse.

Constantine the Emperour unto Cretius Bishop of Syracuse, sendeth greeting. Heretofore when as some Wickedly and perversly went about to sever themselves from the religion of the sacred and celestial power, and from the catholike opinion, I purposing that such contentions of theirs should be cut off, have Written and ordained, that certain Bishops should be cited from France, and again that they should be called from Aprick Which of the other part contentiously and stiffly strive among themselves (the Bishop of Rome also being present) to the end Whatsoever this diffention now raised seemeth to be, it might in their presence With great industry and diligence be sifted out and redressed, But inasmuch (as it is commonly cometh to passe) divers of them being negligent, forgetfull of their own salvation, and the reverence due unto the most holy opinion, cease not as yet to dilate their enmity, and being altogether unwilling to consent unto the sentence already given, they deliberately affirm that few of them brought forth their sentences and judgements, and before they had narrowly sifted out all that was to be enquired, to have stepped too swiftly and too hastily to give judgement. Of all these things this came to passe, that they whose part it was to maintain brotherly unity and concord, shamefully yea Wickedly disagree among themselves, and minister an occasion of mockeage unto men whose minds are far alienated from the most sacred religion. Wherefore I must be careful that that which should voluntarily have been appeased after that judgement was given, now at length in the presence of many be ended and finished. Because that we have commanded divers Bishops out of sundry provinces to meet in the Kalends of August at the City of Orleans, we thought good to write unto thee that thou (taking of the famous Latronianus lieutenant of Sicilia an ordinary waggon, and together with some two of them of the second order, whom thou shalt think good to chuse, moreover With three servants which shall be able to serve thee in thy journey) hasten within the compass of the same daies unto the said place, that by the means of thy faithfull industry, with the peaceable and uniform wisdom of the rest which there shall meet, this diffention which hitherto wickedly endured with a certain shamefull winching and repining (all being heard which may be said of either party varying among themselves, whom we have likewise commanded to be present) may now at length be closed With religion and faith, and brotherly concord that ought to be required of us all. The Almighty God keep thee in health many years.

CHAP. VI.

A copy of the Emperours Epistle, by the which he granted money unto the Churches.

Constantine unto Cretianus Bishop of Carthage. Ptoles according unto Epiphanius is a weight otherwise called Talentum, and the same is two fold, the one containing 12 pounds and six ounces: the other weighing 208 pence, it is used of Suidas, and Augustine de civ. Dei lib. 22 c. 8, for a half penny.

Constantine the Emperour unto Cretianus Bishop of Carthage, sendeth greeting. Inasmuch as it pleased us to minister something for expences sake, unto some certain Ministers of the approved and most holy religion throughout every the provinces of Aprick, Numidia and Mauritania: I have sent letters unto Ursus the renowned lieutenant of Aprick, and signified unto him that he should cause three thousand pholes of silver to be sold unto thy fidelity. Therefore as soon as thou hast received the said summe of money, let the same be distributed unto all the aforesaid, according unto our writ sent by Ursus. If thou perceive ought to be wanting, so that our will herein towards all may not be accomplished, demand of Heraclius our treasurer as much as assuredly thou thinkst lacking. This I gave him in charge when he was present, that if thy fidelity required any money of him, he should without any more ado deliver the same unto thee. And forasmuch as I understand that some troublesome persons were disposed to perversly by some kind corruption the people of the most holy and Catholike Church: I give thee to understand, that I gave forth such injunctions in presence of Anilinus the Lieutenant and Patricius the Governours Vicegerent, that among all other things they should specially have due regard hereof, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceive some such men to persist in this their folly, without any more ado have recourse unto the said Judges, and make them privy thereof, that they consider of these as I charged them when they were present. The divinity of the great God long preserve thee.

CHAP.

CHAP. VII.

A copy of the Epistle by the which he freed the Bishops from paying of taxes and tributes.

WE greet you most honourable Anilinus. Because it appeareth diversly, side of the religion wherein great estimation of holiness is maintained, but as numbers, great dangers will ensue to the publick affairs: and again if the same be orderly handled, and maintained, great prosperity and special felicity will follow unto the Roman Empire and the affairs of all men, the goodness of God exhibiting the same: it seemeth good unto us, that those men which labour in this godly Religion, with due holiness and diligent observation of discipline, shall receive recompence of their travels. Wherefore our pleasure is, that they of the Provinces committed to thy charge, which in the Catholike Church where Caelianus governeth, Minister in this holy Religion, whom we commonly term Clergy men, be wholly free and exempt from all publique burthens, lest by any error or cursed swearing they be withdrawn from the service due unto God, but rather may occupy themselves about their profession without any molesting at all, who while they perform the great Ministry of the holy worship, do seeme to profit very much the publick affairs. Farewell most honourable Anilinus. Such things hath the divine and celestiall grace of our favour at the appearing thereof granted unto us, and such great benefits were bestowed upon all men by reason of our peace: and thus went our affairs in joy and solemnities.

CHAP. VIII.

The ingratitude of Licinius towards Constantine, and his cruelty towards the Christians.

THE sight of these things was intollerable for the devil, enemy of honesty, and worker of malice. Neither in like sort did the things which happened unto the foresaid tyrants suffice Licinius better to advise himself. Who while he enjoyed a prosperous reign, and the second honour next after the Emperour Constantine the Great, and was highly revered for his affinity and kinned with Constantine, laying aside the example of good Princes, he imitated the wickedness and impiety of cruel tyrants: and whose tragical lives he saw ended before his face, these mens manners would he follow, rather then continue in the favour and friendship of the better. Wherefore being moved against his dear friend in all things with the pricks of envy, he raised against him a wicked and grievous warre, neither rendering the laws of nature, nor mindefull of protested oathes, neither of blood, nor of the covenants passed between them. Yet the renowned Emperour, that he might shew him tokens of true friendship and hearty good will, diddaind not at his kindred, neither denied his company in honourable wedlock with his sister: yea he vouchsafed to make him partaker of his fathers kined and imperiall blood: and to be short, he had granted him as to his alliance and fellow Emperour, authority over the whole Empire, and committed unto him no small part of the nations subject to the Roman Empire for to govern and rule. But he practising the contrary, invented daily all kinde of wiles against him that was of higher power, and devised all subtle sleights to recompence his dear friend evil for good. Wherefore in the beginning to cloke his conspiracy he feined friendship, and often in the mean space guilefully and deceitfully by his laying of wait he hoped easily to bring to passe that which he desired. But God being the friend, favourer and keeper of Constantine brought to light the wait laid for him in secret: For the power and strong armour of piety is of great force, both to revenge the enemy, and to preserve it self: so that the most godly Emperour being strengthened therewith, escaped the manifold sleights of the curled enemy. But Licinius when he perceived that his secret conspiracy framed not after his minde, for that God revealed unto the godly Emperour all his guile and deceit, when he could no longer cloak his rebellion, he raised open wars: and withall when he purposed to give battel unto Constantine, he went about to impugne Almighty God himself, whom he knew to be worshipped of Constantine. Afterward he endeavoured secretly and by little and little to impugne the Saints under his dominion, who never molested nor endangered his Empire, neither hurt him any kinde of way at all. And so bring,

Constantine unto Anilinus governour of Aprick.

Licinius had married Constantine's sister.

this to passe, he was pricked and stirred to do mischief of his proper malice born with him. Wherefore neither laying before his eyes the remembrance of them which persecuted the Christians before him, neither of them whom he had chastised & executed for committing of impiety, but renouncing his right wits he embraced open madness, and purposed to impugn in stead of him that was holpen; God himself the helper of *Constantine*, and first of all he banished all the Christians from his Court, depriving himself (illy wretch) of their prayers which they made unto God for him, the which also they were wont to make for all men after their country discipline. Afterwards he commanded that the souldiers appointed in the city, should be deprived and spoiled of their honour and dignities, unles they would sacrifice unto devils; But these were small things in respect of the greater. To what end should I rehearse the things which the enemy of God committed severally and by pieces? how the most unjust made unjust laws, who by his injunctions gave commandment that no charity by any man should be extended towards them which were afflicted in prison, neither compassion should be had on them which in fetters were like to perish with famine? Neither was it lawfull for any to be honest, or to practise charity towards their kinsfolks, whom they were bound to pity even by the law of nature. And that law was indeed most shamefull and cruell, and far from a good nature, unto the which there was a penalty annexed, that such as had shewed compassion, were punished alike with them unto whom they had been mercifull, and such as had shewed any kindness towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I repeat his innovations touching marriage and dead men, whereby he presumed to abolish the ancient laws of the *Romans*, well and wisely ordained, and brought in certain barbarous and cruell laws, indeed very unjust and unlawful, and infinite deceits, the which he devised against the nations subject to his dominion, and sundry taxes of gold and silver, surveying of lands, gainfull penalties upon the land of those which then lived not, but were deceased long before. And to be short, the enemy of all goodnes devised for this cause certain abjurations against them which had done no evil: and making away of noble and honest personages, whose youthly and tender wives being severed from their husbands he delivered to servants of his to be contumeliously and shamefully handled, and many married wives, virgins and maidens, hath he shamefully abused (though he were now stricken in years) to the satisfying of his lecherous and beastly lust. To what end shall I use many words in this matter, when as the excess of his later doings, made the former which were small, to seem in a manner nothing? Wherefore his later madness assaulted the Bishops, and for that they were worshippers of Almighty God, he took them for enemies to his doings, whom as yet he invaded not openly for fear of the superiour, but secretly and deceitfully, and slew through wiles divers of the best approved governors. The manner of the slaughter he used was strange and never heard of before, his practices about *Amasia* and the other Cities of *Pontus* exceed all example of cruelty: where he overthrew some of the Churches of God even to the pavements, and shut up others, lest that any in them should assemble after the wonted manner, and perform the service due unto God. Neither was he perfwaded that they in them praised for him, because he was of a corrupt conscience, but thought that we made supplication unto God, and did all for the godly Emperour *Constantine*; and for this cause he brake out into a furious rage against us. Moreover the flattering Prefidents supposing in this behalf to gratifie the malicious tyrant, tormented some of the Bishops as lewd persons are punished, led them forth, and punished without cause such as had committed no evil, as if they had been murderers: whereof some endured a strange death, their bodies cut in many small pieces, as butchers do use, and after this cruel and horrible spectacle, thrown into the bottom of the sea to become food for fishes. While these things were a doing, again the flight of godly men began, and erstfoons the fields, the deserts, the woods and mountains receive the worshippers of Christ. When these things in this sort prevailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to passe (for there was nothing to hinder him from his sinuous offence) unlesse that God which fighteth for the souls of his servants, had speedily prevented his malicious enterprize, and had brought forth with a mighty arm in defence of the quarrel, his servant *Constantine*, a defender of all the godly, as it were a great light in a dark and thick misty night.

Constantine having overcome Licinius, enjoyed the Empire alone, favoured the Christians, and restored peace.

Therefore God from above granted unto this man, this worthy fruit of Godliness, to wit, victory and trophies against wicked persons, and brought subject the ungracious tyrant, together with all his counsellors and friends, even groveling at the feet of *Constantine*. For when he was fallen into extrem folly, the Godly Emperour and furtherer of Christian Religion, perceiving that he was no longer to be born withall, weyed this matter wisely, and mingling the severity of justice with the clemency of his nature, thought best with voluntary minde, to deliver from injury such as were oppressed by the tyrant. And to the end he might save many, he went about to cut off a few hurtfull and pestilent person. For when as *Constantine* in times past had used clemency and pitied him who was worthy of no compassion at all, thereby *Licinius* enjoyed no great commodity, for that he forsook not his malice, but rather increased his rage against the nations subject unto him: so that now there remained no hope of safety to them that were oppressed by this savage beast. Wherefore the defender of piety, joynd the hatred of evil with the love of goodnesse, and together with his son *Crispus* the most humane Emperour, he went forth to battle, and stretched forth his helping hand to all that were oppressed. These therefore together, the father and the son, using for their guide and helper, God the supreme King, and the Son of God the Saviour of the whole world, having both one every side scattered the armies of the enemies of God, and all the adversaries in that conflict by the power of God (even as they wished) being foiled and overthrown, they got an easie and speedy victory. Immediately then they which yet straight and the day before breathed out present death, and threatening thunderbolts of fiery persecution, were no more remembered, no not so much as once named; their titles and honors had deserved shame and ignominy: and *Licinius* himself suffered the self same things alike, the which he saw with his eyes to chance unto the wicked tyrants his predecessors. For he admitted no correction, neither advised himself by the stripes of his kinsfolks, but treading with them the same path of impiety, is brought by just judgement into the same downfall. And thus was this man overthrown. *Constantine* then being renowned for every rare vertue and godliness, being also chief conquerour, together with his son *Crispus* the most godly Emperour, like unto his father in all things, took the *Eastern* and the *Roman* Empire, of old time one, and brought all subject to their peace, from the *East* throughout both parts of the world, *North* and *South*, even to the farthest place of the *West*. All fear of them by whom they were afore time oppressed being taken away, and wiped from off the face of the earth, they celebrated solemn and royall feasts. All was replenished with the bright beams of joy and gladnes, and they which afore time full sadly beheld each other, now do it with glad countenance and cheerfull eyes: and above all, they honoured the supreme King, next the godly Emperour, together with his sons, beloved of God (as they were instructed) with dances and hymnes, throughout towns and countries. Moreover all old injury was forgotten, neither was there mention of any mans impiety at all, but the enjoying of present prosperity, and the expectation of goodnes to come. The constitutions of the victorious Emperour full of clemency, and laws containing manifest tokens of bountifullnesse and true piety, were every where proclaimed. Thus therefore all tyranny being rooted out, the Empire falling only to *Constantine* and his two sons, were preserved firm and free from all envy, who, wiping away all impiety of their predecessors in life, and enjoying merrily all the benefits bestowed from above, have set forth by their laws decreed in the behalf of the Christians, the study of vertues and love, and piety towards God, with thankfulness of minde.

The end of the tenth Book of the Ecclesiastical History of
Eusebius Pamphilus Bishop of *Cæsarea*
in *Palestina*.



THE
ECCLESIASTICAL
HISTORY OF SOCRATES
SCHOLASTICUS, COMPRISED

in seven Books, beginning where
EUSEBIUS left, and ending an
hundred and forty years after.

*Written in the Greek tongue above a thousand years
ago, and translated by*

M. H.



LONDON

Printed by ABRAHAM MILLER.
MDCLXIX.



THE PREFACE OF THE TRANSLATOR VNTO THE Reader touching the life and History of *Socrates*.

INsomuch that I finde not in any one writer either ancient or otherwise howsoever, a sufficient Treatise or ample Discourse of the life and History of *Socrates Scholasticus*, I thought good for the Christian Readers sake to cull here and there such proofs as may bring him the better acquainted with this learned Historiographer, lest that upon the sudden he conceive of him any sinister opinion or misliking, not knowing either who, whence, or what doctrine he wrote of.

I doe gather by his own History, that he lived in the time of *Damasus* Bishop of Rome, and flourished in the time of *Chrysostome* Bishop of Constantinople, about four hundred and twelve years after Christ. Of this opinion is *Volaterran*, where he writeth thus: *Socrates wrote the Ecclesiasticall History unto the time of Chrysostome, when as it is most like he flourished himself.* But his own words in my judgement are plainer, where the time is exactly laid down, in this sort: *Our whole History (saith he) being divided into seven books, compriseth the compasse of one hundred and forty years, beginning at the first year of the two hundred and first Olympiad, when Constantine was proclaimed Emperour, and ending in the second year of the three hundred and fift Olympiad, being the seventeenth Consulship of Theodosius the Emperour.* *Theodorus Zuinger* calleth *Socrates*, *Pistoriensem presbyterum*, Minister of *Pistoria* in Italy: and *Volaterran* calleth not him, but *Sozomenus* (who lived about that time, and wrote in like sort the Ecclesiasticall History) Minister of *Pistoria*. I do not see how either of them being *Grecians*, could be Minister of any the Latine or West Churches. *Sozomenus* was of *Salamina* an Isle hard by *Athens*, where he wrote his History in the Greek tongue: *Socrates* was of *Constantinople*, which *Volaterran* doth confesse, nay his own words do testifie the same, where he writeth in this sort: *I of mine own part (saith Socrates) inasmuch as I leade my life here at Constantinople, where I was born, bred, and brought up, no marvel though I write more at large of the famous acts done within this City, partly seeing that I saw most of them with mine eyes, and partly also for that they are more famous, and I thought far worthier of memory then many other acts.* *Nicephorus* that fabulous Historiographer doubteth not to slander him with the hereticall sect of *Novatian*, when as no such thing can be gathered by the works of *Socrates*. He dreameth that inasmuch as he had familiarity with, and commendeth divers of the *Novatian* Bishops for many their rare and singular virtues, therefore without all peradventure (saith he) he was a *Novatian*. I read that *Origen* was of a long time in own house together

Socrat. lib. 6. eccl. hist. c. 12.

Volater. l. 19. Antropolo.

Socrat. lib. 7. cap. 47.

Theod. Zuin. Volater.

Socrat. lib. 5. cap. 83.

Niceph. lib. 6 c. 11. l. 11. c. 14. Euseb. lib. 6. cap. 2. Euseb. lib. 4. cap. 27, 28.

Euseb. lib. 7.
cap. 23.

Socrat. lib. 1.
cap. 9.

Socrat. lib. 2.
cap. 30.

Socrat. lib. 1.
cap. 5. lib. 2.
cap. 17.

Trithemius.
lib. de eccl. scriptis.

gather at bed and boord with an old heretike whose name was *Paulus*. I see that *Eusebius* highly commendeth the heretick *Tatianus* for his booke against the Gentiles, he extolleth also *Bardesanes* the Syrian, who was a Valentinian heretick. I finde that *Dionysius* Bishop of *Alexandria* revered wonderfully the person of *Nepos* the Chiliaist, he doubted not to affirm that his soul was in rest. Yet as we may in no wise call *Origen* an heretick for his familiarity with *Paulus*, neither *Eusebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardesanes*, neither *Dionysius* a Chiliaist for extolling of *Nepos*, no more may we call *Socrates* a Novatian for his familiarity with *Auxanon*, and praising of the Novatians. Where he commendeth the Novatians, where he maketh report of *Auxanon*, where also he excuseth himself, his words are these: *I have learned moreover* (saith *Socrates*) *that Eutychanus a man of sincere religion flourished about that time, who though he were of the Novatian sect, yet did he many strange things. I will reveal him that reported me his doings, neither will I cloak or conceal that at all, though therefore I may seem to incurre suspicion or the reprehension of divers persons. It was Auxanon a priest of the Novatian Church. In another place he commendeth the Novatians for embracing the Nicene Creed, for joyning with the true Christians against the Arian hereticks: who would not in like sort commend them for the same? He saith further, that almost they had been at unity with the true Catholikes, had not the fault been in the Novatians themselves. What other thing is this, then commending of them for well doing, and reprehending of them for ill doing? is he therefore to be termed a Novatian? This Nicophorus stuck not in like sort to call Eusebius an Arian; who as it is will known unto the whole world, was at the Council of Nice, wrote the Creed, and condemned Arius with his own hand. Sure I am of this, that touching the History this Nicophorus hath patched together out of Eusebius, Socrates, Evagrius, and other ancient writers, if every bird took her feather from him, there would be nothing left of his owne part but fables. Trithemius wrote reverently of this author, in this sort: Socrates by birth a Grecian, a learned and eloquent man, a notable Historiographer of great fame by reason of his profound skill, wrote a volume containing the Ecclesiasticall History, from the reign of Constantinus Magnus the first Emperour of that name, unto the reign of Theodosius Junior. I finde by translating of him, the doctrine sound, the stile familiar, the story faithfull: in commending he observeth a mean, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himself learned, his judgement grave, and his writings of great antiquity.*

THE



THE FIRST BOOK OF THE ECCLESIASTICAL

History of *Socrates Scholasticus*.

CHAP. I.

The Proeme of the Book, He beginneth his History where Eusebius ended.



Eusebius surnamed *Pamphilus*, comprising wholly in ten books the Ecclesiastical History, continued the same unto the time of *Constantine* the Emperour: in the which times the heat of persecution kindled by *Diocletian* against the Christians was quenched. The same authour writing the life of *Constantine*, passed over very lightly the practices of *Arius*: for that he chiefly endeavoured to publish the praises of the Emperour, and exquisitely to set forth with majesty of words the speech wherewith he might highly commend him, rather then diligently to describe the acts of that time. We therefore, purposing to write the things which happened in the Church since that time will begin where *Eusebius* left, not minded with curious and lofty stile, but plainly to set forth only the things which either we have found faithfully recorded, or else have been shewed unto us by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the manner how *Constantine* the Emperour became a Christian, we will speak somewhat thereof, and herence take our beginning.

CHAP. II.

How Constantine the Emperour became a Christian.

When as *Diocletian* and *Maximinian*, by surname *Herculius*, had by uniform consent deposed themselves of the Imperiall scepter, and embraced a private kinde of life: when as also *Maximianus* otherwise called *Galerius*, reigning together with them had taken his journey into *Italy*, and appointed two Emperours, *Maximianus* to rule the East, and *Severus* to govern *Italy*, *Constantine* is openly proclaimed Emperour in *Britain* to succeed his father *Constantinus*, which died the first year of the two hundred seventy and first Olympiad, the five and twentieth of July. But at Rome *Maxentius* the son of *Maximianus Herculus* is chosen of the pretorian souldiers, not to govern the Empire, but rather to practise tyranny. Not long after, *Herculius* inflamed again with desire of rule, went about to dispatch his son *Maxentius*, but the souldiers hindered his purpose; in the end he died at *Tarsus* a city of *Cilicia*. *Severus* the Emperour which was sent to Rome by *Galerius Maximianus* to take *Maxentius*, was of the souldiers betrayed and put to death. Last of all *Maximianus Galerius* being chief Emperour, after he had crowned Emperour *Licinius*, by originall a Dane, his old fellow souldier and familiar friend, departed this life. *Maxentius* in the mean while handleth the Romans ill-favourably, he oppresseth them, and sheweth himself rather a tyrant then an Emperour towards them, he farre passeth the bounds of shamefastnesse, abusing the spouses of noble personages, slaying many with the sword, and putting in ure other such like leud practices. *Constantine* the Emperour being certified hereof, deviled with himself which way possibly he might rid the Romans from under this grievous yoke of servitude, and dispatch the tyrant out of this life. Deliberating thus with himself, he fore-casted also what god he were best to call upon for aid to wage battell with the adversary. He remembered how that *Diocletian* which wholly dedicated himself unto the service of the Heathenish gods, prevailed nothing thereby, also he perswaded himself for certain, that his father *Constantinus* who renounced the idolatry of the Gentiles, led a more fortunate life: musing thus doubtfully with himself, and taking his journey with his souldiers, I wot not whether, a certain vision appeared unto him, as it was strange to behold, so indeed incredible to be spoken of. About noon, the day somewhat declining, he saw in the skie a lightsome pillar, in form of a crosse, wherein these

Socrates in this his first booke containeth the History of 31. years, being the whole reign of *Constantine*, and the end of 34. years after Christ, where *Socrates* beginneth his History.

*Diocletian;
Maximinian.*

*Maximian.
Severus.
Constantine.
Maxentius.*

*Licinius.
The tyranny
of Maxentius.*

The figure of
the crosse.

was seen of
Constantine in
the air.

Christ appeared
to Constantine
in his sleep

Maxentius died
about the
year 318.

The godly stu-
dy of Constantine.

The death of
Diocletian.
Anno Dom. 318.

these words were engraven: *In this overcame.* The which vision so amazed the Emperour, that he mistrusting his own sight, demanded of them that were present, whether they perceived the vision: which when all with one consent had affirmed, the wavering minde of the Emperour was settled with that divine and wonderful sight. The night following in his sleep he seeth Christ saying thus unto him: frame to thy self the form of a crosse after the example of the sign which appeared unto thee, and bear the same against the enemies, as a fit banner or token of victory. He being fully persuaded with this oracle, commandeth the victorious sign of the crosse (which as yet is reserved in the palace of the Emperour) to be made, and therewith proceeded in his affairs with greater courage and promptnes of minde. And joyning with the enemy right over against Rome, about the bridge commonly called *Bubia*, he got the victory, for *Maxentius* being drowned in the river, died. It was the seventh year of his reign when he overcame *Maxentius*. After these things when as *Licinius* his fellow Emperour and his brother in law, having married his sister *Constantina*, led his life in the East, *Constantine* enjoying ample benefits received at the hands of God, shewed himself gratefull in offering of thanks and praises unto the author of all goodnes. His practices were these: to deliver the Christians from persecution, to call again the exiled unto their native soil: to set at liberty such as were in prison: to restore again the goods confiscated: to build again the Churches that were overthrowen: all which things he accomplished with great promptnes of minde. In the mean while *Diocletian* who had resigned the Empire departed this life at *Salon* a City of *Dalmatia*.

CHAP. II.

How Constantine favouring the Christians, and Licinius persecuting them, wage battell one against the other.

Constantine the Emperour fixing his whole minde upon such things as set forth the glory of God, behaved himself in all things as a Christian, erecting Churches from the ground, and adorning them with goodly and gorgeous consecrated monuments: moreover shutting up the temples of the heathens, and publishing unto the world (in way of derision) the gay images glistening within them. But *Licinius* famous among them for his fond opinion in gentilitie, hated the Christians, whom though he durst not openly persecute for fear of *Constantine* the Emperour, yet in secret he menaced and dispatched many of them: but in process of time he endeavoured openly to afflict them. This persecution was provinciall, for it was kindled there only where *Licinius* made his abode. After these things, practising in other things also the part of a tyrant, being fully persuaded that *Constantine* was not ignorant hereof, and knowing full well that he was greatly offended with him for it, he hasteneth to clear himself, flattering and feigning to joyn with him in league of friendship, binding himself with an oath never to perpetrate any tyrannicall act, and not only swearing, but withal forswearing himself: for he ceased not from tyranny, neither relented from raising against the Christians the grievous storm of persecution. He forbade the Bishops by decree, that they should not confer at all with the *Gentiles*, to the end the religion of the Christians might neither take root nor be raised at all. Then was the persecution rife in every mans mouth, and in deep silence, secret in word, yet open in deed. The persecuted members of Christ endured intolerable pain of their bodies, and sustained great losse of their substance. * Whereby he incensed greatly the Emperour *Constantine* against him, so that they breaking the league of feigned friendship which was between them, became deadly foes. Not long after they waged battell, and meeting off by sea and by land, in the end at *Chyppolis* a city of *Bithynia*, to wit, at the dock or haven of *Chalcedon*, *Licinius* was overcome, and yielded himself unto *Constantine*. He taketh him alive, he dealeth courteously with him, he executeth him not, but enjoyed him to dwell in *Thessalonica*, and there to lead a quiet and a peaceable life. It was but a small time that he lived in peace, for immediately after he gathered an host of *Barbarians*, and endeavoured by fighting again to revenge his former foil. The which when *Constantine* understood, he commanded that he should be put to death, at whose commandment he was dispatched. *Constantine* now having the upper hand and published Emperour and King, endeavoured forthwith to simplify the Christian affairs, and that diversly, by his means also the Christians lived in peace and tranquillity, but after this peace there ensued wars and deadly hatred among the Christians themselves, what it was, how it began, and the manner of it we will declare.

CHA P.

* Chap. 4. in
the Greek.

The humanity
of Constantine.

Licinius was
put to death
for his perjury
and breaking
of league.
Anno Dom. 317

CHAP. III.

The contention between Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the Ministry.

After Peter Bishop of Alexandria, which suffered Martyrdom under *Diocletian*, *Achillas* succeeded in the Bishoprick. After *Achillas*, *Alexander* in the time of the afore-said peace was chosen Bishop: who leading a quiet and peaceable life brought the Church unto an unity, and on a certain time in presence of the Priests which were under him, and the rest of the Clergy, he intreateth somewhat more curiously of the holy Trinity, and the Unity to be in the Trinity. *Arius* then being one of the Priests placed in order under him, a man very skillful in the subtilties of sophistical Logic, suspecting the Bishop to have brought into the Church the erroneous doctrine of *Sabellius* the *Africk*, and being kindled with the desire of contention, set himself opposite against the opinion of *Sabellius* the *Africk*, and as it seemed directly against the allegations of the Bishop, saying: If the Father begot the Son, then had the Son which was begotten a beginning of essence: hereby it is manifest that there was a time when the Son was not, and the consequent to follow necessarily that he had this essence of nothing. * When he had with his strange kind of doctrine concluded and laid down this position, he provoked many to reason hereof, so that of a small sparkle a great fire was kindled. For this noisome pestilence beginning from the Churches of Alexandria spread it self throughout all *Egypt*, *Lybia*, and the upper *Thebais*, yeaped moreover through the rest of the Provinces and Cities. Many other also embraced the pestilent opinion of *Arius*, of which number chiefly *Eusebius* (not he of *Cæsarea*) but another which aforetime was Bishop of the Church of *Berytus*, but then craftily crept in to be Bishop of *Nicomedia* a City of *Bithynia*, clave fast unto him. Which things when *Alexander* had both heard and seen done with his eyes, was very much moved thereat, and summoning together a Council of many Bishops, he depriveth *Arius* and such as favoured his opinion of the Priestly order: and wrote unto the severall Bishops throughout the cities in this manner.

The Epistle of Alexander Bishop of Alexandria.

TO the Welbelov'd and most reverend brethren, fellow Ministers with us throughout the Churches wheresoever. Inasmuch as we are commanded by holy Scripture to remain the bond of unity and peace, it is requisite that we write and signify one to another the things that severally happen among us, to the end that if one suffer or one rejoice, we all may suffer together or rejoice together. Now in our Church there are risen certain men which transgress the Law: which impugn Christ: which lead men into Apostasy: whom a man may rightly suppose and justly terme the firerunners of Antichrist. I was disposed truly to be silent, and not to blaze at all so bawdy an offence, if peradventure by any means possibly this blaspemy might have been wiped away from among them which alone fill from the Church, lest that straying abroad into strange places, it might infect with the filth thereof the ears of simple and holy folk. But in as much as *Eusebius* now Bishop of *Nicomedia*, supplanting the whole state of the Church to be under his jurisdiction, and seeing with himself that he is to be charged of none for leaving the Church of *Berytus*, and for that he greedily gaped after the Church of *Nicomedia*, and in that he is become the patron and ring-leader of these Apostates, going about to publish letters into all Provinces, highly extolling them, that he may please certain of the ignorant sort into an extreme pestilent heresie, altogether contrary to Christ himself: I think it necessary (seeing the like is written in some parts of the law) no longer to be silent, but to declare unto you all the whole matter. Whereby ye may not only know them which fell from the truth, but also their detestable doctrine, and the circumstance of their heresie, and also if peradventure *Eusebius* do write unto you that you give no ear unto him. For he having convicted for aforesaid his old filther'd corruption of minde, and now disposed to renew the same, pisseth so further his cause by his Epistles, but in very deed he sheweth plainly that these his practices be directed to the furtherance of his own cause. Such as fell from the Church were these: *Arius*, *Achillas*, *...*

Chap. 3. in the
Greek.

Peter
Achillas.
Alexander.

Arius contrari-
ous his Bishop
and ordinary.

The original
of *Arius* heresy

* Chap 6 in
the Greek.

Two *Eusebii*,
the first was
writer of the
former Histo-
ry: the second
Bishop of
Nicomedia,
and an *Arian*.

The blasphemies of Arius and his complices.

Achillas, Eithales, Carpones, a second Arius, Sarmates, Euzojus, Lucius, Julianus, Menas, Helladius, Gaius, and together with them also Secundus and Theonas which sometime were called Bishops. The things which they published abroad contrary to holy Scripture were such: That God was not always a Father, but that there was some time when he was no Father: and that the Word of God was not from everlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time, when he was not. That the Son was a creature, and made, neither like unto the Father in substance, neither the true Word of the Father by nature, neither his true Wisdom, but made metaphorically the Word and the Wisdom, and the same to be made by the proper Word of God and by the wisdom which is in God, in the which God made all things, and him too. For which cause he is of a changeable and divers nature as all other reasonable creatures be. That the Word is strange, diverse and severed from the Wisdom of God. That the Father cannot be expressed by the Sonne, that the Sonne knoweth not the Father fully, neither absolutely, neither can perfectly discern him. And that the Son perceiveth not the substance of the Father as he is, but that he was made for our sakes, that God by him as by an instrument might create us, and that he had not been, had not God been moved to create us. One at that time demanded of them whether the Word of God could be changed as the devil was changed? and they were not afraid to answer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable. Arius therefore and his adherents which uttered these things and impudently avouched them together with all such as favour the like fond opinions, we together with other Bishops of Egypt and Libya in number well nigh a hundred, meeting for the same purpose, have pronounced to be held of all men for accursed. Eusebius and his adherents endeavour to mingle falsehood with the truth, and piety with impiety, but they shall not prevail, for truth getteth the victory, and light hath no fellowship with darkness, no agreement between Christ and Belial, who ever heard of the like practices? and who presently if he heard the like would not wonder as at strange things, and stop his ears lest the dregs of so detestable a doctrine should annoy the sense of hearing? What man hearing John affirming: In the beginning was the Word, will not forthwith condemn these which say: there was a time when he was not? Or who is it when he heareth in the Gospel: The only begotten Son, and by him were all things made, that will not detest these, which affirm that the Son is one of the creatures? And how can he resemble the things which were made by him? Or how can the only begotten (as their opinion is) be numbered with all other living creatures? Or how is he made of nothing, when the Father saith: My heart hath endited a good matter. And before the morning in the womb have I begotten thee? Or how is he in substance different from the Father, being the perfect image and brightness of the Father? And when as he himself saith, He that hath seen me, hath seen also the Father. Or how can it be if the only Son of God be the Word or the wisdom, that there was a time when that he was not? It is as if a man would say: God sometime wanted both Word and wisdom, Or how is he changeable and mutable, when as he reporteth of himself, I am in the Father, and the Father is in me? Alas, I and the Father be both one. And by the Prophet Malachi also: Consider me that I am God, and am not changed. And although this saying may be referred unto the Father himself, yet presently it is applied more aptly unto the Son, for in that he was born and became man, he is not changed at all, but as the Apostle writeth: Jesus Christ yesterday and to day, and he is the same for ever. What therefore led them (I beseech you never so erroneous and detestable an opinion for to say he was made for us, when as the Apostle writeth: For of him and by him are all things? No marvel at all, in that they falsely reported, the Sonne not fully and perfectly to know the Father, for when they had once determined with themselves to war against Christ, they utterly rejected the words of our Lord, where he saith, As the Father knoweth me, (saith the Son) so doe I know the Father. If the Father knoweth the Son perfectly, then it is manifest that the Sonne knoweth the Father perfectly also. But if this be impiety and open blasphemy, and that the Father knoweth the Sonne perfectly and fully, then doth it follow, that even as the Father knoweth his own Word, so the Word knoweth his own Father, whose word he is. But when as at sundry times we convinced them with allegations and expostions out of the sacred and heavenly Scriptures, for all that, they again changed themselves like unto the changing and diversly besotted beast Chameleon, wrestling with all might possible to light upon their own pates the saying of the wise man: When the ungodly person cometh to extremity impiety then he diddaincth. And though many heretics sprang before their time, which exceeding out of measure in impudency, fell out at length for all that into extremity: yet these

men which endeavour with all their glosses to take away the divinity of the Word, drawing nearer unto the time of Antichrist, doe in manner declare those heretics, in comparison of the impiety of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we took their fall heavily, specially because that sometime they sucked the sweet juice of the Ecclesiastical doctrine, and now are fallen from the same: yet we marvel not greatly at them, for the like happened heretofore not only to Hymeneus and Philetus, but also before them unto Judas which was the Disciple of our Saviour, afterwards a traitour and an Apostate. Neither are we heretofore ignorant or unmindefull. For our Saviour hath forewarned: Take heed, least any deceive you. For many will come in my name, saying: I am, and the time is now at hand, and they will deceive many, go not after them. And Paul when he had learned these things of our Saviour, wrote: that in the later times some shall fall from the sound faith, and shall give ear unto spirits of error and of doctrine of devils, oppugning the truth. Now therefore in as much as our Saviour Jesus Christ hath commanded the same, and signified also unto men by his Apostle, and we truly hearing their impiety with our ears, not without just cause, have (as we said before) pronounced this kinde of men for accursed, and proclaimed openly that they are cut off from the Catholick Church, and farre from the right faith. And we have cried your holiness, welbelovéd and most reverend brethren which rejoyned with us in the same fellowship of the public Ministry, that if peradventure some of them overboldly presume to present themselves before you, ye give no heed unto them, neither be persuaded by Eusebius, neither by any other whosoever that shall write unto you in their behalf. For it behooveth us that be Christians, to shew all such as open their mouths against Christ, and such as are alienated in minde from him, as enemies of God and rotten sleep, corrupting the sense of mans minde, and that we bid not such kinde of men (as Saint John hath commanded) no not so much as God speed, least that we become partakers of their offences. Salute them which are among you, brethren: the brethren with us salute you also. When Alexander had written these letters unto the Bishops every where throughout the several Cities, this pestilent infection hereby was the more scattered abroad, because that those unto whom these letters were directed, beganne to burn among themselves with the sparkles of contention and discord. For some contended and subscribed unto the letters: some others with all might impugned them. But specially among all the rest, Eusebius Bishop of Nicomedia was provoked to the schisme and dissention, for that Alexander had often in his letters charged him by name. And at that time Eusebius was able to doe much, because that the Emperour then made his abode at Nicomedia, where Diocletian a little before had builded a princely palace. For which cause many Bishops favoured the opinion of Eusebius. But he ceased not to write unto Alexander, that he would let pass the controversy raised between them: that he would admit again Arius and his adherents into the Church: and others also throughout the Cities be exhorted that they should by no means descend unto the drift of Alexander. Whereby there arose every where no small tumult. For then a man might have seen not only the Presidents and chief rulers of the Churches, inveying one against another with spitefull and opprobrious terms: but also the lay multitude severed asunder into two parts, the one favouring the one side, the other the other side. Wherefore the case became so hainous and shamefull and so lamentable a plight, that the Christian Religion was openly derided of all men, even in the publique theatres and sollemn spectacles. The inhabitants of Alexandria contended very childishly, yea without all modesty, about the chief points of Christian Religion, they sent also Legats and Embassadors unto the Bishops throughout the other Provinces, who severing themselves unto sides, raised the like contention. The Meletians who not long before were cut off from the Church, joynd themselves with the Arians. I thinke it expedient to note what kinde of men they are. Meletius Bishop of a certain City in Egypt, besides sundry other causes, specially for that in the time of persecution he had renounced the faith, and sacrificed to Idols, was deprived of his Bishoprick by Peter Bishop of Alexandria, which suffered Martyrdom under Diocletian. Who being deprived, and favoured of many for all his fond doings, became the ringleader of the heretic among them, who in Egypt, of him unto this present day are called Meletians, and having no just cause or cloak to defend his doings, in that he presumed to separate himself from the Church, made a sleeveless answer: saying, that he was greatly injured, wherefore he brake out into railing speeches and reviled Peter. And as soon as Peter, in that heat of persecution, had ended

Arius and his complices excommunicated

2 Tim. 2.

Mar. 24.

1 Tim. 4.

2 John.

The Meletian heretics joyne with the Arians. Meletius why he was deprived by Peter Bishop of Alexandria.

Arians.
Eunomians.
Macedonians.

Chap. 7. in the
Greek.

CHAP. IIII.

How Constantine the Emperour being careful for the concord and unity of the Church, sent Osius a Spaniard unto Alexandria to reconcile Alexander and Arius, writing also an Epistle unto both the parties.

Osius a Spaniard,
Bishop of
Cordub.

When the Emperour was certified hereof, he was wonderfull sorry, and supposed this schisme to be his own calamity. Forthwith therefore he went seriously about to quench the heat of discord kindled among them, and sent letters unto Alexander and Arius by a man worthy of credit, whose name was Osius Bishop of Corduba, a city of Spain; this man the Emperour loved entirely and highly honoured. Some part of which letters I supposed not impertinent for this place, which are wholly alleged by Eusebius in his books of the life of Constantine.

Constantine the puissant, the mighty, and noble Emperour, unto Alexander and Arius sendeth greeting.

The Epistle of
Constantine
unto Alexander
and Arius,
taken out of
the a Book of
Eusebius of the
life of Constantine.

Hereby I gather the original ground of this controversy, in that thou Alexander hast demanded of the Elders touching a certain place of holy Scripture, yea rather touching a certain vain piece of a question, what every ones opinion was: and thou Arius hast unadvisedly blazed abroad and set abroad that which thou shouldst not at the first have conceived, and having conceived it, thou shouldst have passed it over with silence. Whereby this dissention is risen among you, the wonted assembly of the Church hindered, the most devout people diversly distracted into either side, and thus assunder, being at one time one body compacted together in harmonically unity. Wherefore let either of you, pardoning each other, like of that which your fellow Minister not without cause exhorteth you unto: and what is that? that you neither object at all, neither answer any objection that concerneth such matters. For such questions as no law or Ecclesiasticall canon necessarily defineth, but the fruitlesse contention of idle brains setteth abroad, though the exercise thereof avail for the sharpening of the wit, yet ought we to retain them within the inner closet of our minds, and not rashly to broach them in the publique assembly of the vulgar people, neither unadvisedly to grant the common sort the hearing thereof. For how many be there that can worthily explicate and sufficiently ponder the weight of so grave, so intricate, and so obscure a matter? But if there be any such that peradventure himself able easily to compass and to attain unto it, how many parts are there (I beseech you) of the multitude whom he can sufficiently instruct therein? And who is there in sitting out so curious a question, that can well passe the period of plunging in error? Wherefore in such cases we must refrain from verbal disputations, least that either we by reason of the imbecility of our wit, cannot explicate

CHT

our minds, either our auditors when we teach by reason of their dull capacity cannot comprehend the anxious drift of our doctrine, whereby the people of necessity incur the danger either of blasphemy, or the poisoned infection of discord. Wherefore both the rash objection, and the unadvised answer (being cause of the heretical sects of the Arians, Eunomians, and of as many as favour the like folly) ought each one of each other crave pardon. Neither is there occasion ministered to command about the chiefest commandment in holy Scripture, neither is there stirring any new opinion touching the service of God: for you retain the one and the same sentence in substance of faith, so that you may easily embrace the uniform consent of unity and concord. For it is not well that for your contention about slender matters, and trifling toys, so great a multitude of the people of God through your negligence should be at such discord among themselves. Yea it is supposed not only not well, but altogether insufferable. And that in few words I may lay before your eyes some present hereof, I will reason with you: Ye are ignorant, as I suppose, that the Philosophers agree among themselves, all joyfully profess one title and name of discipline, yet for all that, they vary and disagree in some odd opinion which severally they hold, who though they dissent by reason of their several opinion, yet because of their compacted profession, they join hands and hold together like birds. If then the case be thus, why may it not be thought more expedient that we wearing the cognizance of the most mighty God, even for the Christian Religion the which we profess, should be at peace and unity among our selves? But let us weigh more diligently and consider more deeply with our selves what I shall now say: whether it be right or reason that for fight and uncontention about words, one brother should dissent from another, and the renowned peace by pestilent discord through us which spite one another for slender and unecessary matters, should thus miserably be prophaned and rent in pieces. These practices are rather popular, and farre more agreeable with the youthfully rashness of green heads, then with the sobriety of the grave and Prinsly personages. Wherefore of our own accord let us put to flight the temptations of the devil. And in as much as our Lord God Almighty the Saviour of all men, hath graciously given abroad of his common light unto all, therefore be it lawful unto me (I beseech you) as much as in you lieth, that I being aided with the helping hand of his providence, may happily bring my purpose to good effect, and that also I may lead his people, partly with often calling upon them, partly with the diligent oversight of their life, and partly also with sharp admonition, to mutuall love and amity one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of law, the which with mutuall consent of the minde linketh and compacteth into one the whole body with the severall members of the same: that therefore, which through your discord moveth no small strife among you for that it concerneth not any weighty substance of all our Religion, there is no reason why it should breed any division at all in minde, or discord in doctrine. And this doe I say, not to compel you in this light and fond question, of what sort soever it be, altogether to transcend unto the same sentence, and though you dissent among your selves about a matter of small importance (for neither truly are we all in all things like minded neither have we all the same nature and gift ingrafted in us) nevertheless for all that yet may come to passe that the sacred unity may joyfully and inviolably be retained among you, and one consent and fellowship conferred between all. But touching the providence of God let there be one faith among all, one consent of minde, and one opinion concerning God. And as touching the sleight and subtle sifting out of these vain questions, though you agree not altogether into one, yet should you have limited them within the bounds of your capacity, and laid them up within the secret closet of your minde. Let the common link of amity, let true faith, let the benevolence unto God, and the reverence of his law, dwell for sure and certain among you, join hands together, be friends one with another, render unto the whole multitude of the people their wonted familiarity, and purging your minds of the spot of contention, embrace ye again one another after the most loving and friendliest manner. For oftentimes when enmity is banished, amity is of more delitable force among friends. Let me therefore enjoy the daies in peace, and the nights without molestation, that the pleasure which riseth of the pure light of concord and quiet life may be forever inviolably be conserved. If it otherwise happens, it behoveth us to sob and sigh, and to shed many a sad tear. For it cannot be that henceforth we leave the rest of our life in peace and tranquillity: for it cannot be that the people of God (I mean that people which joyfully with us is yea to the service of God) as long as they thus injuriously and dangerously disagree one from another, doe live peaceably: or how can I in this case quiet my self and settle my conscience?

S 3

And

The contenti-
on of Philoso-
phers.

Brethren and
Christians may
not brawl con-
tentionally about words,

And that you may perceive the great grief and sorrow I conceive in my heart for the same, I beseech you give ear unto me. Of late as I came into the City of Nicomedia, forthwith I purposed in minde speedily to travell towards the East, and when I hastened towards you, and had passed the greater part of my journey, so that now I seemed in manner to be with you, tidings thereof constrained me to alter my minde, least that I should with mine eyes behold the things which I verily supposed my self not able to tolerate with mine ears. Touching that which remaineth, see that with your peace and concord ye make plain and set wide open the way for my journey into the East, the which you have lost with your debate and discord, kindled of the one against the other. And bring speedily to passe that I may perceive not only you to hold together, but also the whole multitude of the Lay people rejoicing, and let us all joyntly render thanks (as our bounden duty requireth) unto God Almighty, with convenient laud and praise, for the publique peace, the common unity, and liberty of all men.

Chap. 8. in
the Greek.

CHAP. V.

Constantine the Emperour summoneth the Nicene Council, it was held at
Nicaea a City of Bithynia, for the debating of the controversie about
the feast of Easter, and the rooting out
of the heresie of Arius.

The messenger
was Ofus Bish.
of Corduba in
Spain.

THough the Emperours letters contained a wonderfull exhortation full of grave and sober counsell, yet the poison of dissention had taken such root, that neither the industry of the Emperour, neither the credit of the messenger which brought the letters could suppress it. For neither Alexander nor Arius, tempered the madnesse of their contentions mides for all the Emperours letters. There was moreover no small contention, and a great tumult among the vulgar sort, before the which there was another pestilent kinde of sedition, scattered abroad into certain particular Provinces, which greatly molested the quiet state of the Church: to wit, the schisme about the time of the celebration of the feast of Easter, which then had only possessed the Eastern parts, whilke that some curiously observed the Judaicall celebration of the feast, some other the generall custome and manner of the Christians throughout the world. And while they thus contended about the feast, they communicate nevertheless one with another, and accomplish the solemnity with bitter contention of minde. When therefore the Emperour saw the Church vehemently tossed by reason of both these troublesome tumults, he summoned a generall Councell, and cited by his letters from every where the Bishops to appear and meet at Nicaea a City of Bithynia. So that many Bishops out of many Provinces and Cities came thither, of the which Eusebius called Pamphilus in his third Book of the life of Constantine, writeth thus: There were gathered together into one the chief Ministers of God inhabiting all the Churches throughout all Europe, Affricke and Asia: there was one sacred Senate framed as it were by the handy Work of God, which also received into the bounds thereof both Syrians and Cilicians, and such as came from Phoenicia, Egypt, Arabia, Palestina, Thebais, Lybia, and Mesopotamia: there was also in this Synod the Bishop of Perse, neither was the Scythian absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia and Phrygia, ministred chosen men from amongst them. Moreover the Thracians, Macedonians, Achaïans, Epivots, and they whose dwelling was far distant came thither: of the Spaniards also there was persons together with many others in that company, * out of that was counted notable, of great fame and renown. But the Bishop of the princely City by reason of his old age absent himself, yet there were then presents of his Clergy which inhabited his room. Such a garland of immortal memory, twisted the Emperour Constantine being but one, through the bond of unity unto the glory of Christ: and so the end he might be found thankfull unto his Saviour, he let up that renowned signe of victory against the enemy, lively resembling in this our assembly the Apostolick quire. For it is written that in those times there were gathered together holy men of every Nation which is under heaven, among whom there were Persians, Medes, Elamites, and inhabitants of Mesopotamia, Judaea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia which is beyond Cyren, strangers of Rome, Jews and Proselytes, Cretes and Arabians.

The first generall
council of
Nicae.
Euseb lib. 3. de
vit. Const.

* Ofus Bishop
of Corduba at
Hippoite.
The Bishop of
Rome was not
at the council,
but sent thither
certain of his
Clergy.
Acts 1.

But this one thing failed them, for all they that met there, were not of the Ministers of God. The number of Bishops in this assembly was three hundred and over, but of Priests; Deacons, Acolytes, and others which accompanied them, the number could not be told. And of the Ministers of God, some for their sage and sober speech, some for their gravity in life and patience in adversity, some other for their trade of living as mean between both, were highly commended. There were of these not a few, who for their old years and ancient daies were greatly honoured: other some in the flower of their youth, for sharpness of wit, gave a glittering shine: certain others were late practitioners and novices in the Ministry. Unto all which the Emperour commanded that all necessities, large and liberal food for sustenance should daily be ministred. And so farre out of Eusebius touching that Assembly. When the Emperour had finished the triumph solemnized in remembrance of his victory against Licinius, he took his journey into Nicaea. Among the Bishops there assembled, Pamphilus Bishop of the upper Thebais, and Syrydion Bishop of Cyprus were recounted famous. But the cause that moved us to rehearse them, hereafter shall be shewed. There were present also many of the Laity, which were skillfull Logicians, ready to defend each other part. Eusebius Bishop of Nicomedia (as I have said before) Theognis and Maris maintained the opinion of Arius. This Theognis was Bishop of Nicaea, and Maris Bishop of Chalcedon a City of Bithynia. Against these Athanasius Deacon of the Church of Alexandria, strove manfully, this Athanasius did Alexander the Bishop highly esteem, and therefore there ensued great envy against him, as hereafter shall be declared. Before the Bishops met together in one place, the Logicians busied themselves propounding against divers others certain preambles of disputation, and when divers were thus drawn to disputation, and allured as it were by bait, a Lay man one of the number of confessors, of a simple and sincere minde set himself against the Logicians, and told them thus in plain words: that neither Christ, nor his Apostles had delivered unto us the art of Logick, neither vain fallacies, but an open and plain minde to be preserved of us with faith and good works. The which when he had spoken, all that were present had him in admiration, and held with his sentence. Then the Logicians after they had heard the pure words of plain truth, quieted and settled themselves aright. So that at length by that means the fire raised by occasion of Logick, was wholly suppressed. The day after all the Bishops met in one place, after them came the Emperour, being come he standeth in the middle, neither would he first sit down, before he had beckned to the Bishops to doe the same. So great a reverence of persion and shamefastnesse of minde did the Emperour shew unto those grave Fathers. After that all were silent, as the opportunity of the time did require, the Emperour as he sat in his seat made an Oration unto them, exhorting them to embrace unity of minde, concord, and agreement, wherein also he counselled them to remove from their mindes all private malice and grudge, which they did owe one towards another. For divers of them had accused each other, and put up the day before unto the Emperour libels one against the other. But he exhorted them earnestly to apply themselves unto the purposed business, which was the cause of their assembly, and commanded the libels to be burned: joyning withall this only saying: that Christ commanded him that looketh for forgiveness, to forgive likewise his brother. When that he had largely intreated of concord and peace to be preserved among them, he referred unto their discretion to discern more exactly of the principles of Christian Religion, even as the self same Eusebius reporteth in his third book of the life of Constantine, whose allegation may presently seem very commodious. For thus he writeth: When many things of either side were alleged, and a great controversie raised even at the entrance into disputation, the Emperour gave patients and peaceable ear unto all, he received their positions with earnest and careful study: sometimes he help in reasoning each other part: when that they disputed with heat of contention he reconciled them by little and little: he conferred with every one lovingly and comrassly: he uttered his minde in Greek, for he was not ignorant of that language. His speech was both sweet and pleasant, persuading with some, pacifying some other with gentle words, praising others for their sage sentences. He ceased not to reduce them all unto concord, until that he had brought them to this passe, that they all became of one minde, and concluded with one opinion touching all the things that ever to fore were called in question, so that not only there flourished among them one faith, but also they agreed all together to celebrate the solemn feast of Easter at one and the same time throughout the world. Now therefore the Canons concluded upon by common consent of all,

Pamphilus Bi-
shop of The-
bais.

Syrydion Bish.
of Cyprus.

Eusebius Nicae-
ensis.

Theognis an
Arian.

Maris an Arian.
Athanasius
Alexander.

Russian in his
first book, cha.
3. laith downe
the circumstan-
ces of this Hi-
story more at
large.

Constantine the
Emperour
sheweth great
reverence unto
the Bishops.

Constantine
exhorteth to
unity, and burn-
eth their li-
bels.

Mat. 18.

Euseb. l. 3. de
vit. Constantini.

He confutech the slanderous report which *Sabinus* made of the Bishops assembled in the Council of Nice.

* This Nice Creed was not found thus in the Greek copy, wherefore the Greek came upwards, for to wit that it should *Socras* write: The uniforme doctrine of faith, &c. is this, namely: some thing followed: or how could he after all conclude as he doth: This faith, unless there were some interlaced. We have therefore here supplied the want of this apostrophe, by borrowing the copy of this Creed written truly in the same words by *Eusebius Pamphilus*, and recited toward the latter end of this Chapter by *Socrates*, the which we have presently laid down in different letters.

* *Arius* is accused with his complices. * *Eusebius* and *Theognis* being Arius doctores.

were ratified by the subscription of every one, and recorded for the posterity. These things hath *Eusebius* to like purpose rehearsed and left behind him in writing, neither have we in this place cited them out of season, yea we have used his words for witnesses, and knit them to this our History, to the end we give not ear unto some which have condemned the Council assembled at *Nice*, as though it had erred in the faith: again that we credit not *Sabinus* the *Macedonian*, who called the men that met there, idiots and rude persons. For this *Sabinus* Bishop of the *Macedonians*, which inhabit *Heraclea* a City of *Thracia*, whil实现 he gathered into one volume those things which divers Councils and Assemblies of Bishops have committed to writing, he condemneth with opprobrious languages the Bishops which met at *Nice* for unlearned and ignorant men. Not remembering that in so doing he condemneth *Eusebius* for an idiot, who published the same faith with the great triall and experience he had therein. Moreover some things of set purpose he ever skippeth: some other he perverteth: those things which seemed to make for his purpose, which tended to the mark he shot at, all those he culled out diligently. And though he praefeth *Eusebius Pamphilus* for a witness to whom credit may worthily be given, and though he highly commend the Emperor as one that prevailed very much in the establishing of Christian Religion, yet for all that doth he reprehend the faith published in the Council of *Nice*, as delivered by such as were rude and altogether unlearned. And whom he calleth a wife man, and counteth a true witness, the same mans testimony of set purpose doth he reject. For *Eusebius* reporteth, that of the Ministers of God which then were present, some excelled for their sage and sober sentences, some for their gravity of life, and that the Emperor with his presence reduced them all unto concord, and linked them together in one minde, and in one opinion. But of *Sabinus* if time do serve and occasion hereafter be offered, we will say more. The uniforme doctrine of faith agreed upon and published by open consent of all in the general Council of *Nice*, is this, * We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Sonne of God, the only begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by Whom all things were made, both the things in heaven, and the things in earth. Who for us men and for our salvation came down, and was incarnate, he was made man: he suffered and rose the third day, he ascended into the heavens, he shall come both to judge both the quick and the dead. And we believe in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirm the Sonne of God to be made, or to be convertible or mutable: these the Catholicke and Apostolick Church of God doth pronounce for accursed. This faith three hundred and eighteen Bishops have confirmed, and all consented thereunto, and as *Eusebius* writeth they all with one voice and one minde subscribed thereunto. Five only excepted, which allowed not of this clause, to wit, Of one substance, by name *Eusebius* Bishop of *Nicomedia*, *Theognis* of *Nice*, *Marius* of *Chalcedon*, *Theodorus* of *Marmarica*, and *Secundus* of *Ptolemais*. For they affirmed, that to be Of one substance, which hath his originall of some thing, either by division, or derivation, or production. By production is a bud out of the roots: by derivation as children of the parents: by division as two or three pieces out of a mass of gold. The Sonne of God by relation was after none of these manners, and therefore they said they would not agree unto the form of faith confirmed in the Council of *Nice*. Whereupon they desired exceedingly the clause Of one substance, and would not subscribe unto the depopulation of *Arius*. * For which cause the Council not only accursed *Arius* and all his adherents, but also forbade him *Alexandria*. Moreover by the Emperours edict *Arius*, *Eusebius* and *Theognis* were exiled, * whereupon *Eusebius* and *Theognis* in a while after they were banished, gave up a book of their conversion and repentance, signifying withall their consent touching the faith Of one substance, as hereafter in proceesse of our History we will declare more at large. At the same time *Eusebius* commonly called *Pamphilus* Bishop of *Caesarea* in *Palestina*, when in the same Council he had a while staggered, and advisedly pondered with himself whether it were his part to admit that platforme and definition of faith, at length approved it, together with the other Bishops, and subscribed thereunto, and sent the same form of faith in writing unto the people whose charge he had, expounding the clause Of one substance, lest that any thenceforth should suspect him to have doubted thereof at all. The things which he wrote were after this manner. It is very like (beloved)

that the acts concerning the Ecclesiastical faith concluded in the great and famous Council hold at *Nice*, came heretofore to your knowledge, specially in that same spreadeth her self abroad after the truth curiously tried or handled of us: yet that the truth may not only be embraced of you by hearsay, I have thought necessary to send unto you in writing, first that form of faith which I exhibited to the Council, next the other published by the Bishops, where they have amended and added certain things to ours. The forme of our faith which then was read in presence of our most holy Emperour, and then approved for sound and certain, was in this sort. As we have received of the Bishops our predecessors, both when we were catechized, as also when we were signed with the seal of baptism: as we have learned of holy Scripture: as we have believed being Priest, and preached being Bishop, even so now all believing we have made manifest our faith unto you, which is this. We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Word of God, God of God, light of light, life of life, the only begotten Sonne, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our salvation was incarnate and conversant among men, who suffered and rose the third day, who ascended unto the Father, and shall come again to judge both the quick and the dead. We believe also in one holy Ghost, believing moreover every one of these to be in essence and substance. The Father to be a Father in deed, the Sonne to be a Son in deed. The holy Ghost to be a holy Ghost in deed, even as our Lord sending his disciples to preach, said: Goe therefore teach all Nations baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Touching all which we firmly protest, that we are of this minde, that we are of this opinion, and have been, and that we minde to persevere in this faith until death do sever and part asunder body and soul, holding for accursed all cankered heresies the which goddesse persons have sown in the world, and that you may fully persuade your selves of us, that we have heretofore believed and spoken unfeignedly and from the heart touching all the premises, presently also we protest, that we both believe aright, and speak as we ought of God Almighty and our Lord Jesus Christ, and we are able with plain demonstrations to prove, and with reason to persuade, that in times past our faith was alike, that then we preached things correspondent unto this forme of faith now published by us, so that none in this behalf can repine or gainsay us. Moreover our most holy Emperour hath testified the same to be most true, and affirming himself to be of the same opinion, he commanded that all should give their assent unto the same, that they should subscribe unto the particulars, that they should descend unto the premises, so that this one only clause, Of one substance, were therein interlaced. The which he himself explicated in these words: To be Of one substance, may not be taken according unto corporeal affections, neither to consist of the Father by division, neither by incision or parting asunder. It may not be, that an immaterial, an intellectual, and an incorporeal nature should admit or be subject to any corporeal passion, for it becometh us to conceive such mysteries with sacred and secret terms. Our most sage and veracious Emperour reasoned of these things after this sort. The Bishops because of the clause Of one substance, published this forme of faith: We believe in one God the Father Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ the Sonne of God, the only begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heaven, and the things in earth. Who for us men, and for our salvation came down, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the heavens, he shall come to judge both the quick and the dead. And we believe in the holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirm the Sonne of God to be made, or to be convertible or mutable: these the Catholicke and Apostolick Church of God doth pronounce for accursed. When they had prescribed this forme of faith, we ceased not diligently to demand of them, how they understood that sentence, To be of the substance of the Father, and that, To be of one substance with the Father. Whereupon there arose objections and resolutions, so that the right sense of the aforesaid sentences was curiously sought out. They said that, to be Of one substance, signified nothing else than to be of the Father, yet not to be as a part of the Father. This seemed unto us very well to agree with the exposition of that blessed doctrine which teacheth the Sonne to be of the Father, yet not to be part of his substance. Wherefore we accorded with his sentence, neither rejected we the clause Of one substance, because

Eusebius Pamphilus writeth thus from the Council of *Nice* unto the Church of *Caesarea* in *Palestina*, whereof he was Bishop.

The Creed which *Eusebius Pamphilus* himself made and exhibited unto the Council of *Nice*, whereunto the Bishops added the clause, Of one substance. Mat. 18.

The Emperour Constantine commanded the clause, Of one substance to be added unto *Eusebius* Creed: he expounded himself the meaning thereof. The Creed laid down by 318 Bishops in the Council of *Nice*, wherein *Eusebius* in these words sendeth to *Caesarea*.

Of the substance

Begotten not made.

The Son to be one substance with the Father.

Before Arius time the clause of one substance was known.

because that peace was placed before our eyes as a mark to behold, and moreover we had special care not to fall from the faith. In like manner we approved. Begotten, not made. For Made they counted a common word with other creatures which were made by the Son, that the Sonne had nothing in him which resembled or was like unto them, and for that cause he was not a creature like unto those which were made by him, but of a farre more excellent substance then any creature is framed, the which holy Scripture declareth to be begotten of the Father, in as much as no mortall nature can either by word expresse, or by thought comprehend or attain unto the manner of this generation. In like sort also that clause, The Sonne to be of one substance with the Father, was sifted and allowed, to be understood after no corporal manner, neither to have any like blood with mortall living things, neither to be by division of substance, neither by fission or parting asunder, neither by mutation of the Fathers essence and power, that the unbegotten nature of the Father was farre from all these things. And that To be of one substance with the Father, signified no other thing, then that the Sonne of God was in nothing like the rest of the creatures, but altogether like unto the Father alone which begat him, neither begotten of any other then of the Fathers substance and essence, unto the which thing thus set forth, right and reason required that we should ascend. For we have known for surety divers ancient Bishops and writers of great learning and renown to have mentioned this clause, Of one substance, in setting forth of the divinity of the Father and the Sonne. So farre of the faith published in the Councell of Nice. Wherunto we all consented, not rashly and unadvisedly, but according unto the sentences set forth in the presence of the most godly Emperour, which were discussed, and by common assent approved for the causes aforealleged. And withall we thought good to ratifie the form of curse published after the exposition of the faith, because that it forbiddeth that no man doe acquaint himself with forraign speeches and unwritten languages, whereby in manner all confusion and discord is drawn and crept into the Church. For when as the sacred Scripture maketh mention no where of any such sentences, to wit: That the Sonne of God had his beginning of nothing, and that there was a time when he was not, and such like sentences, it seemed not agreeable with reason, either in words to talk of them, or in deed to teach them. Unto which notable decree we have subscribed. Although heretofore we never accustomed neither acquainted our selves with such speeches. These things (well beloved) we have necessarily sent unto you, not only to certifie you of the censure concluded of us after our curious sifting and advised assent, but also to let you understand, that while at the first the diversity of reports written unto you offended us not a little, we persisted in one and the same minde (as it was most meet) even to the last hour. But afterwards with small ado, we embraced without any disquietnesse at all such things as were not offensive, when as we with tractable minde sought out the sense and understanding of the words which were then in controversy, and found them altogether agreeable with the things contained in the forme of faith published by us our self. These things Eusebius Pamphilus did send in writing unto Caesarea in Palestine.

Clap. 9. in the Greek.

CHAP. VI.

The Epistle of the Synod, containing their decrees, and the expulsion of Arius with his complices: sundry Epistles of Constantine the Emperour.

THe Councell it self by generall consent wrote these things which follow unto the Church of Alexandria, and unto the inhabitants of Egypt, Lybia, and Pentapolis.

Unto the holy (through the grace of God) and the renowned Church of Alexandria, and to the beloved brethren throughout Egypt, Lybia, and Pentapolis the Bishops assembled at Nice, and summoned to the great and sacred Senate, send greeting in the Lord.

When as by the grace of God and the commandment of the most vertuous Emperour Constantine, who gathered us together from divers Cities and Provinces, the great and sacred Councell of Nice is summoned: it seemed expedient that letters from the whole sacred assembly should be sent unto you, whereby you might be certified as well of the things called into question

The Synodical Epistle of the Councell of Nice.

and exactly decided: as also of the Canons therein confirmed. First of all the things which did concern the impious and perverse opinions of Arius and his complices, were fully handled in the presence of the most godly Emperour Constantine, wherupon it pleased the Councell by common consent of all, to pronounce his wicked opinion to be held for accursed, and the execrable words and blasphemous sentences he used, saying: That the Sonne of God had his beginning of nothing: That there was a time when he was not: That the Sonne of God was of free will inclined to vertue and to vice: That he was a creature, and that he was made, all which the holy Councell did accurse, nay it may not be permitted that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreover you have heard, or at least wise ye shall hear of us touching him and his end, lest that we seem rashly and without cause to insult and inuoy against a man which received due for his desert. His impiety grew to that passe, and so prevailed, that he led Theonas Bishop of Maritima, and Secundus of Ptolemais, together with him into perdition: for they were partakers of the same punishment with him. After that the grace of God had delivered us from that perverse opinion, from that impiety and blasphemy, and from such people as presumed to sow discord and debate in the midst of such as leade a peaceable and quiet life, there remained as yet touching the constancy of Meletius, and such as he had advanced unto Ecclesiasticall orders to be determined of us, and what the Councell decreed touching him thus understood well beloved brethren. The Councell being bent to deal with more clemency towards Meletius then he deserved (for by just judgement he was worthy of no pardon) decreed that he should remain in his proper city, that he should have no authority to make Ministers, no authority to advance any into the Ecclesiasticall function, neither to appear or present himself in any other region or in any other City for that purpose, but only to retain the bare name and title of his office and dignity: they decreed further touching such as were entered into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of hands should be admitted into the fellowship of the Church, with this condition: that they should enjoy their dignity and degree of the Ministry, yet that they be inferior unto all the Pastors throughout every Province and Church, the which the most honourable man and our colleague Alexander hath ordained. Moreover that they have no authority to elect the Ministers approved by their censures, no so much as to nominate them which are to execute the ecclesiasticall function, nor to intermeddle with any thing touching them that are within Alexanders jurisdiction, without the consent of the Bishop of the Catholike Church. But they who through the grace of God and the means of your prayers were found no maintainers of schisme, but contained themselves within the bounds of the Catholick and Apostolick Church, void of all erroneous blemish, let these have authority to consecrate Ministers, to nominate such as shall be thought worthy of the Clergy, and in fine, freely to doe all according unto the rule and canon of the Church. If in case that one of them which presently enjoy the Ecclesiasticall dignity, chance to finish his mortall race, then one of them lately admitted into the Church (so that he be found worthy, and the people chuse him, so that the Bishop of Alexandria consent therunto, and confirm his election) may succeed in the place of the deceased. Our will is also, that liberty be granted unto all others. But of Meletius namely it is otherwise decreed, to wit, that both for his insolent boldnesse, wherewith heretofore he molested the quiet state of the Church, and also for his clemency and wilfull ignorance openly shewd, he should have neither power, neither authority given him, for in that he is a man, he may again vex the Church with the like disorder. And these decrees properly and severally doe concern Egypt, and the most holy Church of Alexandria. But if any other thing besides this be decreed and concluded upon whil实现 that the most honourable Lord our fellow Minister and brother Alexander is present with us, he being both President and privy to our doings, will in presence of you all more exactly recite the whole unto you. We send you glad tidings of the uniform consent and agreement touching the celebration of the most sacred feast of Easter, that by the means of your prayers the stirre raised in that behalf was quietly appeased. So that all the brethren which inhabit the East, observing heretofore the manner of the Jews, now with uniform consent doe follow the Roman and us, and you which of old time have remained with us the self same order and manner of celebration. Wherefore rejoyce, partly because of these prosperous affairs, and partly for the peace and uniform agreement of all, and partly also that all heresies are banished and plucked up by the roots, and embrace with greater honour and more fervent love our fellow Minister Alexander, his your Bishop,

The blasphemous opinions of Arius that cursed heretike touching the blessed Son of God.

This Meletius as Socrates had before cap. 3. in time of persecution denied the faith, and sacrificed to Idols, therefore he was excommunicated, and being in this taking he took part with the Arians, who for company together with Arius in this Councell is condemned.

The question of Easter concluded upon in the Councell of Nice.

Bishop, whose presence was a great pleasure unto us, who in those years took great pains and laboured exceedingly to reduce the affairs of your Church unto a quiet and peaceable state. For unto God bearty prayers for us all, that the things rightly decreed and established may continue for firm and inviolable through God the Father Almighty, and our Lord Jesus Christ, together with the holy Ghost, to whom be glory for ever and ever, Amen. It is evident by this Synodical Epistle, that they accused not only Arius and his complices, but also the sentences of his perverse opinion, moreover that they agreed among themselves touching the celebration of Easter: that they received the grand heretike *Melchius*, granting him licence to retain his Episcopall dignity, yet depriving him of all authority to execute the function as a Bishop useth. For which cause I suppose the *Melitanus* in Egypt unto this day to have been severed from the Church, because that the Council took away from *Melchius* all authority. We have moreover to understand, that *Arim* wrote a book of his opinion, the which he entituled *Thalia*, the stile and phrase of the book is both wanton and dissolute, resembling in all points the bawdy ballads and rimes of the wanton *Pot Sodades*. The which book also the Council then did condemne. Neither was the Council only careful by writing to certifie of the peace established, but the Emperour also signified the same by his letters unto the Church of Alexandria.

Constantine the Emperour unto the Catholick Church of Alexandria.

Constantine Magnus unto the Church of Alexandria.

We wish you health in the Lord wellbeloved brethren, A great and a singular benefit of the divine providence of God is conferred on us, in that all error and deceit being quite put to flight, we acknowledge one and the self same faith. For henceforth there remaineth no refuge for the sleights of the Devil intended against us, whatsoever through fraud be pretended, the same is wholly taken away. The bright beams of the truth according unto the commandment of Christ, overcame those divisions, schismes, those tumults, and (as I may fitly term it) that deadly poison of discord. One God therefore all we both in name do adore, and in faith doe believe to. And to the end the same through the forewarning of God might be brought to passe. I have called together a great company of Bishops unto the City of Nice, with whom I also being one of your number, and most willingly addiciting my self wholly together with you unto the same businesse, have endeavored that the truth then in controversie might thoroughly be tried out, wherefore all things seemed to breed occasion of discord or dissention, were narrowly sifted and sought out. How great and what horrible blasphemies (God of his goodnesse be mercifull unto us) have some unwiccedly uttered against our great Saviour, against our hope and life, and impudently not only blazed things contrary unto the Scriptures inspired from above and the sacred faith, but also affirmed they believed the same: For when as three hundred Bishops and above, men of great fame both for modesty of words and stoutnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth it self, and plain testimonies of holy Scripture sought out for the purpose: Arius alone was found (being overcome with the power and fraud of the devil) to fall from the same: and being prone thereunto through the provocation of his minde, scattered and sowed first of all amongst you, afterwards amongst us, this poisoned error of perdition. Wherefore let us embrace that doctrine which Almighty God, the Father of heaven hath delivered unto us: let us return unto our dearly beloved brethren, whose the wicked and impudent minister of Satan hath severed asunder: let us with might and main, and (as commonly we say) with all the veins in our hearts, goe home again unto the general society and body of the Church, and unto our own naturall members. This above all other things behooveth your wisdom, your faith and holiness, after the removing from your minde the cankered poison of the adversary, who fed himself opposite against the truth: that without delay ye have recourse unto the grace and goodnesse of Almighty God. For that which seemed good unto the three hundred Bishops, is so otherwise to be taken then for the sentence of God, specially in as much as the holy Ghost was present in the minde of so worthy and so notable men, inspiring them with the divine will of God himself. Wherefore let none of you stagger in the matter, let none of you make any delay at all, but all joyntly with one self willing minde return unto the most perfect way of truth: that as soon as I my self come amongst you, I may together with you render due thanks unto the God whose eye nothing can escape: because thus it

both

hath not only revealed unto us the true and sincere faith, but also given unto us most graciously the love and charity which was to be wished of us all. God keep and preserve you wellbeloved brethren. This the Emperour wrote unto the people of Alexandria, signifying in plain words that the final conclusion and definitive sentence of the faith was not laid downe unadvisedly, neither came to passe by hap hazard: but after great labour and industry, after diligent searching and fitting out of the truth, to have been published by the council: and not some things to have been handled, some other things to have been omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to have been sufficiently discoursed: neither to have been first unadvisedly decreed, before all were curiously handled, inasmuch that all whatsoever seemed to breed occasion of contrivance or discord, was quite plucked up by the roots. But (that I may utter all in one word) *Constantine*, calling the censure of the whole assembly, the sentence of God himself, neither doubted he but that so great a company of Bishops was united and linked together in one minde and in one opinion by the motion and instinct of the holy Ghost. Yet for all this, *Sabinus* who is the ring-leader of the *Macedonian* heresie, wilfully and of set purpose impugneth these things: yea moreover he termeth such as met at Nice, unlearned and doltish idiots: neither is he ashamed to charge *Eusebius* Bishop of *Caesarea* with the reproachfull spot and blemish of ignorance, neither weigheth he this of himself, that such as were present at the council, though they were unlearned men (as he reporteth) yet being inspired from above, and ended with the grace of the Spirit of God, could in no wise stray from the truth. But let us hear what the Emperour laid down in other letters against the opinions of Arius and his complices, the which also he sent abroad unto the Bishops and Congregations throughout Christendome,

Another Epistle of Constantine.

Constantine the puissant, the mighty and noble Emperour unto the Bishops, Pastors, and people wheresoever. Inasmuch as Arius traceth the steps of detestable & impious persons, it is requisite that he be partaker with them of the self same infamy and reproach. For as Porphyrius the sworn adversary and deadly foe of divine service, who lately published lewd commentaries, in the confutation and defiance of Christian religion, was rewarded according unto his desert, and so recompenced that within the compass of the few years, he was not only grieved with great reproach, and blemished with the shamefull spot of infamy, but also his impious and blasphemous works perished and utterly were abolished: even so now it seemed good unto us to call Arius and his complices, the wicked brood of Porphyrius, that took whose manners they have imitated, they may enjoy also the privilege of their name. Moreover we thought good, that if there can be found extant any work or book compiled by Arius, the same should be burned to ashes, that not only his damnable doctrine may thereby be wholly rooted out, but also that no relique thereof may remain unto the posterity. This also we straightly command and charge, that if any man be found to hide or conceal any book made by Arius, and not immediately bring forth the said book and deliver it up to be burned, that the said offender for so doing shall die the death. For as soon as he is taken, our pleasure is that his head be stricken off from his shoulders. God keep you in his tuition

Constantine unto the Bishops and people &c.

Another Epistle of Constantine.

Constantine the Emperour unto the Churches throughout Christendome sendeth greeting. Whereas I perceived by the flourishing and prosperous estate of the publique weal, how greatly we are beholding unto the goodness of Almighty God conferred upon us: I deemed that above all things it behooved me of duty to foretell, that in the most holy & sacred assemblies of the Catholick Church under heaven, there should one faith, sincere love and charity, uniform consent and agreement touching the religion and service of Almighty God, unviolably be retained. But I perceive that the same could by no other way or means be compassed, neither in any sure or certain place be settled, unlesse that either all the Bishops, or at leastwise the greater part of them assembled together, and laid down their severall censures concerning the most holy religion and service of God: therefore when the greatest company that could be got, was together,

short,

ther, I my self as one of your number, was present with them. Neither took I in scorn (whereas now I greatly rejoyce) that I coupled my self with you in these affairs. We proceeded so far in the premises, and handled all things so exquisitely, until the sentence which seemed graceful and acceptable unto God the over-seer of all things, for the concord and consent in religion was openly pronounced, so that there remained nothing hereafter to be concluded upon, which seemed to tend or grow either unto discord or disagreement touching the faith. Whenas there at that time we reasoned of the most sacred solemnity and feast of Easter, it seemed good by uniform consent of all, that all men, in all places should celebrate it upon one and the self same day. For what was there more available? or what could there be more glorious, then that this feast (whereby we remain and hold fast the firm hope of immortality) should after one and the same order, and after the same custome, without novelty or alteration be observed? And first of all it seemed altogether contrary to order, that in the celebration of the said most sacred feast we should imitate the rites and manner of the Jews, who inasmuch as they have defiled their hands with such heinous offence, reason it is as impure persons their minds should be held swarved in blindness. It remaineth therefore that we lay aside their custome, and publish for remembrance unto the posterity in time to come, the celebration of this feast after a truer and more sincere institution, the which unto this present time, from the first day of the passion we have observed. Wherefore let us have nothing common with that most odious brood of the Jews, for we are taught by our Saviour to tread another way, the which we must cleave unto. There is laid down a race and a limit both decent and lawfull for our most sacred religion. Let us jointly remain in this uniform consent (most honourable brethren) and withdraw our selves from that despitefull nation. For in very deed it is the greatest absurdity that can be, for them arrogantly to vaunt that we can in no wise observe these things without the aid and help of their discipline. What it is whereof they are able to favour aright, who after they had put the Lord Jesus to death, having removed the right sense of their minds out of his quiet seat, were carried not with the weight of reason, but with an intollerable wilfulness of rash enterprises whither soever the frensie & madness that was ingrafted in their minds did lead them? And in this point it is apparent that they see not the manifest truth (no marvel then they erre in many things) in that they besides the appointed time for celebration of this feast, within the compass of the self same year do celebrate a second Easter. What cause then shall move us to imitate these men, whom we see thus manifestly infected with the grievous malady of error? We will in no wise permit the same feast in one and the same year the second time to be solemnized. If that I had been careless, and busied my self herein nothing at all, it had been your part and duty to have employed both your diligence, and also with earnest and continuall prayer to have craved that the right rule and sincerity of your mindes should in no wise participate, neither in any thing have fellowship with the wicked waies of lewd persons. Besides all this, we may easily perceive how shameful and detestable a thing it is to dissent and disagree about so weighty a matter, and about so high and so religious a feast. One festival day of purchased freedom, to wit, of the most beloved passion and blood. Redding hath our Saviour commended unto us, one Catholike Church he would have to be collected of all, whose members though they be many, and in sundry places dispersed under heaven, yet do they knit and close together in one spirit, that is, in the will and pleasure of Almighty God. I would that of your wisdom and holiness, you deeply weighed with your selves how disordered and undecent a thing it is, upon the self same daies, for some religiously to fast, and for some other riotously to feast it out: and after Easter holidays, for some to feast, and yield themselves to fullness of pleasure, for others to abstain, and observe the prescribed daies of fasting. Wherefore this is to be reformed, and reduced unto one manner and custome, this (as I am sure you do all know very well) is the pleasure of God himself. And inasmuch as the same is so to be ordered, that we have nothing common with murderers of Fathers, and such as have put their Lord and Master to death: and inasmuch as that orderly, and comely manner retained of all the Churches throughout the world, inhabiting either the West, the South, or the North, and in sundry places also of the East, was to be observed of us: therefore it is that presently all have thought right well thereof. I my self also have taken upon mine own person your tractable wisdom, that look what custome soever with uniform consent, is of force in the city of Rome, in Italy, and Africk, in all Egypt, Spain, France and Brittain, Lybia and all Greece, in the Province of Asia, Pontus and Cilicia: the same also with willing and grateful mindes should be raised and approved of you all. Considering of this carefully with our selves, that not only the greater number of

Congregations

congregations lieth in the places before mentioned but also that it is a most godly purpose for all men jointly with one heart and voice, to desire that established which right and reason requires to be done, which also hath no fellowship with the damnable perjury of the despitfull Jews. But that I may utter the whole in few words, it seemeth good by common assent of the whole assembly, that them oft sacred feast of Easter, should be celebrated upon one and the self same day. For it may not be that variance and diffension should raige about the celebration of so holy and so high a feast, yea moreover it is very commendable to condescend unto this sentence, which is far from all error that doth prejudice the faith, and from all fellowship with shamefull sin. Wherefore the matter being brought to this pass, embrace this decree with willing mindes, as an heavenly and most godly commandment. For whatsoever is decreed in the holy councils of Bishops, the same is to be attributed to the Will of God. Wherefore when you have certified all our well beloved brethren of the canons of this council, the sentence already laid down and the manner of celebrating of the most holy feast, it is your part to approve the same, and duly to observe it: that as soon as I can perceive the right disposition of you all, the which of long time I have desired, I may upon one and the self same day, together with you all, solemnize this most sacred feast, and joy for your sakes: the which shall come to passe, if that I may understand, that not only the spite and outrageous dealing of the Devil, through your well-doing aided from above, is wholly put to flight and abandoned from amongst you: but that also our faith by reason of peace and concord, doth every where notably flourish. God preserve you well beloved brethren.

Another Epistle unto Eusebius.

Constantine the puissant, the mighty and noble Emperor unto Eusebius sendeth greeting. Even as (well beloved brother) I have learned of a truth, and am fully persuaded that all Churches from the foundations, are either through negligence gone to decay, or through fear of the danger that was like to ensue, have beene left repaired then they should have been, yea unto this present day, by reason of the grievous malady of spite, and great tyranny exercised upon the Saints of God, and the servants of our Saviour Jesus Christ: so now liberty being restored unto all men, and that Dragon and persecutor Licinius being spoiled, and the direction of Ecclesiasticall affairs removed from the disposition of the vulgar sort, by the providence of Almighty God and the vigilant labour of our ministry, I suppose that the power and might of God is made manifest unto all men, and that they which fell by reason of fear, or incredulity, or iniquity whatsoever, inasmuch as now they acknowledge the true God indeed, will repent and return unto the true and right way. Wherefore what Churches soever thou dost govern, or other places, where other Bishops, Priests, and Deacons of thy acquaintance do eversee, our will is, that thou admonish them all, that with watchfull eye the buildings of the Churches be looked unto: to the end that such as stand may be repaired, and also be enlarged, or else where necessity constraineth, they may be erected all new from the foundations. Look what things are necessarily required for building, see that either thou thy self, or some other in thy name, demand them of the Lieutenants, or rulers of our provinces. For we have signified unto them by our letters, that with all celerity and promptness of minde they shall supply the want of such things as thine holiness doth prescribe. And thou well beloved brother, I commit thee to the tuition of Almighty God. These things the Emperor wrote for the building of the Churches, unto the Bishops of every province, and what feverally he wrote unto Eusebius Bishop of Caesarea in Palestina for the copying of holy Scripture, it may easily be gathered by these letters of his as followeth. Constantine the puissant, the mighty and the noble Emperor, unto Eusebius Bishop of Caesarea, sendeth greeting. Inasmuch that in the * city which is called after our name, there inhabiteth a great multitude of men (our Saviour Iesus, and God the Father of his providence sending increase thence unto) which embrace the most holy Church, so the end all the Ecclesiasticall affairs, may in the same place daily increase more and more, we have thought good, that more Churches should be erected and builded there. Wherefore accept with loving heart, what our will and pleasure is. We have thought good to signify unto thy wisdom, that thou shouldst prepare fifty volumes, or copies of holy Scripture, written in parchment, which shall be both legible, handsome and portable, and that thou command moreover, that they be written of skilfull Scriveners, exercised in the art of penning. Our will is that the volumes comprise those books of holy Scripture, whose penning and use thou thy self shalt think most necessary

The Epistle of Constantine unto Eusebius.

The Epistle of Constantine unto Eusebius. * After the name of Constantine Biquintinus was called Constantinople.

cessary to avail for the edifying of the Church. Our Higheesse hath sent letters unto our head Treasurer, that he should minister all necessaries for the provision of these books. It is thy part then to oversee with speed, that these written copies be made ready. Moreover by vertue of these our letters (as right requireth) we give thee liberty to take up two common wagons, for the conveying of them thither, for so the written copies shall the sooner be brought unto us, and so much the better if one of the Deacons be put in trust therewith, who whenas he cometh in place, shall finde the proof of our liberality. God keep thee in health well beloved brother.

Another Epistle unto Macarius.

The Epistle of Constantine unto Macarius concerning the sepulchre of our Saviour found there, and the building of a Church in that place.

Constantine the puissant, the mighty, and noble Emperour, unto Macarius Bishop of Jerusalem, sendeth greeting. So bountifully was the goodness of our Saviour showed towards us, that no tongue is able for the worthinesse thereof, sufficiently to expresse this present miracle: for, that the pledge or monument of his most blessed passion, which of late lay hid in the bowels of the earth the space of so many years, should at length be revealed unto the servants of God, being set at liberty, after conquering of the common and generall enemy, it far exceedeth all humane sense, and capacity of mans wit. For if all the Ages, and wisest sort of men throughout the World, assembled themselves together, and purposed to reason and enquire thereof, without doubt they could not, for the worthinesse thereof, as if with any circumstance, no, not the least point thereof. The faith annexed unto this miracle, is of such force, and so far exceedeth the sense and capacity of mans nature, as celestiall and divine things do passe humane and worldly affairs. Wherefore this is alwayes my principall and only mark to shew at, that even as the true faith revealeth her self daily by new and strange miracles: so all our mindes with all modesty, and uniform readinesse, should be fixed and more prone, to the observation of the most holy and blessed Gospel. Moreover thou also (the which I think every man knoweth well) I would have thee fully assured to be my chief care, that the said holy place (the which by the commandement of God we have purged from the filth weight of the filthy Idols, overlaid therewith as it were with a most grievous burden: the which place also we know to have been recounted holy in manner from the beginning of the World, and afterwards also to have yielded more evident proofs of holinesse, by stirring up again the faith of the passion of our Saviour, as it were from out of darknesse into light) be beautified with goodly and gorgeous building. It is requisite that thy Wisdome do cast with my self, and set in order this work, and carefully provide necessaries for all circumstances, to the end that not only the Sanctuary may exceed for beauty all the rest wheresoever, but that also the other parts thereof may be such, as shall far passe in excellency of building, all the principall Churches throughout every city. I certify thee further that touching the making up of the walls, and the curious workmanship thereof, I have charged our friend Dracilianus who governeth divers other crafts, and also the ruler of your province. Our grace hath charged them, that what artificers, what workmen, what other thingssoever shall seem expedient for the building, they should learn of thy wisdome, and forthwith besent thither for the provision thereof. Concerning the pillars, and other parts of the Temple to be made of marble, look what thou supposest fittest, both for the majesty of the workmanship, and continuance of the building, taking with thy self good advisement therein, that thou certify us thereof by thy letters, to the end that we understanding by thy letters what thou have need of, may from every where convey the same thither unto you. For it behooveth us to garnish and set forth with great majesty, the head and chief place of the whole world. Our will is besides, that thou certify us, what thine opinion is, whether it be better to have the roof of the Sanctuary embowed archwise, or wrought after some other kinde of artificiall cunning. If embowed archwise, then may it finely be gilded all over. It refresheth then that thy holiness, unto whose prudent consideration (as it is premised) we have referred the whole, do certify us with all speed, what workmen, what artificers, what provision ye shall have need of: and also that thou signify unto us thy minde, touching the marble, and pillars to be made thereof, and the embowed roof, if that kinde of work please thee best. God keep thee in health well beloved brother. The Emperour wrote also solemn and large Epistles against Arius and his complices, the which he caused every where, and in every city to be blazed abroad: taunting him bitterly for his folly, and scoffing wife netled him more sharply. Besides he wrote letters unto the Nicomedians, wherein he inveighed against Eusebius and Theognis. He charged Eusebius with

(subtle

subtle treachery and lewd behaviour: and not only that he had infected himself with the noisome filth of *Arianisme*, but also in the tyrants behalf, wrought treason against him, and after the manner of a rebell resisted his enterprises. Wherefore he exhorted him to chuse another Bishop in his room. The which Epistles of his, because that they are somewhat long, I thought good presently not to trouble the Reader withall, inasmuch as such are delirious thereof, may easily and at pleasure both finde and peruse them. And of these things thus much.

CHAP. VII.

How that the Emperour Constantine, called Acaesius a Novatian Bishop unto the council of Nice

The Emperours care and industry moveth me to mention another act of this countie, wherein he applied himself to the maintenance of peace. And because he greatly respected the unity and concord in Ecclesiasticall affairs, he summoned Acaesius Bishop of the Novatian sect to the council. And after the determination of the council touching the faith was both laid down in writing, and ratified with the severall subscriptions of all their hands, the Emperour demandeth of Acaesius, whether he would assent unto the same faith, and also unto the canon concluded upon touching the observance of the feast of Easter. Who made answer: The council (O Emperour) hath concluded, and decreed no new thing, for I have learned of old that even from the beginning and in the Apostolick times themselves, the self same faith was retained, and the same time for the celebration of the feast of Easter was observed. Again, when the Emperour demanded of him, the cause why he severed himself from the communion of the faith. He alledged for himself such things as had banded under the reign of Decius, and about the persecution of that time, and also he brought forth the precise observation of a certain severe canon, to wit, * That such as after Baptisme, through frailty of the flesh, had fallen unto that kinde of sin which holy Scripture termeth the sin unto death, should not be partakers of the holy mysteries, but exhorted unto repentance: and that they should wait for remission of sin to proceed, not of the Priests but of God himself, who both can and is of power sufficient to remit sin. The which when Acaesius had uttered, the Emperour laid unto him again: Provide thee a ladder (O Acaesius) and clime alone into heaven. These things did neither Eusebius Pamphilus, nor any other writer once make mention of, but I my self learned it of one that was of no small credit, of great years, and such a one as rehearsed the things he saw done in the council. Whereby I conjecture the self time to have happened unto such as herein have been silent, the which thing divers Historiographers have practised. For these men overskip many things, either because they favour some one side, or flatter some kinde of men. And so much of Acaesius.

CHAP. VIII.

Of Paphnutius Bishop of a certain place in the upper Thebais, and Spyridion Bishop of Trimithous a city of Cyprus

In so much as heretofore we have promised to speak of Paphnutius and Spyridion, now fit opportunity is offered to perform the same. This Paphnutius was Bishop of a certain city in the upper Thebais, to veruous and so holy a man, that strange miracles were wrought by him. He had one of his eyes pulled out in the time of persecution. Wherefore the Emperour had him in very great reverence, and sent for him at sundry times, to come unto his sumptuous palace. The empty place of the banished eye, he was wont to kisse. So great a reverence and honour did the Emperour Constantine shew unto ancient and holy Father. And this is one thing which I had to say of Paphnutius. Another thing also I will report which came to passe through his advice, both profitable for the Church, and honourable for Ecclesiasticall persons. The Bishops thought good to bring a new law into the Church, to wit, that they which were of the Clergy (I mean Bishops, Priests, and Deacons) should thenceforth not company with their wives, the which they had coupled unto them being lay men. When as they went about to reason herof, and to consult among themselves

Eusebius B. of Nicomedia & Theognis were Arians. * Licinianus.

* Chap. 10. in the Greek.

* A Canon touching such as in persecution had denied Christ.

* The reporter was Anathanas a Novatian, as it is Chap. 9. following.

* Chap. 11. after the Greek.

Paphnutius.

* Paphnutius a single man yet a favourer of priests marriages in the council of Nice.
Heb. 13.

themselves touching this matter, * Paphnutius stood up in the midst of the assembly of Bishops, and brake out into loud speeches and language, that the necks of Clergy men, and such as were entered into holy orders were not to be pressed down with an heavy yoke and grievous burthen, saying: * *that marriage was honourable, and the bed undefiled; that it was their part to foresee, lest that with too severe a censure they should greatly injure and offend the Word of God: that all possibly could not nor away with to auftere a discipline to be void of all perturbation and frailty of the flesh: and that peradventure likewise every of their wives could not brook so rare a rule of continency prescribed unto them.* He termed the company of man and wife, lawfully coupled together, chastity; and that to seem sufficient enough for such as had entered into holy orders, being single men, thenceforth (according unto the old Ecclesiastical tradition) to live a single life: and not to separate any man asunder from his wife, which he had married being a lay man. Such speeches used Paphnutius, when he himself had never been married, and (as I may justly avouch) never knew what womans company meant. For of a child he led a strait life in the company of the religious worshippers, and excelled all others in fame (if then there was any such in the world) for continency of minde, and chaste behaviour. To conclude, the whole council then assembled of Ecclesiastical persons, yielded unto the sentence of Paphnutius, wholly ending all controverſie that might rise in this behalf, and permitting liberty unto every man at his own pleasure, to refrain as him listed, the company of the married wife. So far of Paphnutius. * And that I may say something of Syridion, he was so holy, and so vertuous a shepherd of cattle, that he seemed worthy to be appointed a shepherd of men. He was Bishop of Trimithous a city of Cyprus, who when as there he executed the function of a Bishop, yet for his singular modesty, he kept also a flock of sheep. And although many notable things are reported of him, yet left we seem to digresse too far from the purpose, we will content our selves with the relation of one or two of his famous acts. Thieves on a certain time about midnight brake into his sheeppen, and by stealth went about to convey away some of his sheep, but God who kept the shepherd saved also the sheep: for the thieves with a certain invincible kinde of force, were held fast bound unto the sheeppen. At the dawning of the day, Syridion came to his fold, and seeing the hands of the thieves tied behind them, forthwith understood the circumstance, and by prayer which he made unto God loosed their hands, and exhorted them earnestly to get their living, not with the spoil of other mens substance, but with the sweat of their own brows. Yet in the end he gave to them a far wether, bidding them farewell in this sort: I give you this, lest it repent you that ye have laboured all night in vain. One of his doings was this. The other in this sort. He had to his daughter a virgin, endued with her fathers piety and holiness, her name was Irene, in whose custody a dear and familiar friend left a precious jewel; the weying the charge of this jewel hid it in the ground, and in a while after departed this life. Then came the owner, and seeing that the maid was dead, he went about to entangle the father, sometimes charging and threatening him with foul means, some other times intreating him with fair words. The old man weying the losse of his friend as much as his own, got him unto the sepulchre of his daughter, praying unto God, that now before the time he would vouchsafe to shew unto him the promised resurrection, the which hope of his failed him nothing at all. For the maid revived, and came to the presence of her father, which also, as soon as she had revealed unto him the place where the jewel lay hid, vanished away out of his sight. Such men there flourished in many of the Churches of God, in the time of Constantine the Emperour. These things I both heard with mine ears, many of the Isle of Cyprus reporting to be true, and also I read it in a certain book of Rufinus a Priest, written in the Latine tongue, whence I have borrowed these and sundry other things which I will hereafter alleage.

CHAP. IX.

Of Eutychianus the Monk, The dissolving of the council of Nice. The time thereof, and the chief men there present.

I Have learned also that Eutychianus a man of sincere religion, flourished at that time, who though he were of the Novatian sect, yet did he many strange things, nothing inferior unto the acts mentioned a little before. I will reveal him that reported unto me his doings, neither will I cloak or conceal that at all, though therefore I may incur the danger of suspicion or

* Chap. 12. in the Gr. Ek. Syridion.

Irene the daughter of Syridion.

Rufinus bisp. lib. 1. cap. 5.

Chap. 13. after the Greek.

or the reprehension of divers persons. It was Auxanon, a priest of the Novatian Church who having lived many years, went being a very young man unto the Council of Nice together with Acetius, that told me all the things which happened unto Acetius, of whom I spake before. It was even he that lengthened his daies, and continued his years from that time unto the reign of Theodosius the younger, and rehearsed unto me being a very young man, all the famous acts of Eutychianus. And though he ran over many gifts of the grace of God bestowed upon him, yet reported he of him one notable thing which happened in the reign of Constantine the Emperour, which was thus. One of the guard whom the Emperour calleth ordinary, as soon as he was once suspected of traitorous conspiracy, fled away. The Emperour being thoroughly moved with indignation against him, gave great charge and commandment, that wheresoever he was taken, there immediately he should be executed. He was found about Olympus in Bithynia, and fettered with cruel and grievous bonds in the parts of Olympus, then clapt in prison. In those parts Eutychianus had his abode, leading a solitary life, curing many of their grievous maladies, both outwardly in body, and inwardly in their minde. With him this Auxanon had his conversation, being as then a young simpling, who afterwards lived many years, and learned under him the monastical trade of living. They flock about Eutychianus that he would release the prisoner, and intreat the Emperour for him (for the miracles wrought by Eutychianus were famous, and being bruited abroad, they came to the ears of the Emperour) he was fittous with a willing and prompt minde promitteth that he will take his journey to the Emperour in his behalf. But whilst that the prisoner endured extrem torments, by reason of the intolerable fetters wherewith he was fastned, the solicitors of his cause informed Eutychianus, that death, because of his bitter punishment, would prevent both the execution enjoined by the Emperour, and the supplication that was to be made for him: Eutychianus then sent unto the keepers of the jail, requesting them to loose the man. And when they had answered, that the deliverance of the prisoner would be the great danger of their lives, Eutychianus together with Auxanon, went strait way unto the prison. Whens the keepers being intreated, would not open the prison, the gift of God enclosed in the breast of Eutychianus, revealed it self with greater brightness in the world. For the gates of the prison voluntarily let themselves wide open, yea when the keys were absent and tied to the keepers girdle. Moreover when Eutychianus and Auxanon entered in, and all the beholders were now astonished, the fetters of their own accord fell off the prisoners feet. These things being done, Eutychianus and Auxanon take their journey together, towards the city which of old was called Bisanthium, afterwards Constantinople. Eutychianus forthwith got him unto the Emperours court, and purchased pardon for the prisoner. For the Emperour without delay minde. This was done in a while after. At that time the Bishops which met together at the Council of Nice as soon as they had dispatched, both other things, and also laid down in writing the decrees (which also they call canons) already concluded upon, every one returneth unto his own city. I think it very expedient to lay down in this place, not only the names of the Bishops, assembled at Nice, which among all the rest were most famous (I mean such as I could learn by records) but also the province and place where every one governed, together with the time of their assembly. There was present at this council: Osius Bishop of Corduba: Pious and Vicentius priests: Alexander Bishop of Aegypt: Eustathius Bishop of great Antioch: Macarius Bishop of Jerusalem: Harpocration, Cyren, with others: whose name are severally and exquisitely cited by Athanasius Bishop of Alexandria, in his book entituled Synodus. * Touching the time when this council was summoned, as it appeareth by chronicles of record, it was in the consullship of Paulinus and Julianus, the eleventh kalends of June, to wit: the xx. day of May, the 336. year after the reign of Alexander king of Macedonia. Thus was the council broken up, which being done we have to learn that the Emperour departed into the Eastern parts.

CHAP. X.

How that Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, being exiled for Arianiſme, after they had given a book of their recantation and repentance were restored to their former dignity.

Eusebius and Theognis sent a little book unto the chief Bishops, wherein they shewed their penitent mindes for their wilfull folly: wherefore by the Emperours commandment they were not only called home from banishment, but also restored to the government

Eutychianus though he was a Novatian, yet was he a rare man, both for life and learning.
Auxanon a Novatian heretic.

Osius.
Viton.
Vicentius.
Alexander.
Eustathius.
Macarius.
Harpocration.
Cyren.
Anno 324.
some say 326.
some other 328.
Chap. 14. after the Greek.

The recantation of Eusebius Bishop of Nicomedia & Theognis Bishop of Nice, which were Arian heretics exhibited unto the chief Bishops.

verment of their Churches: removing from their dignities such as were sublimed in their rooms, to wit, *Amphion* removed by *Eusebius* and *Chreston* by *Theognis*. The copy of the recantation we have here laid down as followeth: *Although it is not our part, nevertheless being condemned by your holiness, not to have muttered, but quietly to have borne what your wisdom hath godly and religiously had decreed: yet because it seemed a shamefull thing, that with our silence we should cause others to conceive an ill opinion of us, and so to condemn us for desertors of falsehood: therefore have we signified unto your most reverent consideration of the faith, and having diligently weighed and examined with our selves the force and signification of the clause of one substance, we boldly addit our selves to the embracing of peace and unity, never henceforth to trouble our selves in the snares of error, and partly to the end we might provide for the peaceable security of the Church of God, we have laid wide open before you the secrets of our minds: partly also that they, which to many seeming should yield to our censure and judgement, might in this behalf settle and confirm themselves, we have subscribed to the form of faith which the holy assembly hath laid down. We protest unto you moreover in that bearing of us as report went of him: specially whereas by such things as are privately past by Epistles between us, and also by his own protestation pronounced with his own lips in our presence, we were fully persuaded that he was far from that kind of disposition. If that then that sacred Senate and holy assembly will give any credit unto our words, we have fully purposed and determined with our selves, not to impugn by gainsaying, but by assenting and prompt minds, to waive those canons which your sincere and religious piety hath already concluded. And by this our book of submission we do seal our consent therein, not for that we are grieved with exile or banishment, but that most willingly we would not only abandon benefice, but also avoid, yea the suspicion thereof. And if that you will vouchsafe us your presence, you shall finde indeed as you read by words, that we will subscribe unto your decrees. Forasmuch as it pleased your wonted goodness to call before you, and courteously to entertaine the reverend leader of this sect, it seems far out of order, when he being guilty was sent for and answered for himself, that we with silence should condemn our selves. Let it not grieve you then, as it becometh your reverend fatherhood, to put our most religious Emperor in remembrance of us, to present our humble suite to him, and freely to determine what your discrete wisdom thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I do conjecture, though they subscribed unto the form of faith decreed by the councill, yet that they would not condescend to the renouncing of *Arius*: and that *Arius* before this time was sent for: And for all that it was so, yet was it fitly commanded, that *Arius* should not tread within *Alexandria*. The which plainly appeareth by the subtle treachery he found out for to return unto the Church and to the city of *Alexandria*, through false and fained shew of repentance. But of this hereafter.*

CHAP. XI.

After the dissolving of the councill, when Alexander had departed this life, Athanasius was chosen Bishop of Alexandria.

Not long after, *Alexander* Bishop of *Alexandria* having run the race of his mortal life, died, and *Athanasius* is appointed to govern the Church in his place. *Ruffinus* reporteth of him that being a child of tender years, he played a part in an holy play, together with his co-aged companions. The play was nothing else but an imitation or resemblance of Priesthood, and of the whole Ecclesiastical order, in the which *Athanasius* played the Bishop, of the rest of the children some played the Priests, some other the Deacons. Thus played the children on that day in the which the Church of *Alexandria* accustomed to celebrate the memoriall of *Peter*, sometime there Bishop and martyred. At that time (as it fell out) *Alexander* Bishop of *Alexandria* passing by, beheld the whole order and discourse of the play. He sent for the children to come unto him, and demanded of them, what part every one handled in the play, gathering hereby something to be foretold and prognosticated unto them all. Which being done, he charged they should be brought up in the Church, and

nurtured

nurtured in good learning, but above all *Athanasius*. Whom when he came to ripeness of years, he made Deacon, and brought him in his company to the councill of *Nice*, for to aid him in disputation. These things hath *Ruffinus* written in his histories of *Athanasius*. Neither is it unlike but that these circumstances might be, for it is most true, that many such things have oftentimes heretofore come to passe. Thus much by the way of *Athanasius*.

CHAP. XII.

How that Constantine the Emperor, enlarging the city which of old was called *Bizantium*, termed it after his own name *Constantinople*.

The Emperor after the ending of the councill, lived in great tranquillity. And as soon as (after the wonted guile) he had celebrated the twentieth year of his reign, without all delay or variance, he turned himself wholly to the building of Churches, the which he brought to passe, as well in other cities, as in that city which he called after his name, but of old bare the name of *Bizantium*. This he enlarged exceedingly. He environed with great and goodly wals, he beautified with glorious building, and made her nothing inferior to the princely city of *Rome*, calling her after his own name *Constantinople*. He made moreover a law, that she should be called the *Second Rome*. The which law is ingraven in a stony pillar and reserved in the publicke pretorie, nigh the Emperours martial picture. In this city he erected from the foundation, two Churches, calling the one, of *Peace*, the other, of the *Apostles*. He increased not only (as I said before) Christian affairs, but altogether rooted out the rites of the *Gentiles*. He carried away the images out of the Idol groves, and to the end they might fet out the city of *Constantinople*, they were to be seen abroad in the open market-place. He environed about in the open air, the threefooted trestle (upon the which the Priest of *Apollo* in *Delfos* was wont to receive his oracle) with a grate. Peradventure some men will count the recital of these things altogether impertinent, specially inasmuch as of late in manner all men have either felt them with their eyes, or heard of them with their ears. At that time the Christian Religion spread it self far and nigh. For under the reign of the Emperor *Constantine*, besides the prosperous affairs of many other things, the providence of God so provided, that the faith in Christ should take great increase. And although *Eusebius Pamphilus* hath set forth the praises of this Emperor, with a large and lofty tulerie yet in my opinion, I shall nothing off, and that after my simple manner, I say something to his commendation.

CHAP. XIII.

How that Helene the Emperours mother, leaving *Jerusalem* sought out the crose of Christ and found it, and afterwards built there a Church.

Helene the Emperours mother (which of the village *Drepane* made a city the which afterwards the Emperor called *Helenopolis*) being warned by a vision in her sleep, took her journey to *Jerusalem*. And when as the found that ancient *Jerusalem*, lying all wast, in a heap of stones (as it is in the Prophet) she searched diligently for the sepulcher of Christ in the which he was laid, and out of the which he rose again, and at length, although with much ado, through the help of God she found it. And why it was so hard a matter to finde, I will declare in few words. Even as they which embraced the faith of Christ highly esteemed of the sepulcher and monument after his passion: so on the contrary such as abhorred Christian Religion, heaped in that place much earth, and raised great hillocks, and builded there the temple of *Venus*, and having suppressed the remembrance of the place, they set up her Idol. This have we learned of old to be true. But whereas the Emperours mother was made privy hereto, she threw down the Idol: she digged up the place: she casted the great heap of earth to be hurled aside, and the which to be removed she findes three crosses in the grave, one, I mean that blessed, upon the which Christ suffered: other two, on the which the two thieves ended their lives. Together with which crosses the table of *Plate* was found, whereupon he had written with sundry tongues, and signified unto the world, that Christ crucified was the King of the Jews. Yet because there arose some doubt whether of these three should be the crose of Christ, for the which they had made this search, the Emperours

Alexander Bishop of *Alexandria* made *Athanasius* his con.

Athanasius being deposed was at the councill of *Nice*. Chap. 16. after the Greek.

Constantinople called *Nova Roma*, but of old *Bizantia*.

Chap. 17. after the Greek.

Helene the mother of *Constantine* was the daughter of *Coel* king of *England*. *Helenopolis*. Pl. 78. The Idol of *Venus* set up where Christ was buried.

Chap. 15. after the Greek.

Athanasius Bishop of *Alexandria*. *Ruffinus* lib. 1. b. 1. cap. 14.

The croffe of
Christ was
found out by a
miracle.

New Ierusalem

The nails
were found.

The good
deeds, the ver-
tuous life and
godly ends of
Helen.

Chap. 18. after
the Greck.

Serapis had in
his temple an
ell or orbstone,
signifying the
measure of the
water in depeh
which was
thought by his
power to over-
flow.
The Barbari-
ans being over-
come in battle,
received the
faith of Christ.

Emperours mother was not a little pensive. The which sorrowfull heaviness of hers, *Macarius* Bishop of *Ierusalem*, not long after advised, for he made manifest by his faith that which afore was doubtfull and ambiguous. He desired of God a sign, and obtained his suit. The sign was this: there was a certain woman of that coast, which by reason of her long and grievous disease, lay at the point of death. As she was yeelding up the ghost, the Bishop laid every one of the crosses upon her, being fully persuaded, that she should recover her former health, if that she touched the reverend croffe of our Saviour, which indeed failed him not. For whereas both the crosses which belonged not unto the Lord, were laid to the woman, the continued nevertheless at the point of death: but as soon as the third (which in very deed was the croffe of Christ) was laid unto her, although she seemed presently to leave this world, yet leaped she up, and was restored to her former health. After this sort was the croffe of Christ found out. The Emperours mother builded over the sepulchre a goodly and gorgeous Church, calling it *New Ierusalem*, right over against that old and wait *Ierusalem*. The one half of the croffe she lockt up in a silver chest, and left there to be seen of such as were desirous to behold such monuments, the other half she sent unto the Emperour. The which when he had received, supposing the city to be in great safety, wherein it was kept, compassed it with his own picture which was set up in the market place at *Constantinople* (to called of *Constantine*) over a mighty pillar of red marble. Although I commit this to writing, which I have only learned by hearay, yet in manner all they which inhabit *Constantinople*, affirm it to be most true. Moreover when *Constantine* had received the nails, wherewith the naked hands of Christ were fastened to the tree (for his mother had found these also in the Sepulchre of Christ and sent them unto him) he caused bits for bridles, helmets and headpieces, to be made thereof, the which he wore in battle. The Emperour furthermore made provision for all such necessities as were required to the building of the Churches, and wrote unto *Macarius* the Bishop, that with all diligence he should further the building. The Emperours mother as soon as he had finished the Church, which she called *New Ierusalem*, builded a second, nothing inferior to the first, at *Bethlem*, in the hollow rock, where Christ was born, according unto the flesh, also a third, upon the mount where Christ ascended unto the Father. Besides she was so venemous and to meek, that she would fall down to her prayers in the midst of the vulgar sort of women: that she would invite to her Table, virgins which were consecrated to holy life according unto the canon of the Church: that she would bring in meat, and serve them her self. Many things she gave to Churches, and to poor people, she lived godly and religiously, and departed this life being fourscore years old. Her body was brought to *Constantinople*, called *New Rome*, and buried there with princely funeral.

CHAP. XVIII.

How the Emperour Constantine, destroying the Idol groves of the Gentiles, erected in sundry places, many notable Churches.

THE Emperour after this went about to promote Christian Religion with greater care and industry, to banish the rites and ceremonies of the Ethnicks, to restrain the lewd combats of fencers and sword players, and to set up his own image in their Idolatrick temples. And whereas the Ethnicks affirmed, that the God *Serapis* was he which made the river *Nilus* to overflow and to water the country of *Egypt*, because that a certain elle was brought into the Temple of *Serapis*: the Emperour commanded that elle to be conveyed into the Church of *Alexandria*. When that it was noised, that *Nilus* would no longer overflow; because the God *Serapis* took great indignation, that he was thus abused: the year following, the river did not only overflow (after his wonted manner) and from that time forth kept his course, but also thereby declared unto the world, that *Nilus* was accustomed to overflow, not after their superstitious opinion, but by the secret determination of the divine providence. Although the *Samaritans*, *Barbarians*, and *Goths*, at the same time, assailed the right of the *Roman* Empire: yet for all that, the Emperours care and industry for the building of Churches was not slackd, but diligently with great advice did he provide for both. For he valiantly overcame these nations, under the banner of the croffe, which is the peculiar cognizance of Christian profession, so that not only he deprived them of the tribute, which the Emperours of old were wont to pay unto the

Barba-

Barbarians: but also they being astonished at this strange victory, yeilded themselves then first of all, wholly to embrace Christian religion, by means of the which, *Constantine* had prevailed himself. *Constantine* again applied himself to building of other Churches, and one he erected in the okrevge of *Mambre*, where holy Scripture reporteth, the *Angels* to have been harboured by *Abraham*. When that he was certified the altars were erected at that ok, and that the Ethnicks offered sacrifice and incense in that place to their tained gods, he sharply rebuked *Eusebius* Bishop of *Cesarea*, by his letters, because that through his slackness in executing his office, that wickedness was committed. He commanded therefore the altars to be turned upside down, and a Church hard by the ok, to be builded. He commanded another Church to be builded in *Heliopolis* of *Phenicia*, and that for this cause. What law-maker the *Heliopolites* had of old, I am not able to say, but the laws and customes of the city do manifestly declare what kinde of man he was. By the custome of their country, they have all women in common, and therefore of their children there can no certainty be had. Among them there is no difference, either of father or son. They give their virgins to strangers, which come amongst them, to be defoured. The Emperour endeavoured wholly to abrogate this old and rotten custome of theirs. For when he had taken away this brutish and beastly kinde of behaviour, he made a sacred and a severe law: that kindreds and families should be known amongst them, & severed one from another. To be short, when he had builded Churches among them, he hastened to consecrate them a Bishop, and to ordain the holy company of Clergy men. Thus the state of the *Heliopolites* after the removing of the former filth, was reformed into modest behaviour. In like manner he overthrew the temple of *Venus* in *Aphaca*, standing at the foot of mount *Libanus*, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and unreverently. What shall I speak of the familiar Devil, and the spirit of divination, the which he foiled in *Cilicia*, and commanded the Idol, in whose clothes he had craftily hid himself, to be destroyed: furthermore he was so fervent in promoting Christian Religion, that when he should have warred against the *Persians*, he made him a tent much like the Tabernacle of *Moses* in the desert, in form and figure resembling the Church of God, and the flame of a changeable coloured vail, the which he carried about with him, that in the wait wilderness and desert places, he might always find ready a holy Church, to sing hymns, and devoutly to serve the living God. But the same barrel went not forwards, for the *Persians* feared the power of the Emperour, and so all injuries were put up, and peaceably ended. That the Emperour also employed great labour and travel, in building towns, and cities, & that of diverse peeling villages, he made princely cities (for example *Drepane* after his mothers name, and *Constantia* in *Palestina*, the name of his sister *Constantia*) I think it presently not needfull to commit to writing for the posterity. For it is not our drift to declare the other famous acts of the Emperour, but only those which appertain unto Christian Religion, and especially the estate of the Churches. Wherefore inasmuch as the famous acts of the Emperour tend to another purpose, and require a proper and a peculiar kinde of handling, I leave them for others, which both know, and can sufficiently discourse thereof. I of mine own part, would never have laid pen to paper, if the Church had been at unity and concord within it self. For where there is no matter ministred to write, there the writer seemeth to be fond, and his travel frustrate. But inasmuch as the subtlety of Sophisters fond quirks, and fallacies of Saran, depraved in those daies the Apostolike and sincere character of Christian Religion, severed also, and as it were unjointed the members of Christ, I thought good to say something of them, whereby the Ecclesiastical affairs, may not fall into the dust of oblivion. For the knowledge thereof is much set by among most men, and scelerate her experience, the minde of such a one as is well seen therein. For when any vain controversie riseth about the signification of a word, it teacheth him to have a staied head.

CHAP. XV.

How that in the time of Constantine the middle Indians embraced the face of Christ by the means of Aedius and Frumentius: for Athanasius Bishop of Alexandria created Frumentius Bishop, and sent him to preach unto the Indians.

NOW it remaineth that we declare how and by what means, Christian Religion enlarged and spread it self under the reign of this Emperour. For the nations which inhabited

Gen. 8.

Constantine acknowledged the most filthy laws of the *Heliopolites*, and brought them to the Christian faith.

The temple of *Venus* overthrown.

The devil was slain by our of the Idol.

The tent of *Constantine* like the tabernacle of *Moses*. Exo. 33.

Chap. 19. after the Greck.

The increase of Christian Religion under *Constantine*.

The middle
Indians were
not Christianed
before the reign
of Constantine,
that is, 300.
or odd years after
Ch. ii.

habited the middle *India* and *Iberia*, then first of all received the faith of Christ, and why I have joined therunto the middle *India*, I will declare in few words. When the Apostles by lot, had sorted themselves to travel upon certain nations. *Thomas* chose *Parthia*, there to execute the function of an Apostle: *Matthew*, *Ethiopia*: *Bartholomew* chose *India*, which adjoyneth hereunto. But the middle *India*, inhabited of many barbarous nations, varying among themselves also in language, was not lightened with the Word of God and the faith of Christ afore the reign of *Constantine*. And what drew them to embrace the faith I am now about to declare. *Meropius* a certain Philosopher, born in *Tyrrus*, longed to see, and was very desirous to travel into the *Indian* country, as I am perfwaded, he was allured therunto by the example of *Metrodorus* the Philosopher, who aforetime had thoroughly travelled that country. *Meropius* then, taking with him two young men, that were his cousins, which also were skilfull in the Greek tongue, took ship, and sailed to the same country, and whenas he had enjoyed his full desire, and now again longed to be at home, being pinched with want of necessary food, he arrived at a place, where there was a sure and a safe haven. It fell out at the very same time, that the league concluded between the *Romans* and the *Indians* was broken. The *Indians* then laid hands upon the Philosopher, and such as sailed with him, and slew them all, the Philosophers two young cousins only excepted. The children they pitied, because of their tender years, and being saved they are given for a present unto the King of *India*. The King liking very well of their young countenances, made the one whose name was *Edesius* his cup bearer, to stand upon his cup at the table: and the other whose name was *Frumentius*, he made Master of the Kings rols. Not long after the King died, leaving behinde him a son that was very young, and the Scepter of his Kingdome unto his wife, manumising also *Edesius* and *Frumentius*. The Queen being very carefull over this young Prince, requested them both, to take the guard and government of him, until he came to lawfull years and mans estate. The young men, according unto her request, diligently apply themselves about the Princes affairs, but specially *Frumentius*, who was in chiefest authority. This *Frumentius* enquired earnestly of the *Romane* Merchants, which did traffick in that country, whether there was any Christian in that company. When he had found certain, and signified unto them his companions estate and his own, he praised them to chuse unto themselves severall places, where after the manner of the Christians they might pour out prayers unto the living God. In proceesse of time, *Frumentius* builded a Church for prayer. And those Christians join unto them certain *Indians*, whom they instructed in the principles of the faith. When as the Kings son came to full years, *Frumentius* and *Edesius* resign up unto him his kingdome the which they had prudently governed, and crave licence of him for them to depart unto their native country. But when as the King and his mother earnestly intreated them to tarry and could not prevail, being very desirous to visit their native loile, they take their leave, and bid farewell. *Edesius* went to *Tyrrus*, for to see his parents and kinsfolks. *Frumentius* got him to *Alexandria*, and opened the whole matter, and all the circumstances unto *Athanasius* who a few daies before, was there called Bishop. He told him what happened in his journey, that there was good hope that the *Indians* would receive the faith of Christ. He praised him to send thither a Bishop, and withall other Clergy men, and that he should not make light account of such as might easily be brought to save their souls. *Athanasius* pondering with himself, what preparation was fittest for his voyage, made *Frumentius* himself Bishop, and said, that he knew none fitter for this function than himself. And the matter was thus concluded. *Frumentius* being consecrated Bishop, went back again into the *Indian* country, preached the faith of Christ, builded many Churches, and through the power of God wrought many miracles, curing many both outwardly in body and inwardly in minde. These things *Rufinus* reporteth himself to have heard with his ears, even of *Edesius* himself, who after that was made Priest at *Tyrrus*.

Frumentius was
consecrated Bi-
shop by *Atha-
nasius*, and sent
to convert the
India is,
Rufinus Eccl.
bist. lib. i. ca. 9.

Chap. 20. after
the Greek.

CHAP. XVI.

How the nation inhabiting *Iberia* was converted unto the faith of Christ.

The sea *Euxi-
nus* divideth
Europe from
Asia.

NOW I am constrained, for the time so requireth, to make relation how the *Iberians* at that time received the Christian faith. There was a certain godly and devout woman taken captive of the *Iberians*. These *Iberians* dwell nigh the sea *Euxinus*, a people they are,

are, having their original of the *Iberians* which inhabit *Spain*. This woman being a captive, and having her conversation with *Barbarians*, gave her self wholly to godliness. For the exercised very much the discipline of continency, she used a severe kind of abstinence, and alwaies applied herself to fervent prayer. The which thing when the *Barbarians* perceived, they wondered at the strangeness of the act. It fell out that the Kings son of very tender years, fell into a dangerous disease. The Queen (after that country manner) sent the child unto other women for physick, to try if experience had taught them any medicine that might cure that malady. But when the music had caried the child about unto every woman, and could purchase remedy of none, at length he is brought unto the woman that was captive. She in the presence of many women, although she laid therunto no false or remedy in the world (for of truth she knew none) yet took the child, laid her sackcloth upon him, and said onely these words: Christ which healed many, will also heal this infant. When she had uttered these words, and prayed unto God for aid and assistance, the child forthwith recovered, and thenceforth enjoyed perfect health. The fame of this act was bruted abroad among all the *Barbarian* wives, and came at length unto the Queens eare, so that her name was famous, and the captive woman much spoken of. In a while after the Queen her self fell sick, and this simple woman was sent for. She refused to go, lest that peradventure some violence, contrary to the modesty of her nature, were offered unto her. The Queen then is conveyed unto her. She practiseth the like as she had done before unto the child. Forthwith the Queen is rid of her disease, she thanketh the woman. But the woman answered: it is not my doing, but Christs the Son of God, and maker of heaven and earth. She exhortheth the Queen to call upon him, and to acknowledge him for the true God. The King marvelling that this malady which ragened among the *Iberians* was so soon cured, made inquisition who healed his wife, and commanded the captive woman should be bountifully rewarded. Who made answer: that she wanted no riches, but esteemed godliness as great treasure: and that the King should receive a precious jewel, if that he would acknowledge that God whom she professed. With these words she sent back the rewards. The King laid up these sayings in his breast. The next day after as the King went a hunting, such a thing happened. The hills and forest where his game lay, were overcast with dark cloudes and thick mist, the game was uncertain and doubtfull, the way thopt and intricate. The King being at his wits end, not knowing what was best in this case, to be done, called earnestly upon the gods which he accustomed to serve. But when his calling upon them stood him in no stead, it came to his minde to think upon the God of the captive woman, unto him he turneth and crieth for help. As soon then as he had prayed unto him, the cloud was dissolved, and the mist scattered it self and vanished away. The King, wondering, returned home joyfully and told his wife all that had happened. Immediately he sends for the captive woman: when she came, he demanded of her what God it was whom she served? She instructed the *Iberian* King, that he published abroad the praises of Christ. For he embracing the faith of Christ by the means of this devout woman, made proclamation that all his subjects should come together. To them he rehearsed the manner of his sons curing, the healing of his wife, and what happened unto him as he went a hunting. He exhorted them to serve the God of the captive woman. They preach Christ to both sex, the King to men, and the Queen to women. As soon as he had learned of the captive woman the form and fashion of Churches which the *Romans* used, he caused a Church to be builded, and gave charge, that with all speed provision should be made for building. To be short, the bout of prayer is erected. As soon as they went about to lift up the pillars, the Wisdom of God even in the work it self, settled the minds of the people, and drew them to Christ. It fell out that one of the pillars remained immovable, and could by no device be removed, the ropes break, and the engines crack in peeces, the workmen despair, and return every man to his home. Then the faith of the captive woman made it self manifest. For in the night season when no man perceived, she came unto the place, and continued in prayer all night long: by the divine providence of God the pillar is wound up in the aire over the foundation, and there hangeth level wile, without either prop or buttresse. At the breaking of the day, the King being a careful man, not forgetfull of his business, came to see the building, and beholdeth the pillar hanging in the aire level over his place. He wondereth at the sight, and all that saw it were astonished. In a little space after, before their faces, the pillar came down, and fastened it self in his proper place. Whereupon they

The King of
the *Iberians*
child is cured.

The Queen
of the *Iberians*
healed.

How the King
of the *Iberians*
was converted
unto the faith.

they all shouted, the Kings faith is held for true, and the God of the captive woman was extolled with praises. Thenceforth they stagger not at all, but with chearfull minds they raise the rest of the pillars, and in a while after they finish the building. After this they send Embassadors unto *Constantine*, requesting league: thenceforth to be concluded between them and the *Romans*, they crave a Bishop and Clergy-men to instruct them, protecting their sincere and unfained belief in Christ. *Eusebius* reporteth that he learned these things of *Bacurinus*, who sometime governed the *Iberians*, afterwards coming unto the *Romans*: was made captain over their souldiers in *Palesina*: and in his later daies he stood the Emperor *Theodosius* in great stead in the battell which he gave to *Maximus* the tyrant. Thus did the *Iberians* receive the Christian faith in the dayes of *Constantine* the Emperor.

Chap. 21. after
the Greek.

CHAP. XVII.

Of Antony the Monk, and Manes the Heretic,
and his originall.

Antony the
Eremitic.

* Chap. 52. in
the Greek. The Manichees blasphemed their heresie a little before the reign of *Constantine*. Anno. 281. Euseb. lib. 7. cap. 30. The originall and authors of the heresie of the Manichees: *Buddas* otherwise Teretyn. thus an heretic dieth miserably.

Manes the heretic and his detestible opinions.

THE same time lived *Antony* the Monk in the deserts of *Egypt*. But in as much as *Anthanasius* Bishop of *Alexandria*, hath lately set forth in a severall volume, intitled of his life, his manners and conversation, how openly he buckled with devils, how he over-reached their flights and subtle combats, and wrought many marvellous and strange miracles, I think it superfluous of my part to intreat thereof. The daies of *Constantine* have yielded great plenty of rare and singular men, * but among the good wheat tares are accustomed to grow, and the spite of Satan is the sworn enemy of prosperous affairs. For a little before the reign of *Constantine*, a counterfeit religion, no other in then then the service of pagans, mingled it self with the true and Christian Religion, no otherwise then false Prophets are wont to rise among the true Prophets of God, and false Apostles among the zealous Apostles of Christ. Then went *Manichæus* about covertly to bring into the Church of God the doctrine of *Empedocles* the heathen Philosopher, of whom *Eusebius Pamphilus* made mention in the 7. Book of his Ecclesiasticall History, yet not exquisitely handling his doings. Wherefore look what he omitted, that I suppose necessary to be supplied of us, for so we shall soon learn both who and what this *Manichæus* was, and also by what means he presumed to practise such lewd enterprises. A certain *Saracen* of *Syria* had to his wife a captive, born in the upper *Theban*, for whose sake he settled himself to dwell in *Egypt*: and being well teen in the discipline of the *Egyptians*, he endeavored to sow among the doctrine of Christ, the opinions of *Empedocles* and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one good, another bad: the bad enmity: the good unity. This *Syrian* had to his disciple one *Buddas*, who afore that time was called *Terebenthinus*, which went to the coasts of *Babylon* inhabited of *Persians*, and there published of himself many false wonders: that he was born of a virgin, that he was bred and brought up in the mountains; after this he wrote four books: one of *Mysteries*: the second he intitled *The Gospel*: the third, *The Avarus*: the fourth, *Asumary*. He sayned on a time, that he would work certain feats, and offer sacrifice, but he being on high, the devil threw him down, so that he brake his neck and died miserably. His hostesse buried him, took all that he had, and bought therewith a lad of seven years old, whose name was *Cubricus*. This woman after that she had made him a free denizon, and trained him up in learning, not long after dieth, and gave him by legacy all the goods of *Terebenthinus*, the books also which he had written being the *Syrians* disciple. Which things when this free denizon *Cubricus* had gotten, he conveyed himself forthwith into *Persia*, he changeth his name, and in stead of *Cubricus* he calles himself *Manes*. The books of *Buddas* otherwise called *Terebenthinus*, he setteth abroad as his own doings, unto such as were snared with his folly. The titles of the books barely gave a new or colour of Christian Religion, but in truth it self the doctrine tasted and favoured of paganism. For *Manes* as he was indeed a wicked man, taught the world to serve many gods: he commanded the Sunne to be worshipped: he was a favourer of farall destiny: and denied free-will in man. He said plainly the souls went from one body into another, following herein the fond opinions of *Empedocles*, *Pythagoras*, and the *Egyptians*. He would not confesse that Christ was born, but said that

he had the form or figure of a man. He rejected the Law and Prophets, and called himself the comforter, all which things are far from the true and right use of the Church of God. In his epistles he was not ashamed to intitle himself an Apostle. But this lewd and thamelesse leasings were recompensed with due punishment, and that for this cause. The King of *Persia* his son fell into a dangerous disease, the father used all means possible to restore his son to his former health. Being told of *Manes*, and persuaded that his feats were true from falsehood and legerdemain, sent for him by the name of an Apostle, hoping with himself that by his means his son should recover. Being come he takes the Kings son in hand withcery and witchcraft: the King seeing his son already gone, and departed under his hands, commanded the forcerer he should be clapt in prison, and provided execution for him, but he brake prison, fled into *Mesopotamia*, and so flitted for himself. The King hearing that he was in those coasts, made him to be apprehended, staid him alive, took his skin, filled it full of chaffe, and hanged it at the gates of the city. These things we report to be most true and faithfully alledged by us out of the book intitled, *The disputation of Archelaus Bishop of Caesarthum* a city in *Mesopotamia*. This *Archelaus* reporteth that he disputed with him face to face, and there layeth down all that we wrote before of his life and conversation. Thus as (I said before) it falleth out in all ages, that the spite of Satan will not suffer godliness to have good successe, but sends forth such lewd varlets to entrap the simple people. But what is the reason thereof, why our loving and mercifull God permits such lewdnesse, whether it be to try and sift the true doctrine of his Church, and to cut off the vain conceits and opinions which many have of religion: or whether it be for some other cause whatsoever, as it is hard to determine thereof, to few words will not suffice, neither is presently fit opportunity and occasion mindred to discourse of that matter. It is not verily the mark we shoo at, exquisitely to entreat of divers and variable opinions and sentences of men, neither to teach out the secret and hid mysteries of the providence and wisdom of God, but truly as much as in us lieth, to set forth the Ecclesiasticall History. And because we have reported after what sort the cursed opinions of the *Manichees* sprang up a little before the reign of *Constantine*, now let us return to discourse of the times incident to this our purposed History.

The miserable death of the heretic *Manes*.

CHAP. XVIII.

Chap. 22. after
the Greek.

How that Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, remaining themselves after their recantation, wrought all the spite they could to overturn the faith established in the Council of Nice, and sought means to mischief Athanasius. Of the council summoned at Antioch, which deposed Eulathius about whom there arose such a sedition in Antioch as destroyed in manner the whole city.

EUSEBIUS and THEOGNIS returning from exile, received their former dignities, removing (as I said before) such as were placed in their Seas. They were in great reverence and estimation with the Emperor, and enjoyed great liberty, for that they had forsaken the cursed and cankered opinion of *Arian*, and given themselves to the true and right faith. But these men for all that abused their liberty, and made more sit in the world then ever was before. Two things drove them therunto: the detestable heresie of *Arian*, which held their minds of a long time, and the deadly hatred they bare unto *Athanasius*. Because he valiantly withstood them as they disputed in the council of *Nice*, first of spite they challenge his degree and vocation, saying: he was no fit man for the room of a Bishop, next that he was elected by unlawful persons. But although he cleared himself of those opprobrious and slanderous reports (his upright conversation was such, he could not be removed from the Bishops Sea of *Alexandria*) and contended earnestly for the faith decreed by the Council of *Nice*: *Eusebius* Bishop of *Nicomedia* endeavored with might and main, through wiles and subtlety to depose *Athanasius*, and to bring *Arianism* into *Alexandria*. For by this means he thought best to root out of the Church the faith of *Homonosion*, to wit, *Of one substance*, ratified of the council, and to plant the pestilent doctrine of *Arian*. And as at some times he increased him by letters and fair words: so on the contrary, at other times he went about to terrifie

Hatred and heresie joined together.

Eusebius Pamphilus was no Arius.

* Chap. 22. in the Greek. The Council of Antioch where Eusebius was deposed.

Eusebius Pamphilus refused to be Bishop of Antioch, for the which the Emperor Constantine did highly commend him. Eusebius was an Antiochian Bishop of Antioch.

terrified him with threats. But when as *Athanasius* would in no wise yeeld, he sought to persuade the Emperor, that of his wonted clemency he would give *Arius* the hearing, and pardon him, that he might return unto *Alexandria*. But what treachery he practised to bring this his purpose to effect, I will shew in another place. Afore that these things were fully come to an end, there arose another hurlyburly in the Church. For the members themselves brake slunder the peaceable and quiet bond of the Church. *Eusebius Pamphilus* reporteth, that immediately after the breaking up of the Council, a civill dissention arose throughout all *Egypt*, the cause he hath concealed, whereby he was of divers suspected of double dealing. He was thought with silence to have overskipped the causes, for that he had determined with himself not to subscribe unto the decrees of the *Nicene Council*. But as we have learned manifestly by divers epistles the which Bishops wrote privately one to another after the Council, the clause of *One substance*, troubled exceedingly their minds, and whilst that they sited and searched out the sense and understanding thereof, even unto the quick, they raised civill discord among themselves, to that their conclusions seemed nothing else, but combats in the night and darknesse, or blindfolded babbling. It seemed that neither side understood well the cause that made them to reveal each other. For such as rejected the clause of *One substance* (thinking verily that they which received it, went about to establish again the heresie of *Sabellius* and *Montanus*) called the true professors, blasphemous persons, as if they had gone about so to take away the substance of the Son of God. Such as on the contrary cleaved unto the canon of *One substance*, thought their adversaries brought in the service of many gods, and abhorred them as furtherers of Paganisme. Moreover *Eusebius* Bishop of *Antioch* sharply rebuked *Eusebius Pamphilus*, as though he had gone about to corrupt the *Nicene Creed*: but *Eusebius Pamphilus* both cleared himself of that slander, and also charged *Eusebius* with the heresie of *Sabellius*. And so all the Bishops wrote invectives one against the other, as if they had been deadly foes. When as both parts said, that the Son of God had his being together with the Father, and was in the Father, and confessed the Unity to be Trinity: yet (I wot not why, nor wherefore) they could not agree among themselves, nor let their hearts agree. * Wherefore there was a Council summoned at *Antioch*, where *Eusebius*, for favouring the heresie of *Sabellius* more then furthering the Canons of the *Nicene Council*, was deposed, but divers do report that there were other matters of no small importance, and lest honesty, laid to his Charge, as causes of his deprivation, yet doe they not openly rehearse them. For it is the manner among Bishops, to accuse them that are deposed, to pronounce them for wicked persons, yet to conceal the particular faults. *Georgius* Bishop of *Laodicea* in *Syria* one of them that rejected the clause of *One substance*, in his book of the praise of *Eusebius Emisenus* writeth himself to have reported, that the Bishops deposed *Eusebius* the *Sabellian* hereticke, *Cyrus* Bishop of *Bërba* being his accuser. But of this *Eusebius Emisenus* we minde to speake in another place. *Georgius* writeth, that *Eusebius* the *Sabellian* accused by *Cyrus*, and again *Cyrus* himself convicted of the same heresie, to have been both removed out of their Bishopricks. But how can it be that *Cyrus*, being himself infected with the foul heresie of *Sabellius* should accuse *Eusebius* of the same? Therefore it seemeth that *Eusebius* was deposed for some other cause. After this there was kindled in *Antioch* such a fiery flame of edition, that in manner the whole city was therewith turned upside down. The faction was twofold: the one went about to translate *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*, to *Antioch*: the other would needs bring again *Eusebius*. The common sort of people, some cleaved to this side, some to that side. The whole garrison and band of soldiers was so divided and set one against the other, that it God, and the allegiance they owed unto the good Emperor, had not been called to remembrance, they would lamentably have murdered each other. For the Emperor by his letters appealed the tumult and sedition that was raised amongst them. But *Eusebius* refused to be their Bishop, and therefore the Emperor did highly commend him. The Emperor wrote unto him of that matter, he praileth his minde, and pronounceth him happy, for that by the report of all men he was worthy to be Bishop, not of one city, but of the whole world. The fear of *Antioch* is said to have wanted a Bishop, the space of eight years together. But at length, by the means of such as endeavoured to overthrow the *Nicene Creed*, *Euphronius* was made Bishop. And thus much (shall suffice touching the Council held at *Antioch*, for the deposition of *Eusebius*).

CHAP.

CHAR. XIX.

Of the means that were wrought to call Arius home, and how Arius delivered unto the Emperor his recantation in writing, craftily subscribing unto the *Nicene Creed*.

Immediately after, *Eusebius*, who a little before had left the Bishoprick of *Bërba*, and as that present was Bishop of *Nicomedia*, strived with might and main, together with his confederates to bring *Arius* into *Alexandria*. But how, and after what sort they brought their purpose to passe, and the means they used to persuade the Emperor to call before him *Arius* and *Eusebius*: now I think it best to declare. * The Emperor had to his sister one *Constantia*, she was the wife of *Licinius*, who sometime was fellow Emperor with *Constantine*, but afterwards for his tyranny was put to death. This *Constantia* had great acquaintance and familiarity with a certain priest *Arianus*, whom she made very much of. Who through the persuasion of *Eusebius*, and other of his familiar and dear friends, made late unto her in the behalf of *Arius*, signifying that the Synod had done him injury, and that he was not of the opinion he was reported to be. *Constantia* hearing this, believed the priest, but durst not make the Emperor privy thereto. It fell out that *Constantia* was visited with great sickness, so that the Emperor came very oft to see her. When the woman perceived her self to be dangerously sick, and waited for no other then present death, she commends unto the Emperor this priest, he praileth his industry, his godliness, his good will and loyalty unto the imperial scepter. In a short while after she departeth this life. The priest is in great authority with the Emperor: and creeping every day more and more into better estimation, breaketh the same matter unto the Emperor as before unto his sister: that *Arius* was of no other opinion then the Council had decreed: and if he would vouchsafe him his presence, that he would subscribe unto the canons: and that he was fallacy accused. This report that the priest made of *Arius*, seemed very strange unto the Emperor, who gave again this answer: If (saith he) *Arius* be of that munde, and (as you say) agree with the faith confirmed by the council, I will not only give him the hearing my self, but also send him with honour to *Alexandria*. When he had thus spoken, immediately he wrote unto him as followeth.

* Chap. 22. after the Greek.

The Epistle of Constantine the Emperor unto the heretick Arius.

Constantine the puissant, the mighty, & noble Emperor. Notice was given now a good while ago unto thy wisdom, that thou shouldst repair unto our camp, to the end thou mightest enjoy our presence, wherefore I cannot but marvel why thou comest not with speed, according unto our will. Now therefore take one of the common wagons, and make hast to our camp, that understanding our clemency, and the care we have over thee, thou mayest return to thy native country, God keep thee well beloved. Written the 5. of the kalends of December. This was the Epistle which the Emperor wrote unto *Arius*. I cannot verily but wonder at the marvellous endeavour and intire love the Emperor bare unto piety and Christian profession. For it appeareth by the Epistle that the Emperor admonished *Arius* oftentimes to recant, and therefore now doth he reprehend him, for that he being oft allured by his letters, made no speedy reformation of himself. *Arius* in a while after the receipt of the Emperors letters, came to *Constantinople*: there accompanied him *Eusebius* who had been Deacon, whom *Alexander* deposed the self same time together with the other *Arians*. The Emperor bids them welcome, and demandeth of them, whether they would subscribe unto the *Nicene Creed*: they answer the Emperor that they would doe it with a good will. The Emperor bids them quickly lay down in writing their Creed. * They frame their recantation, and offer it up unto the Emperor in this forme. Unto the most reverend, and our most godly lord and Emperor *Constantine*: Arius & Eusebius. We have laid down in writing (noble Emperor) the form of our faith, even as your godly and singular zeal hath given us in charge: we do protest that both we our selves, & all they that be of our side, do beleve as followeth: We beleve in one God the Father Almighty, and in his Son our Lord Jesus Christ, begotten of him before all worlds, God the Word, by whom all things were made both in heaven and earth, Who came down from heaven, and was made man, who suffered, rose again, and ascended into heaven, and shall come again, to judge both the quick and the dead, And we beleve in the Holy Ghost, the resurrection of the flesh, the life of the world to come, the kingdome of heaven, the one Catholick Church of God scattered farre and wide

Constantine was informed of *Arius* his recantation when he wrote this.

* Chap. 16. in the Greek. The recantation of Arius & Eusebius given up unto the Emperor, together with the forme of their faith, where they dissemble both with God and man, writing one thing, and meaning another, as it appeareth in the chapter following.

Ms. 8.

wide, over the face of the whole earth. This faith have we learned of the most holy Evangelists where the Lord himself said unto his Disciples: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: even as the whole Catholick Church, and the Scriptures do teach, all which we faithfully beleeve. God is our Judge, both now, & at the day of judgement. Wherefore (most holy Emperor) we humbly crave of your godly highnesse, in as much as we are Clergy men, and retain the faith and affection both of the Church, and also of holy Scriptures, that of your wonted clemency, wherewith you provide for unity, & the right honour of God (all controuersies, and quarrells, and obviations, and seditious writings whatsoever aside) couple us with our mother the Church: that both we & the Church of God among you will our selves may live quietly, and joyously with one heart & voice pour unto God the accustomed prayers for the peaceable and prosperous estate of your Empire, and for all mankind.

Chap. 27. after
the Greek.

СНАР. XX.

How Arius by the commandment of the Emperor returned to Alexandria, whom Athanasius would in no wise admit: against Athanasius, Eusebius and his confederates patched divers crimes, and presented them unto the Emperor, so that in the end a Synod was summoned at Tyrs, to pacifie these quarrells,

Athanasius
would not re-
ceive *Arius* in-
to the Church
of Alexandria.

When that *Arius* had perfwaded the Emperor in fuch fort as we faid before, he returns to *Alexandria*, but yet he could not with all his wiles tread down the truth, the which he fo egregioufly difsembled. *Athanafius* would not receive him into the Church of *Alexandria* after his return, for he detefted him as a monfter of the world. *Arius* nevertheless wifely that he privily owed his peltilent opinion, goeth about to let the whole city on an uprore. At what time *Eusebius* himfelf both wrote unto *Athanafius*, and procured alfo the Emperor to command him by his letters, to condefcend unto the admiffion of *Arius* and his complices. *Athanafius* for all that would not receive them into the Church, but wrote back again unto the Emperor: that it was not lawfull for fuch as had made fhipwrack of their faith, and had been held for accurfed of the Church, after this their return and conversion, to receive their former dignities. The Emperor was in a great chafe, and conceived great difpleafure againft *Athanafius* for this answer, threatening him by his letters as followeth: *In as much as thou art made privie to our will & pleafure, fee that thou make the door wide open to all that defire to enter into the Church. For if I understand that any one (which defired to be made a member of the Church) both by any means through thee been hindered, or by entrance ftopped, I will forthwith fend one of mine officers, who by authority from me, fhall both depofe thee thy Bifhoprick, and alfo place another in thy room.* This the Emperor wrote refpecting the commodity of the Church, and the unity of the council; leift that through variance it were diffolved. *Eusebius* then, who hated *Athanafius* with deadly enmity thought no time fitter then that to bring his purpofe to effect (for he had the Emperor incenfed againft him, which was meat and drink for *Eusebius*) and therefore he raifed all that troublefome ftir, to the end he might caufe *Athanafius* to be depofed of his Bifhoprick. For he thought truly verily, that if *Athanafius* were one: removed, *Arianisme* then fhould bear away the bell. Wherefore there confpire againft him at once, *Eusebius* Bifhop of *Nicomedia*, *Theogus* Bifhop of *Nice*, *Maris* Bifhop of *Chalcedon*, *Oracius* Bifhop of *Singiden* a city of the upper *Pannonia*, and *Valens* Bifhop of *Murfa*, a city alfo in *Pannonia*. These men held certain of the *Melietian* fekt, and caufed divers crimes to be laid unto *Athanafius* charge. And firft of all, by the depofitions of *Eusepius*, *Eudemon* & *Callinicus*, that were the *Melietian* hereticks, they charge *Athanafius*, that he had enjoyed the *Aegyptians*, to pay for a yearly tribute unto the Church of *Alexandria* a linen garment. But *Alpius* and *Macarius*, priefts of the Church of *Alexandria* (who then as it chanced were at *Nicomedia*) confuted this flanderous report that was laid againft *Athanafius*, and perfwaded the Emperor, that all their malicious tales were manifold untruths. Wherefore the Emperor wrote unto his adverfaries, and rebuked them fharply, but he requelteth *Athanafius* to repair to him. Yet again *Eusebius* together with his complices, before his coming patched another crime, far more heinous then the former: that *Athanafius* went about traitoroufly to defeat the Emperors c-dicts, in lending to one *Philomenus* a baskett or forraf full of gold. The Emperor then being at *Pamafia*, a mannor without the walls of *Nicomedia*, by fifting out of this matter,

Constantine
wrote this to
Arbaxasus Ais
shop of Alex-
andria in the
behalf of *Ari-*
us the heretic
who deceived
them both.

Arbanafius is
falsely accused
of extortion.

Athenzhus is
falsely accused
of treason.

found *Athanasius* to be guiltless, and sent him away with honour, writing also to the Church of *Alexandria*, that their Bishop was fully acquitted before him. But I think best, and with more honesty a great deal, to pacify over, with silence the sundry kinds of slanders, *Eusebius* together with his adherents invented afterwards against *Athanasius*, lest that the Church of God be blemished and slandered of them which have their minds far estranged from the religion and faith in Christ Jesus. For the things committed to writing, are wont to be known of all, and therefore it was our part to comprise in few words such things as required a several tract. But nevertheless I think it my duty, in few words to discharge, of what fountain these false accusations issued, and whence such as forged them had their originall. *Marcus* is a country of *Alexandria*, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are under the Bishop of *Alexandria*, within the jurisdiction of his See and Bishoprick. In this *Marcus*, one *Ischyrius* (for so they called him) practised privily such a kinde of offence as deserved a hundred kinds of death. For when as he had never taken orders, he called himself a Minister, and presumed to execute the function of a priest. Who when he was taken with the manner, fled away privily, and got him straight to *Nicomedia*, to the faction of *Eusebius* as a sure and safe refuge. They, for hatred they owed to *Athanasius*, entertained him for a priest, and promised to make him a Bishop, if he would accuse *Athanasius*, so that thereby, I mean by the false reports of *Ischyrius*, they took occasion to slander *Athanasius*. For *Ischyrius* blazed abroad that upon a sodain they brake in upon him, and dealt with him very uncommunally: that *Macarius* beat the altar with his heels, overthrew the Lords table, brake the holy cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said before) a bishoprick, for they were fully perverted, that the crime laid to *Macarius* charge was of force sufficient, not only to displace *Macarius* that was accused, but also to remove *Athanasius* who had sent him thither. This slander was compassed against him in a while after. Afore that time the complices of *Eusebius* had forged against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they stole a man and broke off his hand, or cut off the hand of a dead man, God knoweth alone, and the authors of this treachery: this hand the Bishops of *Meletius* sent bring forth, in the name of *Arsenius*, and protest that it was his hand: the hand they bring forth, but *Arsenius* they hid at home. They say moreover, that *Athanasius* used this hand to magicke and sorcery. And although this was the chiefest thing that was laid to *Athanasius* charge: yet as it falleth out in such kinde of dealing, other men charged him with other things. For they which spited him unto the death, went then about to work all means possible to mischief him. When these things were told the Emperor, he wrote unto *Dalmatius* the Cenfor, who was his suters son, and then abode at *Antioch* in *Syria*: that he should call such as were accused before the bar: that he should hear the matter, and execute the offenders. He sent thither *Eusebius*, and also *Theognus*, that *Athanasius* might be tried in their preference. *Athanasius* being cited to appear before the Cenfor, sent into *Egypt*, to seek out *Arsenius*, for he understood that he hid himself. But he could not take him, because that he fled from place to place. In the mean while the Emperor cut off the hearing of *Athanasius* matter before the Cenfor, for this cause. He called a Synod of Bishops for to consecrate the temple which he had builded at *Jerusalem*. The Emperor had willed the Bishops assembled at *Tyrris*, to debate together with other matters the contention raised about *Athanasius*, to the end (all quarrells being removed) they might cheerfully solemnize the consecration of the Church, and dedicate the same unto God. *Chelmsine* went now on the thirtieth year of his reign. The Bishops that met from every where at *Tyrris*, being cited by *Dionysius* the Senator, were in number threecore. *Macarius* the priest of *Alexandria* being full bound with fetters and bolts of iron, was brought thither by the souldiers. *Athanasius* would not come to *Tyrris*, not dismayed to much with the slanderous reports that were laid to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bring in some innovation prejudiciall to the decrees of the *Nicene Council*. But because that the angry lines and threatening letters of the Emperor moved him not a little (for he had written unto him, that if he came not of his own accord, he should be brought thither with a vengeance) he came of necessity unto the Council.

Ischy was a false minister forging orders unto himself.
Albanasius is falsely charged with the misdemeanure of his clergy.

Arbanasius is
falsly accused
of murther and
magick.

* Chap. 38. after the Greek.

Macarius a minister being falsely accused by the Arians and Meletian hereticks, is thus shamefully dealt withall.

Chap. 29. after
the Greek.

CHAP. XXII.

How Arsenius (whose hand they said had been cut off) was found out, and brought before the bar, to the confusion of Athanasius accusers, which then fled away for shame: and how that Athanasius being otherwise partially dealt withal of the council, appealed unto the Emperor.

THe divine providence of God brought to passe, that Arsenius also came to Tyrrus. For he quite forgetting the lessons given him by those false accusers that bribed him for the purpose, came thither as it were by stealth, to know what newes there were in those coasts. It fell out that the servants of Archelaus a Senator, heard say in a certain tipping house, that Arsenius whom they reported to have been slain, was there and hid himself in a certain house of the town. When they heard these things, and eyed well the authors of this report, they reveal the whole matter unto their lord and master. He forthwith laying all delays aside, fought out the man, being sought found him, being found he laid him fast by the heels, and bids Athanasius be of good cheer: that Arsenius was come thither alive. Arsenius being in hold, denieth himself to be the man. But Paulus Bishop of Tyrrus, who knowing him of old, affirmed plainly that he was Arsenius indeed. These things being thus rightly disposed by the wisdom and providence of God, Athanasius not long after is called before the council, in whose presence the accusers bring forth the hand, and charge him with the hainous offense: He behaveth himself so wisely and circumspectly, and demandeth first of them all that were present, and also of his accusers: whether any of them did ever know Arsenius? When that divers of them had answered, that they knew him very well, he caused Arsenius to be brought before them, with his hands covered under his cloak, and then again demandeth of them: Is this fellow that Arsenius which lost his hand? At the sight of the fellow, some of them that were present (except them that knew whence the hand came) were astonished: some others thought verily that Arsenius wanted a hand, and gave diligent eare, to see what other shift Athanasius had to save himself. But he turning up the one side of Arsenius his cloak, shewed them one of his hands. Again when some did turne that his other hand was cut off, Athanasius at first paused a while, and in so doing brought their mindes unto a great doubt: but in the end without any more ado, he casteth upon his shoulder the other side of his cloak: and sheweth them the second hand, saying unto all that beheld it: You see that Arsenius hath two hands, now let my accusers shew unto you the place where the third hand was cut off. This treachery of theirs touching Arsenius, being thus come to light, the dealing was so shamefully, that the accusers could not tell which way to turn themselves. Achaab otherwise called Jannes, the accuser of Athanasius, crept by stealth from the bar, thrust himself among the throng, and privily ran away. Thus did Athanasius clear himself of this slander, using exception against no man. For he doubted not at all: but that the very presence of Arsenius would alonish the slanderers, to their utter shame and overthrow. * But for the wiping away of the crimes laid to Macarius charge, he took the benefit of the law, using such exceptions as were lawfully preferred for the defendant. And first of all he excepteth against Eusebius and his adherents, as open enemies, laying: by law it was not permitted for enemies to be judges. Secondly he requirith that they shew unto him, whether I Chyrras the accuser had lawfully received orders and priesthood, for so it was laid down in the bill of inditement. But the judges considered nothing of these circumstances: the law proceedeth against Macarius. When the accusers were to seek for proof, the lute is delayed upon this consideration, that certain chosen men should go in commission to Mareotes, and there sit upon this matter. When that Athanasius perceived such as he had excepted against to have been pricked in the commission (for Theognis, Maris, Theodorus, Macedonius, Valens and Vrsacius were sent) he exclaimed that there was deceit and double dealing in the handling thereof. He pronounced that it was open wrong, for to keep Macarius the Priest in fetters and close prison, and to suffer his accuser to accompany such judges as were known to be his professed enemies. He said moreover, that it was for no other end, but that records and the doing of the one side might be known, the other unknown: the one acquitted, the other condemned. When that Athanasius had sounded out these and the like sentences: when that he had both called the whole assembly to witness, and also opened this lamentable plight before Dionysius the Senator, and no man pitied the case:

* Chap. 30. in
the Greek.
The accuser of
Athanasius ran
away for shame.

* Chap. 31. in
the Greek.

* Chap. 32. in
the Greek.

he privily conveyed him away. Such as were sent into Mareotes recorded onely the acts of one side, and look what the accuser reported, the same was judged to be most true. * When as Athanasius was gone, and had taken his journey to the Emperor, he was first of all condemned by the council, the party being absent and the cause unknown. Next, when as the dealings in Mareotes were joyned with these, they agree upon his deposition: many slanders are contumeliously fathered upon him, at the recital of the causes which moved them to depose him: but not a word of the slanderers, for they passed them over with silence: that of malice falsely accused him, and were shamefully foiled themselves. Arsenius who afore was reported to have been slain, is now entertained of them. And he who afore time was counted a Bishop of the Meletian sect, even then subscribed to the deposition of Athanasius, and called himself Bishop of Hypsepolis. And that which seemeth incredible, he that was said to have died under the hands of Athanasius, is now alive, and deposeth Athanasius.

CHAP. XXIII.

Chap. 33. after
the Greek.

How that the council assembled at Tyrrus removed to Jerusalem, and celebrated the dedication of the new Jerusalem, at what time the Arians were admitted to the communion. And how that the Emperor by his letters caused the council summoned at Tyrrus, to meet at Constantinople, that in his presence the truth touching Athanasius Cause might be more narrowly besjied out.

Imediately after these things, the Emperors letters came to the Council, signifying that with all speed, his will was they should repair to Jerusalem; Therefore the bishops laying all other matters aside, do leave Tyrrus and take their journey to Jerusalem. A solemn feast is there held for the consecration of those places: Arius with his confederates is admitted into the Church. For the Bishops said, that in that behalf they would satisfie the Emperors letters, whereby he had signified unto them that he allowed very well of the faith of Arius, and Eusebius. The Bishops also wrote unto the Church of Alexandria, that they should banish from among them, all rancor, spite, and malice, and settle their Ecclesiasticall affaires at peace and quietnesse. They signified moreover by their letters, that Arius had repented him of his heresie: that he had acknowledged the truth: that therefore he would cleave unto the Church: and that therefore they had not without good cause received him, and by the consent of them all exiled Athanasius. Of the self same things likewise they wrote unto the Emperor. While these things were in handling, there came effronces other letters from the Emperor unto the council, signifying that Athanasius was sent unto the Emperor himself, and that of necessity they must meet at Constantinople about his matters. The letters sent from the Emperor were written as followeth:

Constantine the puissant, the mighty and noble Emperor, unto the Bishops assembled at Tyrrus, sendeth greeting.

Chap. 34. after
the Greek.

Verily I know not what masters your assembly, through tumult and trouble some spirit hath decreed: me think the truth is self you have in manner subverted, by means of your hurly-burly and kindled heat of contention. For whilse that you present your privy spite and hatred one towards another, the which you will leave in no wise unsatisfied, you seem to neglect the service of God, and the furtherance of his truth. But I trust the divine providence of God will bring to passe, that after the proof of this pestilent contention, it may wholly be banished, that we may also perceive whether your council and assembly hath had any care of the truth, and also whether you have decided the matters called into question, and given sentence without partial favour and poisoned malice. Wherefore my will is, that with all speed you all repair unto me, so the end you your selves, by no other then your selves, may yeeld an exquisite account. The cause that moved me to write this unto you, and to summon you hither by my letters, you may learn by that which followeth. As I rode in my wagon unto a certain place within the city, and happy while called after my name Constantinople, Athanasius the Bishop together with certain other priests in his company, met me in the middle of the street upon a Jordan, and unlooked for, which amazed me not a little, I take God to witness who seeth all things, that I could not have known him as the first sight, had not some of my train (when that I gave diligent eare

The Epistle of
Constantine
unto the Bi-
shops assem-
bled at the
council of
Tyrrus.

thereunto, as reason did require both told me who he was, and what injury he had done unto him. I truly did neither talk with him at that time, nor reason of any circumstance. And when he intreated that I would give him the hearing, I was so far from it, that with the deniall, I had almost caused him to be sent packing with thorough entertainment. His fate was nothing else, but that all you might be brought thither, to the end he might in our presence expostulate face to face with you the injury he suffered, necessity driving him thereunto. The which state of his seeming very reasonable unto me, and the reason also requiring the same, made me very willing to write this unto you, that all you being already assembled at Tyre, should forthwith hasten unto my camp, and justifie in my presence (whom you will not deny to be the right servant of God) your right & sincere judgement & sentence in this behalf. For peace reigneth every where through my religious worshipping of God; and the name of God is devoutly and reverently extolled of the Barbarians themselves, who unto this day, were ignorant of the truth. Every man knoweth that he which is ignorant of the truth, is also ignorant of God. But the Barbarians through my industry, that (as I said before) am a right worshipper of God, came to the knowledge of God, and learn to serve him in holiness, whom they perceive in all things with the carefull eye of his divine providence to defend me. This thing moved them at the first to wit of the truth in Christ, whom also for the awe and loyalty they owe unto our imperiall scepter, they serve uprightly: but we, which would seem (I will not say to observe) nay to maintain the sacred and holy mysteries of his Church, doe praefise nothing else but that which breedeth discord and dissension, and to be short, that which tendeth to the utter overthrow and destruction of mankind. But see that you come unto us (as I said) with speed, perswading your selves of this, that our minds be, as much as in us lieth, first of all, to maintain soundly without corruption all that is contained in holy Scripture: so that no blemish of slander or infamy may redound thereunto: abandoning wearing away, and rooting out all the rotten adventures of Christian Religion, who under colour of Christian profession have crept in and sowed in the Church of God sundry blasphemous sects and hereticall schismes.

Chap. 5, after the Greek.

CHAP. XXIII.

When as all the Synod came not unto the Emperor, Eusebius together with that crew, framed a new accusation against Athanasius: that he should report he would stay the carrying of corn from Alexandria to Constantinople. Whereat the Emperor being moved, banished Athanasius into France.

He aforelaid letters of the Emperor set the whole counsell together by the eares, so that divers of them returned home to their cities. But Eusebius, Theognis, Marius, Paphlagon, Vrsacius, and Valens got them to Constantinople, they reagon no longer of the broken cup, or the table that was overthrown, or of Arsenius that was said to be murdered: but they frame themselves to forge out another accusation. They informe the Emperor, that Athanasius threatened he would cause that no corn should be conveyed from Alexandria (as they then used) to Constantinople: and that Adamantius, Anubion, Arabion and Peter that were Bishops, heard it out of Athanasius his own mouth. But then truly the accusation is like to be heard, when the accuser carrieth credit with his person. The Emperor was wonderfully moved at this, and took great indignation against Athanasius, exiled him, and commanded that he should abide in France. Some report that the Emperor did it for this policy, * to see whether with his absence he could reduce the Church to unity and concord. For Athanasius was the man that would in no wise communicate with the Arians, being exiled he led his life at Treveres city in France.

CHAP. XXIII.

Of Marcellus Bishop of Ancyra, and Asterius professor of humanitie.

The Bishops then being assembled at Constantinople deposed also Marcellus Bishop of the lesser Galatia for this cause. There was one Asterius in Cappadocia, that professed humanity, & leaving that, embraced the faith in Christ: wrote books thereof which unto this day are extant. The pestilent doctrine of Arius is proved out of the, to wit that Christ is

Asterius an Arian heretic.

no otherwise the power of God, then the locusts and flies are said in Moses to proceed from the handy work of God, and other such lewd reasons. This Asterius kept company with Bishops, and specially of the damnable sect of Arius. He frequented unto their assemblies, for he longed after some Bishoprick or other. But because that in the time of persecution he had sacrificed unto Idols, he was not admitted to execute the function of a priest, he wandred and rogueth throughout Syria, shewing the books he had written. Marcellus understanding of this, going about to set himself against Asterius, tell himself into the contrary heretic. For he was not afraid (even as Paulus Samosatenus said before) to affirme that Christ was but a bare and naked man. The Bishops that met at Jerusalem, hearing of this, made no account of Asterius, because he was a lay man: but Marcellus who was of the Clergy they called to an account for that book he had written. When they perceived that he maintained the opinion of Paulus Samosatenus, they charge him to recant. He with shame enough promitteth to burn the book: but whenas the counsell was dissolved in halt (for the Emperor had called the Bishops to Constantinople) again they reason of Marcellus at Constantinople, before Eusebius and the other Bishops then present. As soon as Marcellus refused to performe his former promise, that is to fire the book which he had unadvisedly framed, the Bishops then present depose him of his Bishoprick, and sent Basilus in his room to be Bishop of Ancyra. Eusebius moreover wrote three books against his pamphlet, and confuted his wicked opinion. Marcellus after that recovered his Bishoprick again in the counsell held at Sardice, where he said, they understood not his book, and therefore suspected him that he favoured of the opinion of Paulus Samosatenus. But what opinion we may conceive of this man, we will declare in another place.

The error of Marcellus

CHAP. XXV.

How that Arius being called from Alexandria to Constantinople after the exile of Athanasius, for to render an account before the Emperor of the tumults he made at Alexandria, raised a great stir against Alexander Bishop of Constantinople, and in the end died miserably.

Chap. 17, after the Greek.

While these things were a doing, the thirtieth year of Constantines reign was expired. Arius with his company returning to Alexandria, let the whole city on an uprore. The citizens of Alexandria took very grievously, that not only Arius with his confederates were restored: but also that Athanasius their Bishop was condemned to banishment. When the Emperor understood of the perverse minde and corrupt purpose of Arius, he sends for him again to Constantinople, there to render an account of the tumult and sedition he had raised afresh. At that time Alexander who a little before succeeded Metrophanes in the Bishoprick of Constantinople, governed that Church. This Alexander proved himself a religious, a godly and devout man in the quarrell then between him and Arius. For when Arius came, and the people was divided into two parts, and a great tumult raised in the city, whilst that some maintained the Nicene Creed, and the same to remain firme and stable, others affirmed the opinion of Arius to be lawfull and agreeable with the truth, Alexander came forth into this great heat of disputation, specially because that Eusebius Bishop of Nicomedia had given out great threats, that without all peradventure he would worke his deprivation unless he would admit Arius and his company to the communion. But Alexander feared not the deposition so much as the abrogation of the Nicene Creed, which they endeavoured with all might possible to overthrow. For when he took upon him the patronship of that counsell decrees, he supposed it was his bounden duty to foresee lest the canons and decrees of that counsell should any way be impaired. Wherefore being now busied with this controversy, he laid aside the quirks of logic, and fled for aid and assistance unto Almighty God: he gave himself to continual fasting, and left no prayer unrepeated. Such a kinde of service and devotion he solemnly embraced. He got him into the Church of peace (for so they called the Church) he locked in himself, and finished such kinde of service as pleased him best: he got him to the Altar, and down he fell on his bare knees before the communion table, praying unto God with tears that trickled down his cheeks. In which kinde of order he continued many daies and many nights. He called for help at the hands of God, and his petition was granted. His prayer was thus: Grant I beseech thee O Lord (saith he) that if the opinion of Arius be true, I may felt may never see the end of this tedious disputation:

Arius raiseth sedition in Alexandria.

The prayer of Alexander Bishop of Constantinople.

* Chap. 38. in
the Greek.

The craft of
Arim in bewa-
ring before the
Emperor.

The miserable
end of Arim
the heretick.

The sons of
Constantine the
great.
1. Constantine.
2. Constantius.
3. Constans.

Chap. 39. after
the Greek.

disputation: but if the faith which I hold be true, that *Arim* the author of all this mischief may receive due punishment for his impious desert. This was the zealous prayer of *Alexander*. * The Emperor being desirous to know the minde and disposition of *Arim*, sent for him to his palace, demands of him whether he would subscribe unto the canons of the *Nicene Council*. He without any more ado very cheerfully puts to his hand, when as for all that he dalled both craftily and lewdly with the decrees of that councill. The Emperor marvelling at this, put him to his oath: he faithfully and fainely sware also. The crafty wretch which he used to cleare their eyes in subscribing, as I have heard, was this. *Arim* juggling his opinion in a peece of paper of his own, the same he carrieth under his arme in his bosome: coming to the book he takes his oath, that he verily believed as he had written. This which I write of him, I have heard to be most true. But I gather plainly out of the Emperors letters, that he sware after his subscription. The Emperor believing verily that he dealt plainly, commanded *Alexander* Bishop of *Constantinople* to receive him to the communion. It was upon a Saturday: the day after *Arim* looked to be received into the Church and communion of the faithfull, but vengeance lighted forth with upon his lewd and bold enterprises. When he had taken his leave and departed out of the Emperors hall, he passed through the midst of the city with great pompe and pontificality, compassed and accompanied with the faction and train of *Eusebius* Bishop of *Nicomedia*, that waited upon him. As soon as he came nigh *Constantines market* (for so was the place called) where there stood a pillar of red marble, sudden fear of the haings faults he had committed took *Arim*, and withall he felt a great lask: *Sirs* (saith *Arim*) is there any draught or jakes nigh? when they told him that there was one in the back-side of *Constantines market*, he got him thither straight. Then he was taken with faintnesse, and together with his excrements he voideth his guts: a great stream of blood followeth after: the slender and small bowels slide out: blood together with the spleene and liver, gusheth out, and immediately he dieth like a dog. Thole jakes are to be seen unto this day at *Constantinople*, behind (as I said before) *Constantines market* and the porch *Isambles*. All passengers as many (I say) as goe by, are wont to point at the place with the finger, to the end they may call to remembrance, and in no wile to forget the miserable end of *Arim* that died in those jakes. This being done, terror and astonishment amazed the minde of *Eusebius* his confederate that followed him. The report thereof was bured abroad, not only throughout the whole city, but in manner (as I say) throughout the whole world. The Emperor by this means cleaved the more unto the Christian Religion, and said that the *Nicene Creed* was ratified and confirmed to be true by the testimony of God himself: and rejoiced exceedingly at the things which then came to passe. His three sons he made *Cæsars* severally one after another every tenth year of his raigsn. His eldest sonne whom after his own name he called *Constantine*, the tenth year of his raigsn he made Emperor over the Western parts of the Empire: the second son whom after his grand-fathers name he called *Constantinus*, the twentieth year of his raigsn he made Emperor over the Eastern parts of the Empire: the third and youngest of all called *Constans*, he consecrated Emperor the thirtieth year of his raigsn.

CHAP. XXVI.

The sickness, the Baptisme, the death and funerall of Constantine the great.

The year after, *Constantine* the Emperor being threecore and five years old, fell sick, and leaving *Constantinople* sailed to *Heleopolis*, using for his health the hot bathes that were nigh the town. When that he sickned more and more, he deferred beining of himself, lest *Heleopolis*, and got his sight to *Nicomedia*. Abiding there in a certain season without the town walls, he was baptized in the faith of Christ: in the which baptisme he greatly rejoiced, made his last will and testament, appointed his three sonnes heirs of the Empire, distributed to them their severall inheritances, as he had in his healths time he bequeathed to *Rome* and *Constantinople* many famous monuments: he putteth the priest (by whose means *Arim* was called from exile, of whom we spake a little before) in trust with his testament, charging him to deliver it to no mans hand, save to his son *Constantine*, whom he had made Emperor of the East. His will being made, and his life lasting a few daies after, he died. At his death there was none of his sonnes present. Wherefore there

The death of
Constantine the
great.
Anna. Dom.
348.
Chap. 40. after
the Greek.

was a Post sent into the East, for to signifie unto his son *Constantinus* the death of his father: The Emperors corps his familiars and dearest friends ched in a coffin of gold, and carried it to *Constantinople*, there they set it in an high lodging of the palace, doing thereunto great honour and solemnity, untill that one of his sons was come. When that *Constantinus* was now come from the East, they set forth the corps with a princely funeral, and buried it in the *Apollon Church* (for so it was called) the which Church *Constantine* builded, lest that the Emperors and priests should be bereaved of the *Apollon reliques*. The Emperor *Constantinus* lived threecore and five years, he raigned 31. and died the 22. day of May, *Felicianus* and *Tatianus* being Consuls, the second year of the two hundredth seveny and eight *Olympiad*. This Book compriseth the History of one and thirty years.

The end of the first Book of Socrates;



THE SECOND BOOK OF THE ECCLESIASTICALL History of Socrates Scholasticus.

CHAP. I.

The Proem, where he layeth down the cause that moved him to repeat at large such things as aforesime he had briefly written in his first and second book.

Ruffinus who wrote the Ecclesiasticall History in the latine tongue, was very much deceived in the times, * for he thought that the peril and dangers which *Athanasius* stood in, happened unto him after the death of the Emperor *Constantine*. He was ignorant of his banishment into *France*, and of many other miseries that hapned unto him. But we imitating his opinion and censure in discourse of the Ecclesiasticall affairs, have written the first and second book of our History. From the 3. unto the 7. book, by borrowing some out of *Ruffinus*: by picking and culling other some out of sundry other writers: also by laying down some things we learned of others, who as yet be alive: we have set forth the History in a most absolute and perfect manner. But after that by mere chance, the works of *Athanasius* came to our hands: where both he complaineth of the misery he endured, and also declareth after what sort he was exiled through the slanderous faction of *Eusebius* Bishop of *Nicomedia*: we thought far better to attribute more credit unto him, who suffered these things, and to others who saw them with their eyes, then to such as conjecture and guesse at them, and so plunge themselves in the pit of error: Moreover, by searching diligently the Epistles of sundry men who lived at that time, we have lifted out (as much as in us lay) the truth it self. Wherefore we have been constrained to repeat again, such things as we mentioned in the first and second book of our History, and have annexed therunto out of *Ruffinus*, such Histories as were agreeable unto the truth. Not only that, but this also is to be understood, how that in the first edition of these our books, we laid down neither the deprivation of *Arim*, nor the Emperors Epistles: but explicated in few words without figures of Rhetorick, the matter we took in hand, lest the tediousnesse of a long History should tire the loving Reader. When as for the cause above mentioned it behoved us lo to do (I beseech you most holy priest of God) yet now (to the end the Epistles maybe known in form and fashion, as the Emperors wrote them: and the things also which Bishops in sundry Councils have published unto the world, whilst they laboured daily to set forth more exquisite decrees and constitutions to the furtherance of Christian Religion) we have diligently added to this our later edition: such things as we thought fit for the purpose. The which we have truly performed in the first book, and in the second now in hand we minde to do no lesse. But now to the History.

The second
book of Socrates
compriseth the
History of
35. years, be-
ing the full
raigo of Con-
stantius, end-
ing Anno
Dom. 365.
* The error of
Ruffinus.

By this we ga-
ther that there
be two edition
of Socrates
History, the
first (as be
saith himself)
unperfected: the
second and the
last which is
this, very
perfect and ab-
solute.

CHAP

CHAP. II.

How that Eusebius Bishop of Nicomedia endeavoured again to establish the doctrine of Arius, & that tumults were raised in the Church aforesaid, And how that Athanasius by vertue of Constantine the youngers letters, returned to Alexandria.

AFTER the death of the Emperor Constantine, Eusebius Bishop of Nicomedia, and Theogenus Bishop of Nice: supposing now they had gotten a fit time, endeavoured with all might possible, to wipe out of the Church of God the Creed containing the clause of *one substance*, and to settle in the room thereof the detestable heresie of *Arius*. But this they knew full well they could not bring to passe if *Athanasius* came again to *Alexandria*. They went about to compass their drift very craftily, using the priest (by whose means we laid before *Arius* returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I think very needfull to be laid down. This priest prelatened unto *Constantine* the Emperors Son, the last will and testament and the bequeathed legacies of the Emperor deceased. He perceiving that to have been laid down in his fathers will which greatly he desired (for by the Will he was Emperor of the Eastern parts) made very much of the Priest, granted him great liberty, charged him to use his palace freely and boldly at his pleasure. After this liberty, was granted him by the Emperor, he forth with acquainted himself with the Emperesse, with the Eunuchs and Chamberlains. At the same time there was an Eunuch, by name *Eusebius*, chief of the Emperors chamber, who through perswasion of this lewd priest, became an *Arian*, and infected also the other Eunuchs of his company. And not only these, but the Emperesse also through the enticement of the Eunuchs and the advice of the priest, fell into the peccable heresie of *Arius*. In a while after, the Emperor himself called the same opinion into controversy, and so by little and little it was spread every where. And first the Emperors guard took it up, next it occupied the minds of the multitude throughout the city. The Emperors Chamberlains even in the palace it self, contended with women about the opinion, in every house & family throughout the city they brawled and went together by the ears. This infection spread it self quickly over other countries and regions and the controversy much like a sparkle of fire rising of small heat, or scattered embers, kindled the minds of the hearers with the fiery flame of discord and dissension. For every one that desired to know why they made such a tumult, by and by had an occasion given him to reason, and every one was not satisfied with questioning, but contentiously would argue thereof. Thus the heat of contention turned all upside down, & troubled the quiete state of the Church. This lit & sedition prevailed only in the cities throughout the east: for *Ilyrium* and other countries of the west, enjoyed peace and quietnesse; for they could in no wise permit the canons of the *Nicene council* to be abrogated and set at naught. After that the heat of contention was blown abroad, and burned every day more and more, the faction of *Eusebius* took this tumult to be a furtherance to their purpose: for they hoped it would come to passe, that some Bishop or other would be chosen of *Alexandria*, which would maintain the same opinion with them. But at the very same time *Athanasius* by the means of *Constantine* the youngers letters, who was one of the *Cæsars*, and so called after his fathers name, returned to *Alexandria*: the letters were written by the Emperor unto the people of *Alexandria* from *Trevere* a city of *France* in form as followeth: *Constantine Cæsar to the people of the Catholike Church of Alexandria sendeth greeting: I hope it is now unknown unto your discreet wisdom, that Athanasius the professor of sacred Divinity, who for a time banished into France, lest that through the mischievous dealing of lewd men for blood-suckers and cruel beasts sought to bereave him of his life: his innocent person should of necessity be constrained to take his deaths wound. Wherefore to the end he might avoid the malice of the despitefull men, he was taken as it were out of their jaws which menaced him, and committed to live under my domination, where (though his excellent vertue might have made him more famous) working at all the grievous casualties of adversity both as in the city he lived before, he may have plenty, and want no necessities for the maintenance of his person. Therefore when as our Lord & Father of famous memory, Constantine the Emperor had purposed in his mind to have reserved him as a shop to his own use & proper use, the which he enjoyed among you that are known to bear great zeal*

One rotten sheep infecteth another.

Ilyrium is now called Scлавonia.

* Chap. 3. in the Greek. The Spittle of *Constantine* the younger unto the Church of Alexandria, for the admission of *Athanasius* their Bishop.

to godlinesse: and being prevented with death (as it saith with mankind) before he could accomplish his desire, I thought it verily my part & duty, to execute the intent of so godly an Emperor. With what estimation and reverence I have entertained the man, he shall report with his own mouth after his return unto you. Neither is it to be marvelled at all, that I formed him such courtesy: for me thinks I saw in him the great longing ye had for him, and I beheld also the fatherly reverence and gravity of the man himself, all which moved me not a little thereunto, nay thoroughly persuaded me. God of his godnesse (well beloved brethren) have you in his tuition. *Athanasius* with the confidence he had in his letters, returneth to *Alexandria*, whom the people of *Alexandria* do receive with most willing mindes. But such as in that city were infected with the leprosie of *Arianisme* conspired against him, so that many skirmishes and tumults were raised, which ministred occasion unto the confederates of *Eusebius*, fallily to accuse *Athanasius* before the Emperor: that of his owne doing, without the general consent of the assembly of Bishops, he had settled himself in that Church. The accusation was so odious, that the Emperor being therewith incensed against *Athanasius*, drove him out of *Alexandria*. But how this was compassed, I will shew hereafter in another place.

CHAP. III.

How that after the death of Eusebius Pamphilus, Acacius was chosen Bishop of Cæsarea, and of the death of Constantine the younger.

ABOUT that time *Eusebius* whose surname was *Pamphilus*, Bishop of *Cæsarea* in *Palestina* departed this life: and *Acacius* his scholler (succeeded him in the Bishoprick: who besides sundry other works of his industry, wrote a book of the life of his master *Eusebius*. Not long after *Constantine* the younger, so called after his fathers name, brother to the Emperor *Constantianus*, invading by force certain countries under *Constantianus* his younger brothers dominion, by fighting hand to hand with the souldiers, was slain, *Acindinus* and *Proculus* being Consuls.

CHAP. IIII.

How that Alexander Bishop of Constantinople departing this life, nominated two men, Paulus and Macedonius, that they should chuse one of them to succeed him in the Bishoprick.

AT that time after the seditions mentioned before, there ensued another tumult in the city of *Constantinople*, & that for this cause. *Alexander* the Bishop of the Church, who valiantly encountered with *Arius*, having continued Bishop there the space of three and twenty years, & lived fourscore & eighteen, departed this life. He consecrated none to succeed him, but charged the Electors to chuse one of two whom he would nominate unto them. And following his advice, if they would place in the room a man fit to instruct the people of an upright conscience, of good life and conversation, they should take *Paulus* whom he had made priest: who though he were young and of green years, yet in learning old & of great wisdom. But in case they would have him whom the etymology of noble prowds did highly commend; they should prefer *Macedonius* to the dignity, who lately had been Deacon of the same church, and then was far stricken in years. Wherefore about the election of a Bishop there was greater stir then before time, and the Church was more grievously troubled. The people were divided into two parts: the one was eagerly set with the heresie of *Arius*, the other cleaved very constantly to the decrees of the *Nicene Council*. And whilst that *Alexander* lived, they which embraced the Creed comprising the clause of *One substance*, had the upper hand over the *Arians*, which daily strived and contended very stilly in the maintenance of their hereticall doctrine. But as soon as he departed this life, the contention among the people was divers and variable. For such as favoured the clause of *One substance*, chose *Paulus* to be their Bishop: such as of the contrary cleaved unto *Arianisme*, endeavoured with all might to place *Macedonius*. Wherefore in the temple of God called the Church of peace, next unto the great Church then called *great*, but now bearing the name of *Wisdom*, *Paulus* was chosen Bishop in which election the voice of the deceased did prevail.

Chap. 4. after the Greek.

Eusebius Pamphilus dieth. *Acacius* Bishop of Cæsarea. * Chap. 4. in the Greek.

Chap. 6. in the Greek.

Alexander bishop of Constantinople died being fourscore and eighteen years old.

Macedonius signifieth excellency.

Temple of peace. Temple of Wisdom.

How that Constantius the Emperor displaced Paulus that was chosen Bishop of Constantinople, and translated to that Sea Eusebius Bishop of Nicomedia. And how that Eusebius caused another Synod to be summoned at Antioch in Syria, where there was another form of faith laid down.

* Chap. 8. in
the Greek.
A council of
Arians summoned at Antioch.
Anno Dom.
344.
Maximus Bishop of Ierusalem.

Tulius Bishop of Rome.
Placitus Bishop of Antioch.
Athanasius is slandered in the council of Antioch.

Chap. 9. after
the Greek.

Georgius Bishop of Laodicea.

Shortly after, the election of *Paulus* moved the Emperor not a little at his coming to *Constantinople*: for summoning together an assembly of Bishops which favoured of the filthy sink of *Arius*, he procured the deposition of *Paulus*: and causing *Eusebius* of *Nicomedia* to be translated thither, he proclaimed him Bishop of *Constantinople*. These things being done, the Emperor got him to *Antioch*. * Yet *Eusebius* for all this, could not set his heart at rest, but rolled (as we commonly say) every stone to bring his wicked purpose to passe. He summoned a council at *Antioch* in *Syria*, pretending the dedication of the Church (whose foundations *Constantine* the father of these Emperors had laid: after whose death *Constantinus* his son ten years after the laying of the first stone, finished the building) and as I may boldly say the truth, to the overthrow and subversion of the faith of *One substance*. Unto this Synod there came out of divers provinces, Bishops to the number of fourscore and ten. But *Maximus* Bishop of *Jerusalem*, who succeeded *Macarius*, would not come thither, supposing verily that if he came he should be constrained to subscribe unto the deprivation of *Athanasius*. Neither did *Tulius* bishop of *Rome* shew himself there, neither sent he any to supply his room: when as the Ecclesiasticall Canon forbiddeth, that any constitution be thrust into the Church, without the censure of the Bishop of *Rome*. To be short, the council met at *Antioch* in the Consulation of *Marcellus* and *Probinus*, where *Constantinus* the Emperor was present. It was the fifth year after the death of *Constantine* father unto these Emperors. *Placitus* was then Bishop of *Antioch*, for he succeeded *Euphronius*. But the confederacy of *Eusebius* side employed their chief labour and industry, falsely to accuse *Athanasius*: and first they charge him with the violating of their Canon, to wit, that he thrust himself again to execute the function of Priesthood, without the admission and consent of a general council. For they complain that after his returne from exile, he rushed into the Church upon his own head. Secondly, that at his return when the tumult and schisme was raised, many were slain. Moreover, that he caused some to be scourged, some other to hold their hands at the bar: they alledge also such things as were pleaded against *Athanasius* in the council held at *Tyrus*.

CHAP. VI.

Of Eusebius Emifenus.

IN the mean space while *Athanasius* was charged with the aforesaid crimes: they chose *Eusebius* first called *Emifenus*, Bishop of *Alexandria*. Who and what he was, *Georgius* Bishop of *Laodicea*, who then was present at the council, the weth unto us. For in the book he wrote of his life, he declareth that *Eusebius* came of a noble family of *Edessa* in *Mesopotamia*: from a little one to have beene trained up in holy Scripture: after wards to be instructed in prophane literature, by a professor which then taught at *Edessa*: last of all to have sucked the right fence and understanding of holy Scripture at the lips of *Eusebius* and *Patrophilus*, the one Bishop of *Cæsarea*, the other Bishop of *Scythopolis*. After this to have gone to *Antioch*, where it fell out that *Eusebius* being accused of the heresie of *Sabellius*, by *Cyrus* Bishop of *Berea*, was deposed from his Bishoprick. Thenceforth to have accompanied *Euphronius* the successor of *Eustathius*: and because he would not be a priest, to have got him to *Alexandria*, and there to have studied Philosophy. After that, to have returned to *Antioch*, where he acquainted himself with *Placitus* the successor of *Euphronius*. Thence to have been called by *Eusebius* Bishop of *Constantinople*, to be Bishop of *Alexandria* but (saith *Georgius*) because that *Athanasius* was greatly beloved of the people of *Alexandria*, he went not thither, but was sent into the city *Emisa*. Where when there was much adoe made among the citizens of *Emisa* about the election (for he was charged with the study of the Mathematicks) he fled away, and came to *Laodicea* unto *Georgius*, who reported many notable stories of him. *Georgius* brought him to *Antioch*, and by the means of *Placitus* and *Narcissus*, caused him

to be conveyed to *Emisa*, where again he was accused of the heresie of *Sabellius*. But of the circumstances of his election, *Gregorius* discoureteth more at large: last of all he addeth, how that the Emperor going into *Babylon*, took him thence, and that he knew full well many wonders and miracles to have been wrought by him. So far of the things which *Georgius* remembred of *Eusebius Emifenus*.

CHAP. VII.

How that the Bishops which met at Antioch, after that Eusebius Emifenus had refused Alexandria, chose Gregorius to be Bishop of Alexandria: and endeavoured to alter, and so consequently to abrogate the Canons of the Nicene Council

Chap. 10. after
the Greek.

Gregory an
Arian Bishop
of Alexandria.

WHEN as at that time *Eusebius* was at *Antioch* chosen Bishop of *Alexandria*, and feared to go thither, they consecrate *Gregory* in his room to enjoy the see of *Alexandria*. These things being done, they labour to alter the faith: who although they could reprove nothing of the things decided in the *Nicene Council*, yet verily, went they about through their often assemblies, to pervert and overthrow the Creed containing the clause of *One substance*, and otherwise to establish of their owne, that by little and little they might looke men in the filthy sink of *Arius*. But of their drift and fetches in the stories following, The Epistle containing the faith which they published, was after this manner: We are neither the followers of *Arius* (for how can it be that we being Bishops, should give ear unto *Arius* being but a priest?) neither have we received any other faith then that which hath been published from the beginning: but when as we examined his faith narrowly, & weighed it deeply, we rather received *Arius* returning unto us, then that our selves should hang upon his opinion. The which you may easily perceive by that which followeth. For we have learned from the beginning to believe in one univere full God, the Creator and maker of all things: both visible and invisible, and in one Son, the only begotten Son of God, who was before all worlds, and had his being together with the Father, which begot him, by whom all things both visible and invisible were made. Who in the latter daies according unto the singular good will of the Father, came down from heaven, and took flesh of the Virgin *Mary*. Who fulfilled all his Fathers will: who suffered, rose again, ascended into the heavens, and sitteth at the right hand of the Father, and shall come again to judge the quick and the dead, and continue King and God for ever. We believe also in the holy Ghost. And if that you will have us to add more: we believe the resurrection of the flesh, and the life everlasting. After that they had written these things in their former epistle, they sent it to the Churches throughout every city. But continuing at *Antioch* a while longer, they in manner condemned the forme of faith that went before, and wrote forth with a new one, in these words: We believe as the Evangelist and Apostles have delivered unto us in one God the Father Almighty, the Creator and maker of all things, and in one Lord Jesus Christ his only begotten Son. God by Whom all things were made: begotten of the Father before all world, God of God, Whole of whole, alone of alone, possessor of perfect, King of King, Lord of Lord, the living Word, the Wisdom, the life, the true light, the way of truth, the resurrection, the shepherd, the door, inconvertible and immutable, the lively image of the divinity, of nec. power, counsel and glory of the Father, the first begotten of all creatures, Who was in the beginning with the Father. God the Word (as it is said in the Gospel) and God was the Word, by Whom all things were made, and in Whom all things are: Who in the latter daies came down from heaven, was born of a Virgin according unto the Scriptures, Was made man, and the Redeemer of God and man, the Apostle of our faith, and the guide to life. And as he saith of himself: I came down from heaven, not to dominion will, but his will which sent me. Who suffered for us, and rose again the third day for our sakes, and ascended into heaven, and sitteth at the right hand of the Father, and shall come again with glory and power to judge the quick and the dead, and be the holy Ghost which is given unto the faithful for their consolation, sanctification and perfection: even as our Lord Jesus Christ commanded his Disciples, saying: Go teach all nations, baptizing them in the name of the father, and of the Son, and of the holy Ghost. That is, of the Father who is the Father indeed, and of the Son who is the Son indeed, and of the holy Ghost who is the holy Ghost indeed. Which names are not made voidly, neither without good consideration

A form of
faith laid
down by the
hypocritical
Arian Bishops
which assembled at the
Council of
Antioch, denying
that they
followed
Arian.

Another Creed
of the Arian
Bishops which
is to be read
warily.

John 1.

John 6.

Mat. 28.

Laid down of us, for they plainly set forth the proper person, the order, and the glory of each of them that are named, that there be three persons, yet in harmonick consent but one God. Wherefore we retaining this faith before the majesty of God the Father, and his Son Jesus Christ, do hold for accursed all detestable heresies: If that any should teach contrary to the right and sound faith, contained in holy Scripture, that there is, or that there hath been a time or a world, made before the Son of God, let him be accursed. If that any shall say, that the Son of God is a creature, as one of the creatures: budde or spring, as one of the buds, and not as the sacred Scriptures have delivered every of these said unto us: or if that any shall preach or publish any other besides that we have received, let him be accursed. For we believe truly and unanimously, all who ascribe the holy Scriptures, the Prophets and Apostles have delivered unto us, and we follow the same zealously. Such were the Creeds of the Bishops which then assembled at Antioch; whereunto Gregorius, although as yet he was not gone to Alexandria, subscribed, intitling himself Bishop of Alexandria. The Council after the finishing of these things, and the establishing of other constitutions, was dissolved. At the very same time the affairs of the commonweal fell out to be very troublesome. For the French nation (to are they rearm'd) invaded the Roman possessions bordering upon France, then also there were great Earthquakes in the East, but especially at Antioch, where the earth was moved and shaken the space of one whole year.

Earthquake.

Chap. 11. after the Greek.

CHAP. VIII.

How that when Gregorius was brought to Alexandria with armed soldiers, Athanasius by flying away saved his life.

Athanasius was faine to run away for the safeguard of his life.

When the afore said business was brought to this passe, *Syrionus* the captain together with five thousand armed souldiers brought *Gregorius* to Alexandria. The *Arians* that were within the city came to aide them. But I think it requisite to discourse how *Athanasius* that was violently by them thrust out of the Church, escaped their hands. It was then eventide, the people spent the whole night in vigils, for there was a communion the day following. The captain drew nigh, he set his souldiers in battell aray, he betes the Church. *Athanasius* understanding of this, called his wits together, and advised how the people might take no harm for his sake. He commanded his Deacon to reade the Collects unto the people. He bids him sing a Psalm: when the Psalm was sweetly and harmonically sung, all the people went forth at one of the Church porches. While this was a doing the souldiers made no stir at all. *Athanasius* through the midst of the fingers, escaped their hands safe and found. He being thus ridde out of this perill and danger he stood in, went in all the halt to Rome. Then *Gregory* took possession of the Church. The citizens of Alexandria not brooking their doings, set *S. Denis* Church on fire. So far of that.

Chap. 12. after the Greek.

CHAP. IX.

How that the citizens of Constantinople after the death of Eusebius, chose Paulus again to be their Bishop: the Arians of the contrary chose Macedonius.

Eusebius sometime Bishop of Nicomedia afterwards Bishop of Constantinople, dieth an Arian.

E*usebius* as soon as he had brought his purpose to effect, sent a Legat unto *Julius* Bishop of Rome, requesting him to be judge in *Athanasius* his cause, and to take upon him the pronouncing of the definitive sentence. But the sentence that *Julius* gave of *Athanasius* never came to *Eusebius* his hearing, for immediately after the Council brake up, breath went out of his body and so he died. Wherefore the people of Constantinople bring *Paulus* again to be their Bishop: the *Arians* assembling in *S. Pauls* Church chose *Macedonius*. They were authors and chief doers in that stir, who a little before aided *Eusebius* that turned upside-down the whole state of the Church. These were they that could doe something at that time: *Theognis* Bishop of Nice, *Marin* Bishop of Chalcedon, *Theodorus* Bishop of Heraclea in Thracia, *Vrasius* Bishop of Singidon in the higher *Asia*, and *Valens* Bishop of *Morla* city in the higher *Pannonia*. But *Vrasius* and *Valens* repented them afterwards, gave up their recantation

recantation in writing unto *Julius* Bishop of Rome, and themselves submitted themselves to the censure of *One substance*, and the communion of the Church. At that time the *Arians* raised civill warres and dissension in the Church, of the which one was stirred at Constantinople through the confederates of *Macedonius*. And by reason of these domesticall warres of the Christians, there were many and often skirmishes in that city, at what time many were morden under foot and crasht to death.

The Arians caused great murder and slaughter in the Church.

CHAP. X.

The death of Hermogenes the Captain, and how that therefore Paulus the second time was banished Constantinople. The Arians translating Gregorius from Alexandria placed Georgius in his room.

Chap. 13. after the Greek.

The report and fame of the sedition at Constantinople, came to the eares of the Emperor *Constantinus* who then abode at Antioch: he commanded *Hermogenes* the captain, that was taking his journey into the coasts of Thracia, to take Constantinople in his way, and to thrust *Paulus* their Bishop out of the Church. He coming into the city, disquieted the people not a little, while he went about by force to banish their Bishop. Immediately the multitude of the people was up, they prepared themselves to aide their Bishop. As *Hermogenes* proceeded and laboured together with his souldiers to fet him packing, the multitude being on an uprore, rashly and headily (as it happeneth in such a hubbub) fell upon him. They fire the house over his head, they pull him out by the eares, and put him to death. This was done when both the Emperors were Consuls, to wit, the third Consallship of *Constantinus*, and the second of *Constans*. At what time *Constans* overcame the Frenchment, made truce, and concluded a league between them and the Romans. *Constantinus* the Emperor hearing of the death of *Hermogenes*, took his horse, left Antioch, and got him to Constantinople: there he thrust *Paulus* out of the Church, he measured the city, taking from them so many measures of grain as their city received above four hundred thousand, the which was his fathers donation daily given unto them. For unto that time the city of Constantinople received about eight hundred thousand measures of grain, that was caried thither from Alexandria. The Emperor deferred to nominate *Macedonius* their Bishop, for he was wonderfully incended, not only against him, in that he was chosen without his advice and concell, but also in that through the stir and tumult raised between him and *Paulus*, not only *Hermogenes* his captain, but also many other beside were slain. After he had given *Macedonius* licence to execute his function in that Church only, where he was chosen Bishop, he returneth to Antioch. In the mean space the *Arians* translated *Gregorius* from Alexandria, for that the people hated him deadly: neither onely for that, but also for the fering of the temple, and moreover because he maintained their opinion very slenderly. They sent for *Georgius* born in Cappadocia, one that was nulled in the opinion they maintained.

The Greek measure was twofold. One was called Attica, containing of our measure six gillons, one peck, and one quart. Another was called Georgica, of our measure one bushell, a peck and one pint. Chap. 12. in the Greek

* Chap. 13. after the Greek.

CHAP. XI.

How that Athanasius Bishop of Alexandria, and Paulus Bishop of Constantinople, went to Rome, and procured Julius the Bishop of Rome his letters for the recovery of their sees: the which letters were answered by the Bishops of the East, saying: that the Bishop of Rome had nothing to doe with them.

A*thanasius* as yet was short of his journey into Italy. At that time *Constans* who was the youngest brother of the three Emperors, after the death of his brother *Constantinus*, who (as we said before) was slain by the souldiers, governed the western countries. Then also *Paulus* Bishop of Constantinople, *Aclepas* Bishop of Gaza, *Marcellus* Bishop of Ancyra in Galatia the lesser, and *Lucius* Bishop of Adrianopolis, being accused one for one thing and another for another thing, and deprived of their Churches, were at the princely city of Rome, and certified *Julius* Bishop of Rome of their whole estate and trouble. *Julius* then by reason of the prerogative of the Church of Rome, upheld their side with his letters, he wrote

The Epistle of *Julius* unto the Bishops of the East, and their answer unto him again, is to be seen in the first Tome of the Councils.

The Church of Rome hath nothing to do with the Church of the East, and so of the contrary.

Sabian.

This Sabian wrote a book intitled, The collection of the Councils *Socras lib. 1. cap. 11. lib. 3. cap. 11* where he saith nothing of the adversaries of the truth.

Chap. 16. in the Greek.

freely unto the Bishops of the East, that every one of the foresaid Bishops should be restored again, sharply rebuking such as procured their deposition rashly and without advisement. They leave *Rome*, and trusting no Bishop *Julius* his letters they return every man to his own Church, and convey the letters unto whom they were written. The same, when his letters came to their hands, took the correction of *Julius* for a continuance of a slander, they summon a Council at *Antioch*. There, as soon as they had all assembled together, they devise an Epistle by uniform consent of them all, wherein they inveigh bitterly against *Julius*, and signify withall, that if any were banished the church, and excommunicated by their decree and censure, it were not his part to intermeddle, neither to sit in judgement upon their sentence. For whereas he had removed *Novatus* out of the Church of *Rome*, they neither resisted neither contrariied his doings. This in effect was that which the Bishops of the East wrote unto *Julius* Bishop of *Rome*. But in as much as at the coming of *Athanasius* into *Alexandria*, there was great fear and tumults raised by *Georgius* the Arian (for the report goeth that by his means there was much harm, murder and manslaughter committed) and that the Arians charged *Athanasius* with the sedition, as if he had been the cause and author of all those mischiefs: I think it needfull with as much brevity as may be, pretely to lay somewhat thereof. Although God alone, who is the true Judge, knoweth the certainty thereof: yet is it not unknown unto wise and discreet men, that such things most commonly fall out, where the people are in discord and dissension among themselves. Wherefore the accusers of *Athanasius* did him wrong, and charged him injuriously. And *Sabian* even the great patron of *Macedonius* his heresie, if that he had deeply weighed with himself how great and what grievous mischiefs the Arians were about to practice against *Athanasius*, and all such as cleaved stedfastly unto the Creed containing the clause of *One substance*: or what hainous crimes and heavy complaints the Councils assembled about *Athanasius* his case, exhibited against him: or what horrible devices the grand heretick *Macedonius* practised against all the Churches of God: certainly he should have either run them over with silence, or if that he had once opened his mouth, he should have uttered such things as would have tended to the detection of such shamefull and reproachfull dealings. Now hath he winked at all this, and blazed abroad the slanderous crimes those beastly men charged *Athanasius* withall. But he saith not a word of *Macedonius* the ringleader of those hereticks, whilst he endeavoureth to conceal his horrible practices and tragick acts. And that which is most of all to be marvelled at, he reporteth not ill of the Arians whom he abhorred. Moreover, he hath not once remembered the election of *Macedonius* whom he succeeded. For if he had but once opened his mouth to discourse of him, he must needs have painted unto the world his devilish dealings, and lewd behaviour, even as the circumstances of that election do plainly set forth. But of him so far.

CHAP. XII.

How the Emperor sent Philip the Governor, to remove Paulus Bishop of Constantinople out of the Bishoprick into banishment, and to place Macedonius in his room.

AS soon as the Emperor *Constantinus* remaining at *Antioch*, had understood that *Paulus* yet again was placed in the Bishops Sea of *Constantinople*: he took great displeasure, and was fore incensed against him. He gave out a commission unto *Philip* the President, who was of greater authority then all the other his Lieutenants, and called the second person in the Empire, to remove *Paulus* and to appoint *Macedonius* in his stead. *Philip* then, fearing the rage and tumult of the multitude, circumvented *Paulus* very subtilly, and covertly concealeth the Emperors pleasure. He feigneth the cause of his coming to be for the common affairs of the city, he gets him straight unto the publick bath called *Zenippus*: he sends thence one unto *Paulus*, that he should honourably salute him, & will him in any write to repair unto the Emperors Lieutenant. As soon as he came, the governor opened unto him his lord the Emperors commandment. The Bishop taketh patiently his sentence, although unjustly decreed against him. But the governor standing in great fear of the furious rage of the multitude, and such as stood in compasse about him (for many by reason of the suspicious rumor

flocked

flocked unto the publick bath) gave commandment, that one of the back windowes of the bath should be opened: that *Paulus* should be let down at the said window into a ship readily appointed for the purpose, and thence be conveyed to exile. The governor had commanded him, that he should sail thence straight to *Thessalonica* the head city of *Macedonia*, (for thence his ancestors came) and there make his abode: that it was lawfull moreover for him, freely and without danger to frequent the cities of *Illyrium*: but he would in no wise give him leave to come nigh the countries of the East. To be short, *Paulus* thinking little or nothing of all this, is both deprived his Church, banished the city, and forthwith brought to exile. *Philip* the Emperors deputy got him with speed from the publick bath into the Church. *Macedonius* accompanied him (for it was so concluded before) sitting by his side in the wagon, in the face of the whole multitude: the fouldiers guarded them with naked swords, so that the multitude in compasse was amazed thereat, and stricken with sudden fear. All ran to the Church, such as defended the Creed containing the clause of *One substance* flocked to the Church as well as the Arian hereticks. As soon as the governour, together with *Macedonius* was now come nigh the Church, a marvellous great fear amazed both the multitude and the fouldiers themselves. There was so great a multitude gathered together, that there was no passage for the governor to leade *Macedonius*, the fouldiers were faine to thrust the people of this side and that side, but the throng was so great, and the room so narrow, that they could not give back neither recoil. The fouldiers supposing the multitude had set themselves against them, and of set purpose stopped their walk, that the Governor might have no passage there away, drew their swords, let fly amongst them, and laid on lustily. The report goeth, that there fell about three thousand one hundred and fifty persons, whereof some were slain by the fouldiers, some other stifled in the throng, and crushed to death. But *Macedonius* after all these famous acts, as if he had committed no offence, as if he were innocent and guiltlesse touching all this hainous and horrible slaughter, is stalled in the Bishops seat, more by the censure of the governor, then the Canon of the Church. These were the means that *Macedonius* and the Arians used to climbe by slaughter and murder to be magistrats in the Church. About that time the Emperor builded a goodly Church, now called the Church of *Wisdom*, and joynted it unto the Church called by the name of *Peace*, the which being of small compasse, his father afore him had both in bignesse enlarged, and in beauty let forth and adorned. Now were they both environed with one wall, and called after one name.

CHAP. XIII.

How Athanasius being terrified with the Emperors threats, fled the second time to Rome.

ABOUT that time there was another slander raised by the Arians against *Athanasius*, who forged out such an accusation against him as followeth, *Constantine* the father of these Emperors had given a good while before certain grain for almes, to the relief of the poor within the Church of *Alexandria*. This they said that *Athanasius* had sold, and turned to his own lucre and gain. The Emperor taketh their slanderous report for truth, and threateneth him with death. *Athanasius* then understanding of the Emperors high displeasure against him, fled away, and hid himself in a secret and obscure place. *Julius* Bishop of *Rome* hearing the molestation and injuries the Arians offered *Athanasius*: and now having received the letters of *Eusebius*, who lately had departed this life, understanding of the place where *Athanasius* hid himself, sent for him, willing him to repair to *Rome*. At the same time he received letters from the Council assembled at *Antioch*, and other letters also sent unto him from the Bishops of *Egypt*, which plainly affirmed, that all such crimes as *Athanasius* was charged withall, were most false. Wherefore *Julius* by sending of contrary letters, answered at large the Bishops which assembled at *Antioch*, and first he sheweth with grief and heavinesse he conceived by their letters: secondly, that they had transgressed the Canon of the Church, in not calling him to the Council, in so much that the Canon commandeth, that no decree be thrust upon the Church without the censure of the Bishop of *Rome*: moreover, that they had covertly corrupted the faith: also that they had concluded by main force and double dealing, such things as of late they had lewdly handled at *Tyrus*, in that they of spite had procured the relations of one side only to be required at *Mareotes*: and that their forged leasings

The great slaughter which the Arians caused as *Constantinople*, about the placing of *Macedonius* the heretick.

Chap 17. after the Greek.

Athanasius is fully accused,

of *Arsenius* were meer flanders and false reports. These and other such like things *Iulius* laid down in his letters unto the Bishops assembled at *Ausioch*. We have laid down here the epistles unto *Iulius*, and his unto others, were it not that the length of their writings, and the tediousness of their discourse, pertwaded us to the contrary. *Severinus* the favourer of *Maccedonius* his fond opinion (of whom we spake before) though in his book intituled *The collection of Councils*, he omitted not the epistle of the Bishops assembled at *Ausioch* unto *Iulius*, yet laid he not down the letters of *Iulius* unto them again. It was his accustomed manner to do so; for what epistles soever were written by any Councils, either altogether dilanilling, or at least wise passing over with silence the clause of *One substance*, them he carefully cited and collected diligently; but such as were of the contrary, them of set purpose he overskipped.

Chap. 18. in the Greek.

CHAP. XIII.

How that the Western Emperor requested his brother to send unto him such as were able to justify the depositions of Achanasius and Paulus; and how the Legats brought with them a new form of faith.

Paulus bishop of Constantinople got him to Rome.

The Creed of certain Arian bishops exhibited unto Constant the Emperor, where they dissembled egregiously.

The heresie of Photinus.

Chap. 19. after the Greek.

The bishops of the East Iunom a council, and send abroad

Not long after *Paulus* leaving *Theſſalonica*, fained he would go to *Corinth*, and got him straight into *Italy*. There both he and *Achanasius* joyntly do open their estate unto the Emperor. The Emperor, whose dominions were the countries of the West, esteeming of their injuries as his own adversity, wrote unto his brother, requesting him in his letters, to send unto him three men that might render afore him full causes of the deposition of *Paulus* and *Achanasius*. There was sent unto him *Narcissus* the Cilician, *Theodorus* the Thracian, *Marius* the Chalcedonian, & *Marcus* the Syrian. After their coming they would not reason with *Achanasius*; but concealing the form of faith decreed at *Ausioch*, the Bishops fram out another, the which they exhibited unto the Emperor in these words: *We believe in one God, the Father Almighty Creator and maker of all things of whom all Fatherhood is called both in heaven & earth; & in his only begotten Son our Lord Jesus Christ, begotten of the Father before all Worlds: God of God, light of light, by whom all things were made both in heaven, & in earth, be they visible or invisible: who is the Word, the Wisdom, the Power, the Life, the true light: who in the latter daies was incarnate for our sakes, was born of the holy Virgin, was crucified, dead & buried: who rose again the third day from the dead, ascended into the heavens, sitteth at the right hand of the Father, and shall come again at the end of the world, to judge the quick & the dead, and to reward every man according unto his Works; whose kingdom shall have no end, but shall continue for ever. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. And we believe in the holy Ghost, that is, in the Comforter, whom he promised he would send the Apostles, whom also he sent after his ascension into the heavens, for to inform & instruct them in all things, by whom their souls shall be sanctified which faithfully believe in him. Whosoever then dare affirm, that the Son hath his being of nothing or that he is of any other substance then of the Father: or that there was a time when he had no being: these the Catholike Church doth hold for accursed. When they had exhibited these few lines unto the Emperor, & shewed them to divers others, they took their leave without further reasoning of any other matter. Furthermore, whilst that as yet both the Churches of the East & also of the West without any adoe communicated together, a new opinion sprang up at *Sirmium* a city of *Ilyrium*. *Photinus* who governed the Churches there, born in the lesser *Galatia*, the disciple of *Marcellus*, that was deposed of his Bishoprick, following his matters steps, affirmed, that the Son of God was but only man. The discourse of these things we will refer to another place.*

CHAP. XV.

A forme of faith laid down by the Bishops of the East, containing many long and large circumstances.

Three years after, the Bishops of the eastern Churches, summoned again another council, they frame another form of faith, and send it to the Bishops of *Italy*, by *Eudocius* Bishop of *Germania*, *Martyrius* & *Maccedonius* bishop of *Mopseſia* a city in *Cilicia*. This faith set forth at large, containeth many additions and glosses, besides such as heretofore

fore were published in other Creeds. It beginneth thus: *We beleve in one God the Father Almighty, creator and maker of all things, of whom all fatherhood in heaven and in earth is called, and in his only begotten Son Jesus Christ our Lord, begotten of the Father before all Worlds: God of God, light of light, by whom all things were made, both in heaven and in earth, be they visible or invisible: who is the Word, the Wisdom, the Power, the Life and true Light: who in the latter daies was incarnate for our sakes, was born of the holy Virgin, was crucified, dead & buried: who rose again the third day from the dead, ascended into heaven, and sitteth at the right hand of the Father: who shall come at the end of the world, to judge the quick and the dead, to reward every man according unto his Works; whose kingdom shall have no end, but shall continue for ever. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. We beleve also in the holy Ghost, that is, in the Comforter whom Christ promised to send his Apostles after his ascension into heaven, whom also he sent for to teach and lead them in all things, by whose means the souls of them which faithfully beleve in him are sanctified. Whosoever therefore dare presume to affirm, that the Son had his beginning of nothing, or of any other substance then the Father: or that there was a time or a world when he was not: these the holy and Catholike Church doth hold for accursed. In like manner such as say that there are three Gods, or that Christ was not God from the beginning, or that he is neither Christ, neither the Son of God; or that there is neither Father, neither Son, neither holy Ghost, or that the Son of God is unbegotten, or that the Father begat not the Son of his own will and purpose: these the holy and Catholike Church doth hold for accursed. Neither can it be uttered without blasphemy, that the Son had his being of nothing, inasmuch as there can be no such thing be found of him in holy Scripture. Neither do we learn that he had his being of any other preexistent substance besides the Father, but that he was truly begotten of God the Father alone. The holy Scripture teacheth us, that the Father of Christ is and was one unbegotten, and without beginning. Neither may we safely affirm without testimony of the sacred Scripture, that there was a time when he was not, as though we should imagine or forethink in him any temporal space: but we have to conceive and comprehend in our minds, God alone which begat him without time: for times and worlds were made by him. Neither can either the Father or the Son properly be said jointly to be without beginning, and jointly without begetting: but as we know the Father alone to be without beginning, incomprehensible, and to have begotten the Son after as incomprehensible and an unperceivable manner: so we understand the Son to have been begotten before all worlds, and not to be unbegotten after the same manner with the Father, but to have had a beginning from the Father which begat him; for the head of Christ is God. When we confesse three things, and three persons according unto the Scriptures, to wit, of the Father, of the Son and of the holy Ghost, we do not therein allow of three Gods. For we acknowledge one only God perfect and absolute of himself, unbegotten, without beginning, invisible, the Father of the only begotten Son, who alone of himself hath his being, who also alone manifesteth abundantly unto all other things their being. And when we affirm one God the Father of our Lord Jesus Christ, to be only unbegotten, we do not therefore deny Christ to have been God from everlasting, as the follower of *Paulus Samosatensis* did, which affirmed, that by nature he was but only a bare man; but after his incarnation by profiting and forwarding, to have been made God. We know (though he be subject to the Father and to God) that he is God of God, begotten according unto the divine nature, that he is both a perfect and a true God, and not made God after manner of men: but that according unto the will of God the Father he was incarnate for our sakes, never afterwards losing his divinity. Moreover we do not deny, and ascribe, and hold them for accursed, who affirm, that the Son of God is the only and naked Word of God without substance, being after a fained and imaginative sort in another: and one while do terme him the Word as uttered by the mouth, another while as enclosed in the minds of some one or other: for they confesse not, that even Christ who is the Lord, the Son of God, the Mediator, the image of God, was before all worlds: but that he was Christ and the Son of God from some time, since which (now full four hundred years ago) he took our flesh of the Virgin. They will have the kingdom of Christ from that time to have his beginning: and after the consummation of the world, and the dreadful day of judgement, to have his ending. The authors of this dominion here are the *Macellians*, *Photinians*, *Ancyrogalatians*, who therefore disprove the essence & divinity of Christ, which hath been before all worlds, and likewise his kingdom which hath no end: because they pretend the establishing of a Monarchy. But we know him, not for a simple created word, as it were enclosed in the minds of God the Father: but for the living word, God*

their Creed, which long expostions thereof,

1 Cor. i.

The heresie of Paulus Samosatensis.

The Word of God is no vocal or mental word.

Macellians, Photinians, Ancyrogalatians.

subsisting

Gen. 1. 2.
Gen. 1. 18.
Exod. 19. 10.
Heb. 1.

Patropassians.
Sabellians.

Pro. 8.

The Bishops
of the West
Churches
were they
in religion,

subsisting of himself, the Son of God and Christ, and not to have been with his Father before the worlds by onely prescience, so have been conversant and ministered unto him for the framing and finishing of every work of visible or invisible things, but to have been the word indeed, together with the Father, and God of God. For this is he unto whom the Father saith Let us make man after our own Image and similitude: Who appeared in his proper person unto the fathers of old, gave them the law by the Prophets, last of all became man, made manifest his Father unto all men, and reigneth World without end. Neither do we believe that Christ received his divinity of late, but that he was perfect from all eternity, and like unto the Father in all things. Such as confound the Father, the Son, and the holy Ghost, and impiously imagine three names in one thing and in one person, not without just cause we forbid them the Church, because they appoint the Father who is incomprehensible and impassible, by incarnation to be both comprehensible and passible. Of which heresie are the Patropassians, so called of the Romans, but of us Sabellians. We know of certainty the Father which sent his Son to have continued in the proper nature of his immutable divinity: the Son which was sent to have accomplished the disposed order of his incarnation. In like manner such as say impiously and blasphemously, that Christ was begotten neither by the counsel, nor by the will of the Father, attributing to God the Father a council tyed to necessity, and an essence entangled with the want of free will, so that he begat the Son of compulsion: them first of all we hold for accursed creatures, and far estranged from the truth in Christ: because they presume to publish such doctrine of him, but contrary to the common notions: and understanding we have of God, and also repugnant with the sense and meaning of the sacred Scriptures inspired from above. We know that God is of his own power, and that he enjoyeth his free will, and we believe God, and reverently that he begat the Son of his own accord, and free will. We believe and that godly, which is spoken of him: The Lord made me the beginning of his ways, for the accomplishing of his works, yet we understand not that he was so made as other creatures and other things were framed: for that is impious and far from the faith of the Catholic Church, to liken the Creator unto the creatures which he shaped: or to think that he had the like manner of begetting with other things of different nature. The holy Scriptures do inform us only of one only begotten Son, unfaignedly and truly begotten. Moreover, when we say that the Son hath his being of himself, that he liveth and subsisteth in like sort with the Father: for all that we sever him not from the Father, neither do we imagine corporall wise certain spaces and distance between their coherency: for we believe that they joine together without pause or distance put between, and that they cannot be severed asunder: so that the Father compriseth as it were in his bosome the whole Son: and the Son is joyned and fastened to the whole Father, and resteth continually only in his Fathers lap. We believe furthermore in the absolute, perfect and most blessed Trinity: and when we call the Father God, and the Son God, so doing we say not there be two Gods, but one God of equal power and divinity, and one perfect conjunction of reign: and even as the Father beareth rule, and exerciseth authority over all things, and over the Son: so we say that the Son is subject unto the Father, and that he governeth besides him immediately and next after him all things which he made: and that the Saints by the will of the Father receive the grace of the holy Ghost abundantly poured upon them. Thus the holy Scriptures have instructed us, to direct our talk of the monarchy in Christ. After the afore said brief and compendious form of faith, we have been constrained to explicate and discourse of those things at large: not that we are disposed vainly and arrogantly to contend: but to remove out of the minds of such men as know us not, all fond suspicion and surmise conceived of our course and opinion otherwise then truth is: and that moreover all the Bishops of the West may easily perceive not only thelanders of such as maintain the contrary opinion, but also the Ecclesiastical and Christian faith of the Bishops inhabiting the East, confirmed out of the manifest and unrefuted testimonies of holy Scriptures, the which the adversaries are wont leafully to interpret. The Bishops of the West Churches affirmed, they would in no wise receive those things, partly for that they were written in a strange tongue, and therefore could not understand them: they said moreover, that the Creed or form of faith laid down by the Nicene Council was sufficient, and that it was not for them curiously to search further.

CHAP.

CHAP. XVII.

Of the general Council summoned at Sardice.

Chap. 20. in
the Greek.

When as the Emperor had written again, that Paulus and Athanasius should be restored to their former rooms and dignities, and his letters had taken no place, by reason of the civil diffention and discord as yet not appeased among the multitude: Paulus and Athanasius make humble sute that another Council might be called together, to the end their cases should be the better known, and the faith should be decided in a general Council: for they protested that their deposition was wrought to the end that faith might be destroyed. Wherefore by the commandment of both the Emperors (the one signifying the same by his letters, the other whose dominions lay in the East, willingly condescending thereto) there was proclaimed a general Council, that all should meet at Sardice a city of Ilyrium. The 11 year after the decease of Constantine the father of these Emperors, in the Consulship of Rufinus and Eusebius, the Council of Sardice was summoned. Then met there (as Athanasius saith) about 300 Bishops of the west Churches, and (as Sabinius declareth) only 76 Bishops out of the East, of which number was Icyrius Bishop of Maredis, whom the deponents of Athanasius preferred to be Bishop of that place. Some alledge for themselves their inimity of body: some complain that their warning was too short, and therefore they blame Julius Bishop of Rome: when as since the date of the proclamation, & the leisure of Athanasius continuing at Rome and expecting the meeting of the Council, there ran a whole year & six months. After that the Bishops of the East came to Sardice, they would not come into the presence of the Bishops which inhabited the west, but sent them this message, that they would not talk, neither reason with them, unless conditionally they would bar Athanasius and Paulus their company. But when Protegenes Bishop of Sardice, and Osius Bishop of Corduba a city (as I said before) of Spain, could in no wise brook that Paulus and Athanasius should be absent, the eastern Bishops forthwith departed, and coming to Philippia a city in Thracia, they assemble a private Council among themselves, and begin thenceforth openly to accuse the Creed containing the clause *Of one substance*: and to go abroad in writing their opinion, That the Son was not of one substance with the Father. But the assembly of Bishops which continued at Sardice, first condemned them which fled from the hearing of their cause: next deposed from their dignities the accusers of Athanasius: afterwards ratified the Creed of the Nicene Council, and avouched the heretical opinion, which said: that the Son was of a different substance from the Father: last of all forth more plainly the clause *Of one substance*, for they wrote letters thereof, and sent them throughout the whole world. Both sides were pleased with their own doings, and every one seemed to himself to have done right: the Bishops of the East, because the western Bishops had received such as they had deposed: the Bishops of the West, because the eastern Bishops being deponents of others, had departed before the hearing of their cause: the one for that they maintained the Nicene Creed: the other, for that they went about to condemn it. Their Bishopricks are restored to Paulus and Athanasius, likewise to Marcellus Bishop of Anagry in the lesser Galatia, who a little before (as we said in our first book) was deposed, who also then endeavoured with all might to disprove, and confute the sentence pronounced against him, saying, that the phrase and manner of speech which he used in his book, was not under stood, and therefore to have been suspected by them, as if he maintained the heresie of Paulus Samosatenus. Yet we may not forget that Eusebius Pamphilus wrote three books to the confutation of the book of Marcellus, where he cireth the words of Marcellus and refuteth them, plainly declaring that Marcellus no otherwise then Sabellius the Affrican, and Paulus Samosatenus thought that the Lord Jesus was but only man.

CHAP. XVII.

An apology or defence in the behalf of Eusebius Pamphilus, that he was no Arian, as divers malicious persons wrote of him.

Chap. 21 after
the Greek.

Because that divers have bruted abroad slanderous reports of Eusebius Pamphilus, affirming that in his works he favoured of the heresie of Arius. I think it not amiss, presently

Y

The council of
Sardice was
held, an. Dom.
350.

The Arians
were loath to
come to the
council, there-
fore they dis-
sembled & faim
excuses.

The acts of the
council of Sar-
dice.

Paulus Bishop
of Constanti-
nople, Athanasius
Bishop of A-
lexandria, Mar-
cellus Bishop
of Anagry, are
by the council
restored to
their churches.

Euseb. de vita
Constant. lib. 3.

Euseb. lib. 1.
contra Marcell.
lun.

Protr. 8.

Euseb. lib. 3.
contra Marcell.
lun.

1 Pet. 2.

ly to lay down in few words what of truth we may think of him. First of all he was both present at the Council of Nice, and subscribed unto the clause of *one substance*. In his third book of the life of *Constantine*, he hath these words of that Council: *The Emperor dealt farre with them for the reducing of them unto concord and unity, that he left them not until he had brought them to be of one minde and of one opinion touching all that aftertime was called into controversie, so that with one voice they all embraced the faith decided in the Council of Nice.* If *Eusebius* then, mentioning the Council summoned at Nice, do say that all questions and questions were there ended, and that all were of one minde and of one opinion, how is it that some dare presume to charge him with the spot of Arianisme? The Arians themselves also are doubly deceived if they take him for a favourer of their opinion. But some man peradventure will say, that he seemed to smell of Arianisme, in that he used oftentimes in his books this phrase, *by Christ*. Whom I answer, that not only he, but also other Ecclesiastical writers, yea and the Apostle himself, who was never once suspected to be the authour of any leud opinion, used this phrase before them, who wrote such kinde of speech, and sundry other sorts of sentences, for the lively setting forth and expressing of the order and manner of our Saviours humanity. But what *Eusebius* thought when *Arius* taught that the Son was a creature, and to be accounted as one of the other creatures, now understand, for in his first book against *Marcellus* he writeth thus: *He alone, and none other, is both called, and is indeed the only begotten Sonne of God. Wherefore they are worthy of reprehension, which are not ashamed to call him a creature, and so say that he began of nothing as other creatures did. How shall he be the Sonne, or after what sort may he be called the only begotten of God, when as he hath (as they say) the same nature with other creatures, and become one of the vulgar sort of men, to wit, having the like beginning with them, and being made partakers with them of the creation which is of nothing? But the holy Scriptures (I wis) teach us no such things of him.* And again a little after he saith: *Whosoever then saith, that the Sonne was begotten of nothing, or that the principal creature began of nothing: he attributeth unto him unadvisedly the only name of Son, but in very deed and in truth he denieth him to be the Son. For he that is begotten of nothing, can in no wise be the true Son of God, no more can any other thing that hath the like beginning. But the Sonne of God truly begotten of the Father himself, is so termed the only begotten, and the wellbeloved of the Father. And so shall he be God. For what other thing is he but or branch of God, then that which resembleth the begetter? The King is said to build or make a City, but not to beget a City: and so he is said to beget a son, but not to build or make a son. In respect of the work he wrought, he is not called a Father, but a cunning workman; and in respect of the Son he begot, he is not called a workman, but a Father. Wherefore the God of all universality is worthy to be called the Father of the Sonne, yet the framer and maker of the world. Although it be once found written in a certain place of holy Scripture: *The Lord made me the beginning of his waies, for the accomplishing of his works, yet (as I am minded immediately to interpret) it becometh us to can narrowly, and to sift out with diligence the sense and under standing thereof, and not after the manner of Marcellus, with one word to shake the chief principles of Christian Religion.* These and many other such like reasons, hath *Eusebius* alleged in his first book against *Marcellus*, to the confutation of his opinion. In his third book he hath expounded how this word *Made* or *Created* is to be understood, as followeth: *These things being after this sort, it remaineth that we consider of this sentence: The Lord made me the beginning of his waies for the accomplishing of his works: which is no otherwise to be taken, then the other things we expounded before. For in case he say that he is made, he saith it not as if he became something of nothing: or that he was made after the selfsame manner with other creatures, of that which is not (as some have leudly imagined) but that he had being and living, that he was, and subsisted before the foundations of the world were laid, and therefore appointed by his Father who is Lord of all things, the prince of all this universality: so that the word *Made* in this place is no otherwise to be taken, then appointed, or Ordained. Peter also the Apostle callith Princes and Magistrates plain creatures, where he saith: *Submit your selves unto every humane creature, for the Lords sake, whether it be unto the King, as unto the chief head, either unto Rulers, as unto him.* And the Prophet also: *Prepare thy self (saith he) O Jerusalem, to call upon thy God, for behold he setteth the thunder, he shapeth the spirit, and sheweth unto men his Christ. He standeth not in this word Shapeth, as if the spirit were made of that which is not. For God then made not the spirit when he shewed by him his Christ unto all men (he was not then newly proclaimed under heaven, for he was and subsisted before) but he sent him what time the Apostles were***

were assembled together: When the foundations of the likeness of humanity were down from heaven, as if it had been the coming of a mighty wind, and filled them all with the holy Ghost: and thus he shewed his Christ unto all men, according unto the prophesie which said: *It should be senteth the thunder, he shapeth the spirit, and sheweth his Christ unto men, laying down the word (shapeth) for senteth or ordaineth, and the word thunder in another sense, for the preaching of the Gospel.* David also when he said: *Create in me: clean heart: O God: he said it not, as though he wanted a heart, but he desired a pure heart to be put in him and made perfect. In like sense also is that spoken: that he should create two into one new man, that is: he should couple. So likewise that, *Whosoever is may be taken after the same manner: to put on the new man which is created after God.* Again: *If there be any new creature in Christ: and such like phrases which with diligent search we may finde in the holy Scriptures.* Marvel not then if the *Scriptures* metaphorically do use this kinde of speech. The Lord made me the beginning of his waies: made, that is appointed. These were the reasons of *Eusebius* in his books against *Marcellus*, and cited of us to the end that the mouths of such as unadvisedly do slander him, and conclusionally report of him, may therewith be stopped. They are not able to prove (although the words of the order and matter of begetting be usually and commonly found throughout his works) that he assigned unto the Sonne of God a beginning of essence: although that he was a great follower and favourer of *Origens* works, where, whosoever can attain unto the secret and hid sense of *Origens* books, he shall finde everywhere, the Son to have been begotten of the Father. Thus have we used digression, to rid *Eusebius* out of the slanderous mouths of insipidious heads.*

CHAP. XVIII.

When the Council of Sardice decreed that *Athanasius* and *Paulus* should be restored to their Bishopricks, and *Constantinus* the Eastern Emperor would not admit them: the Emperor of the West threatened him with war; so that *Constantinus* being therewith afraid, wrote for *Athanasius* and sent him to Alexandria.

Chap. 22 after
the Greek.

After that both the Bishops assembled at Sardice, and also the Bishops assembled at *Philippi* a city of *Thracia*, in their severall Councils had decreed such things as seemed good unto themselves, they returned every man to his own home. The East and West Churches were now divided, the space or distance severing their communion asunder, was the mount between *Syria* and *Thracia* called *Taurus*: for so farre were of them among themselves, though they differed about the faith, yet the quarrell being laid aside, they communicated together, beyond that, there was no communion of contrary parts. For such confusion, such strife, and such division reigned then in the Church. Immediately after, the Emperor of the West parts of the world, terrified his brother *Constantinus*, of the things decided in the Council of Sardice: and requested him to see *Paulus* and *Athanasius* placed in their Bishopricks. But when *Constantinus* deferred from day to day his brothers desire, the Emperor of the West gave his brother in choice, either to restore *Paulus* and *Athanasius*, and to account of him as his friend: or else to hear the proclamation of open warre, and so finde him as his deadly foe. The letters he sent by the Embassadors unto his brother were these: *I have remembred with me Athanasius and Paulus, who as I am credibly given to understand, are persecuted for parties sake. If thou shouldest promise me to restore them unto their sees, and to punish severely such as have injured them, I will send the parties themselves unto thee: but if thou wilt not accomplish this my will and proper plea. When the Emperor of the East had understood of this, he was wonderful in his penive and sad, he assembled together many of the Eastern Bishops: laith before them the choice his brother gave him: demandeth of them what was best in this case to be done, and morall wars. Wherefore the Emperor being constrained of necessity, sent for *Athanasius* unto him. In the mean while *Constantinus* the Emperor had sent *Paulus* honourably, together with two Bishops, with his own letters, and with the letters of the Council for the more surety, unto *Constantinople*. When *Athanasius* feared and doubted, whether he were*

The division of
the East and
West Churches

The letters of
Constantine, the
Emperor unto
his brother
Constantine.

Chap. 22 in
the Greek.

and *Valens* being thus wonne, *Athanasius* the successor of *Athanasius* his affairs agreed (as I said before) into the clause of *one substance*, and then after travelling by *Pelagius*, the ready way to *Alexandria*, he arrived at the city, and came and charged them to charge the *Arians*, and to embrace the truth of *one substance*. And in divers of the Churches also he ordained Ministers, which was the occasion unto the adversities he was to undergoe, that he presumed to make himselfe an officer in these provinces. So farre the things which happened there unto *Athanasius*.

Chap. 15. after the Greek.

Of *Magnentius* an Emperour in the Western parts of the South of *Constantinople*.

WELSH COPY.

IN the mean while the quiet estate of the common weale was not a little out of square, whereof I will briefly intouch, and run over such things as I have determined with my selfe to lay downe. After the death of *Maximian*, who built up *Constantinople*, his 3 sons (as I have said in my first book) divided him the Empire. Of which number we have to understand that *Constantine* so called after his fathers name was one, and reigned together with the rest of the Emperours, who the soldiers after he had reigned a very little while. And as *Constantine* commanded not to be thought of again for his death, nor the slaughter. But howbeit *Constantine* the younger, who was the most desired of his brothers dominions, for in his will he fought himselfe to have the fourth part, have often mentioned before. And while death there arose was betweene the *Perfians* and the *Romans*, where *Constantine* was favoured successer. For the same things happened in the night time, about the bounds of the *Roman* and *Perfian* dominion, the *Perfians* were forced to retreat, and for a time to have the upper hand. Then also the Ecclesiastical affairs were very trouble some, for there was great contention in the Church about *Athanasius* and the clause of *one substance*. These things being at this point, *Magnentius* the tyrant became at the west parts of the world, and through his action procured the death of *Constantine* the Emperour, which governed the West, and then again in *France*. This being wrought, there ensued great and grievous wars, *Magnentius* the tyrant subdued all *Italy*, subdued *Africa*, and *Lybia*, and took all *France*. Moreover at *Syracusa* a kind of *Illyrians* there was another tyrant set up by the soldiers, whose name was *Breinnius*. At this also there was a great stir. For *Nepotianus*, *Constantine* himselfe, son having got him a great troop of fencers and sword players, aspired unto the Imperial scepter, but the Captains of *Magnentius* dispatched him. *Magnentius* in a little while was slain, and subdued all the West part of the world.

Magnentius the tyrant is called *Eutropius* of the Greek.

Breinnius a tyrant, *Nepotianus* a traitour.

Chap. 26. after the Greek.

CHAP. XXI.

How that after the death of *Constantine* the Western Emperour, *Paulus* and *Athanasius* were deposed again, *Paulus* in his exile was killed to death: *Athanasius* fled, and saved his life.

Athanasius is accused.

The Council of *Alexandria*, *Paulus* bishop of *Constantinople* exiled, and there fitted to death. *Marcellus* is deposed. *Lucius* dieth in prison.

ALL the aforesaid stir fell out in a very short space, so wit, in the fourth year after the Council of *Armenia*, the Council of *Syracusa* and *Nigrum*, *Constantine* understanding of the whole circumstance made title and challenge unto all the dominions of his brethren, and being proclaimed Emperour of the West, made expedition to wage warre with the tyrants. The adventure was not at all surprising, when they had gotten first of all to force out of the hands of the tyrants, and then to come into *Alexandria*, where then the Emperour *Constantine* the younger was. *Paulus* and *Lucius*. The election of *Paulus* he made in *Rome*, in provinces, and then the tyrants caused the offence to seem very rigorous. *Athanasius* in the meanwhile came to *Constantinople*, and there called together the Councils of the Bishops of *Egypt*, where they decreed such things as were agreeable with the Canons of the Council of *Nice*, and also of the Council of *Armenia*. The Emperour who at first time was added unto the tyrants, he was not all the while he had lately decreed to the contrary part. And so he was the fourth Bishop of *Constantinople*, whom the tyrants and others of his house had exiled, and then placed in his room. *Lucius* Bishop of *Adrianopolis* is kept in prison, and there choked up with stink. The relations

relations that were made unto the Emperour of *Athanasius* so incensed him, that he gave forth a commandment he should be executed wherefoever he were taken. He charged moreover that *Theodulus* and *Olympius* Bishops of *Trabrac* should be put to death. Yet *Athanasius* was not ignorant of the Emperours great rage, but being quickly made privy therunto, fled away and so avoided the Emperours threats. The *Arians* backt him for flying away, and chiefly *Narcissus* Bishop of *Neronia* a city of *Cilicia*, *Georgius* of *Laodicea*, and *Leontius* who then was Bishop of *Antioch*. This *Leontius* being a Priest was deposed, because he (endeavouring to conceal a foul slander and suspicion raised upon him for his familiarity with a woman whose name was *Euphrosia*) gelded himselfe, to the end he might thereafter boldly use her company, and commit nothing whereof he might justly be accused. The same man was by the advice and counsel of the Emperour *Constantius*, chosen Bishop of *Antioch* after *Stephen* who succeeded *Placitus*. Thus much of him.

Theodulus *Olympius*.

CHAP. XXII.

How that *Macedonius* having gotten again the Bishoprick of *Constantinople*, vexed such as were of the contrary opinion.

Chap. 17. after the Greek.

*M*acedonius then after that *Paulus* had departed this life in the manner above said, was made Bishop of *Constantinople*: he had great liberty and access unto the Emperour, he made warre among the Christians, nothing inferior to the tyrannical practices of those times he perswaded the Emperour to aid him, when as in very deed he procured the overthrow and destruction of the Churches, and prevailed so much, that whatsoever he lewdly had compassed, the same forthwith was by a law confirmed. Every city founded of proclamations. The soldiers were commanded to see the Emperours edicts take place. As many as cleaved unto the Creed containing the clause of *one substance*, were not only cut off from the Churches, but also banished altogether the cities. And first they joyn heads and hands together to bring this to passe. But when this pestilent infection had spread itselfe far and high, such as had little, or rather no care at all of the Ecclesiastical affairs, determined with themselves, to constrain men to their communion. The violence truly was no lesse then that of old practised towards the Christians, when they were compelled and drawn to sacrifice unto Idols. For many endured sundry kinds of torment, often racke and dismembering of their joynts: confiscating of their substance: some bereaved of their native soil: some departed this life under the hands of the tormentors: some died in banishment, and never saw their country again. These were their practices throughout all the Cities of the East, but specially at *Constantinople*. This civil plague and persecution (as before time being not out of measure) *Macedonius* did greatly augment as soon as ever he had gotten the Bishoprick. But the cities of *Greece*, of *Illyria*, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed with themselves, and observed the Canons of the *Nice* Council.

The persecution of the Christians by the *Arian* heretics.

CHAP. XXIII.

Athanasius reporteth what horrible acts were committed at *Alexandria* by *Georgius* the *Arian* Bishop, and what clemency *Constantine* the Emperour showed unto *Breinnius* the tyrant and rebell.

Chap. 18. after the Greek.

*L*etus hear (if you please) *Athanasius* himselfe, making relation of the horrible practices committed then at *Alexandria* by *Georgius* the *Arian*, for he was present and felt himselfe some part of the lamentable affliction. In the Apology which he wrote in this service of his fight, he declareth the behaviour of the *Arians* in this sort: There came to *Alexandria* certain people which sought us out to execution, so that the ending was farre worse then the beginning. The soldiers unware best the Churches in blasphemous service of God, they take in hand deffiant swords. Then *Georgius* that was sent by them from *Cappadocia*, coming in Lent time, added of his own unto the lewd practices which he learned of them. After that the Easter week was ended, the virgins began to be clapt in prison: the Bishops were bound and led by bands of soldiers: the figher life and widows were stripped of their husband and families: the Christians were violently straited, and they and one of their bishop in their churches were killed up: the Clergy were forewarned more in great danger of their lives for their doctrine sake: these

Athanasius Apology.

Sebastianus a captain, yet a Manichee and a great bloud-fucker.

those things seemed very grievous, but the afterclaps were farre sorer. The week after Whitsuntide the people did fast: they got them therefore into the Churchyard for to pray, because they all abhorred the communion of Georgius. But when this passing lewd man understood of it, he stirred up against them one Sebastianus a captain, who also was a Manichee. He forthwith together with a great troop of souldiers, all in armour, having naked swords in their hands, bows and arrows prepared, ran upon the people as they were a praying on the Sunday. When he found there but a few (for the hour being past the greater part was gone away) he committed such heinous acts as became very well his person. He set on fire a great company of factors: he made the virgins to stand nigh the burning flame: he went about to constrain them to confesse the Arian faith. But when he perceived they would not yield, and that they despised the burning heat of that horrible fire: he stripped them stark naked: he buffeted them about the head and face, so that of a long while after they were scarce known of their own friends. Moreover he took forty persons, and plucked them with a new kind of torments never heard of before. Their backs and sides were so scourged and rent with Palm-twigs newly plucked off the trees, having on their pricking knobs, that divers because of the stumps that stuck in the fleshs of their backs, were constrained often times to repair unto Surgeons: other some not able to endure such terrible pain, died of their wounds. As many of the men as remained yet alive, together with the virgins were exiled, and led by the souldiers to Oasis. The dead carcases yet fully cold, were denied the friends of the deceased: being thrown bare and there, and lying unworried (for that liked them best) the souldiers bid them as if they had not been faulty in committing such horrible crimes. This did they, having their minds overshadowed with the furmative of franticke heresie. And when as the dear friends and familiars of the dead rejoiced as the bold protestation of their faith, yet sorrowed because their carcases were not covered with earth, the savage impiety and beastly cruelty of these souldiers revealed it self with greater shame and infamy. Moreover they banish forthwith certain Bishops of Egypt and Lybia: namely Ammon, Thimis, Caius, Philon, Hermes, Plinius, Pnenofiris, Nilammon, Agathon, Anagamus, Marcus, Draconius, Adelphus, Athenodorus, a second Ammon, and of the Priestly they banished Hierax and Dioscorus. These being bereaved of their native soil, they handled so roughly, that some of them died by the way, some other in exile never returning again. They put to death above thirty Bishops. They followed the steps of wicked Achaab, employing all their care and industry for the rooting out of the truth from off the face of the earth. These were the practices of Georgius at Alexandria, by the report of Athanasius. The Emperour marched forwards with his host to Nisium, for thither of necessity was he constrained to go, and there it was that Britannus was proclaimed Emperour. As soon as he came to Sirmium, truce being made, he came to parley with Bretanicus. In the mean while he endeavoured to win again the souldiers, which had refused him for their Emperour. After he had so done, they proclaimed Constantius alone, both their Augustus, their King and Emperour. In this their proclamation there was no mention of Bretanicus, who seeing himself betrayed, fell down prostrate at the Emperours feet, and craved for mercy. Constantius taking from him his princely scepter and purple robe, lifted him up by the hand very courteously, and exhorted him after the calling of a private man to lead a quiet and peaceable life. He said moreover, that it was fitter for an old man such as he was, to embrace a trade of life that were void of all trouble and care, then to gaze after a vain title of honour, full of disquietnes and molestation. Thus it fared with Bretanicus in the end. The Emperour commanded that all charges should be given him of the public tribute, afterwards he wrote unto him sundry letters to *Procula* a city in Bithynia, where he made his abode: signifying what singular pleasure he had done unto him, in ridding him from cares and troubles, shewing also what many oftentimes he had left to reign and govern: and that of his own part he had dealt unadvisedly, in not giving to himself that which he granted to another. So far of these things.

The clemency of Constantius towards Bretanicus.

CHAP. XXIV.

Of Photinus: the heretike.

He Emperour at that time made Gallus his councillor and Caesar, he gave him his own title or name, and sent him to Antioch in Syria for to keep those parts of the Empire which reached into the East. When he came to Antioch, there appeared in the East the sign

sign or cognizance of our Saviour, for a pillar resembling the forme of a crosse, was seen in the air, bringing great admiration to the beholders. He sent his other captains with great power to wage battell with Magnentius, he himself remained at Sirmium, hearkning to the end. * In the mean while Photinus the superintendent of that Church, went about openly to publish a self opinion, invented of his own brain, and because there was great tumult and much trouble risen thereof, the Emperour commanded a Council to be summoned at Sirmium. Of the Bishops of the East there came thither Marcus Bishop of Arithusa, Georgius Bishop of Alexandria, whom the Arians (after they had deposed Gregorius as I said before) placed there: Basilus who was Bishop of Anycra after the deprivation of Macellus: Pancrassius Bishop of Pelenfium, Hypatianus Bishop of Heraclea. Out of the West there met him Valens Bishop of Marsa and Osius Bishop of Corduba a city of Spain, who then being of great fame was forced to come unto the Council. These Bishops assembled at Sirmium, after the Confullship of Sergius and Nigrinus, in which year by reason of the warres and civil dissensions, there was none that could execute the function of a Confull: they deposed forthwith the heretike Photinus of his Bishoprick: for he maintained the leud opinion of Sabellius the Affican, and Paulus Samosatensis. Which act of theirs was approved of all men, both at that present; and also in times following, to have been done according unto right and reason.

CHAP. XXV.

What forms of faith were laid down at the Council of Sirmium, in presence of Constantius the Emperour.

These Bishops continuing a while at Sirmium, decided other things. For they went about to abrogate their old Creeds, and to establish new forms of faith: one was exhibited in the Greek tongue by Marcus Bishop of Arithusa: two others in the Latine tongue, agreeing neither in word nor in composition, neither in fence nor in sentence either with themselves, or with that which the Bishop of Arithusa wrote in Greek. One of the Latine forms I will here lay down immediately after the Greek form of Marcus. The other afterwards rehearsed at Sirmium, I will referre to his proper place. Yet have we to understand that both were translated into the Greek. The form which Marcus wrote, was as followeth: We beleeve in one God the Father Almighty, Creator and maker of all things, Of Whom all Fatherhood is named in heaven and in earth: and in his only begotten Son our Lord Jesus Christ, be gotten of the Father before all Worlds: God of God, light of light, by Whom all things were made both in heaven and in earth, he they visible or invisible things: who is the Word, the Wisdom, the true light, the life: who in the later daies was incarnate for our sakes: born of the holy Virgin, crucified, died, rose again the third day from the dead, ascended into heavens, sitteth at the right hand of the Father, and shall come again at the end of the world to judge the quick and the dead, and to reward every one according unto his works, Whose kingdom shall have no end, but continueth for ever and ever. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. And we beleeve in the holy Ghost, that is, in the Comforter Whom the Lord promised to send his Disciples after his ascension for to teach and lead them in all things, Whom also he sent, by Whose means the souls of them that faithfully beleeve in him are sanctified. They that say that the Son of God hath his being of nothing: or that he is of another substance than the Fathers: or that there was a time or a world when he was not, these the holy and Catholike Church doth hold for accursed. Again, We say, that Whosoever affirmeth the Father and the Son to be two Gods, let him be accursed. If any man, when he calleth Christ God, and to have been before all worlds, confesse not also that the Son of God ministrereth unto the Father at the creation of all things, let him be accursed. He that presumeth to say that he is unbegotten, or that part of himself he hath given of the Virgin, let him be accursed. If any say, that the Son was born of Mary according to the flesh, and not to have been with God, begotten of the Father before all worlds, and that all things were made, let him be accursed. Whosoever saith that the substance of God is more enlarged or less diminished, let him be held for accursed. Whosoever saith, that the enlarged substance of God made the Son, or calleth the Son the enlarged substance of God, let him be accursed. Whosoever calleth the Word of God, the mental Word of the Father, or the first word, let him be accursed. Whosoever saith, that

The sign of the Crosse seen in the air, * Chap. 19 in the Greek. Photinus the heretick. The Council of Sirmium was held Anno Dom. 355.

Chap. 30. in the Greek.

A forme of faith exhibited by Marcus Bishop of Arithusa unto the Council of Sirmium.

Ad. 2.

Esay 43. 44.

John 1.

Gen. 1. 26.

Gen. 32.

Gen. 19.

Psal. 110.

John 15. 26.

the Sonne of God is but only man, borne of Mary, let him be accursed, whoſoever ſheweth the ſaith that he was borne God and man of Mary, underſtandeth the unbegotten God, let him be accursed, whoſoever underſtandeth this after the Jewiſh manner: I am the ſiſt God, and I am the ſecond, and beſides me there is none other God, (which was ſpoken to the overthrow of Idols, and of them that be no gods) thereby to take away the only begotten, that was God before all worlds, let him be accursed. Whoſoever when he heareth: The Word became fleſh, ſuppoſeth the Word to be turned into fleſh, or by conſervation to have taken fleſh upon him, let him be accursed. Whoſoever when he heareth the only begotten of God to have been crucified, thinketh that therein he was ſubject to corruption, tormēt, alteration, diminution, or deſtruction, let him be accursed. Whoſoever underſtandeth this: Let us make man, not to have been ſpoken of the Father unto the Son, but God the Father himſelf to have ſpoken it to himſelf, let him be accursed. Whoſoever thinketh the Son not to have waſhed with Jacob as man, but the unbegotten God, or ſome portion of him; let him be accursed. Whoſoever underſtandeth this: The Lord rained from the Lord, not to be taken of the Father and the Sonne, but that the Father rained from himſelf, let him be accursed: for the Son being Lord, rained from the Father that was Lord. Whoſoever when he heareth: The Father Lord, and the Son Lord, calleth the Father being Lord, both Lord and Son: and when he readeth, The Lord from the Lord, affirmeth there be two Gods, let him be accursed. For we place not the Son in the ſame room with the Father, but ſubject to the Father. Neither was he incarnate without the will of the Father, neither rained he from himſelf but from the Lord, who hath authority of himſelf, to wit, from the Father: neither fetch he at ſtrange hand of himſelf, but hearkeneth unto the Father, ſaying: Sit thou at my right hand. Whoſoever calleth the Father, the Son, and the holy Ghoſt one perſon, let him be accursed. Whoſoever when he calleth the holy Ghoſt the Comforter, ſearcheth him the unbegotten God, let him be accursed. Whoſoever ſaith there is no other Comforter beſide the Son, contrary to the doctrine of the Son himſelf (for he ſaid: The Father whom I will inviſit, will ſend unto you another Comforter) let him be accursed. Whoſoever ſaith that the holy Ghoſt is a piece or portion of the Father and of the Son, let him be accursed. Whoſoever affirmeth the Father, the Sonne, and the holy Ghoſt to be three Gods, let him be accursed. Whoſoever ſaith that the Son of God was made by the will and pleaſure of the Father, as one of the creatures, let him be accursed. Whoſoever ſaith the Son was begotten contrary to the will of the Father, or whether the Father would or no, let him be accursed: for the Father begat not the Son againſt his own will, neither was he conſtrained by the law of nature, as if he had been unwilling thereto: but of meer good will, without all time, without paſſion begat he him of himſelf. Whoſoever ſaith that the Son had neither begetting nor beginning, and ſo conſequently affirm that there are two without beginning, and two without begetting, and ſo appoint two Gods, let him be accursed. The Son is the head and the original of all creatures: and the head of Chriſt is God, for ſo we refer all things reverently by the Son unto one beginning of the whole univerſality which is without beginning. Again, weighing deeply with our ſelves that claule alſo of Chriſtian profeſſion, we ſay that whoſoever affirmeth Chriſt Jeſus, the Son of God, who miniſtered unto the Father at the creation of all things, not to have been before all worlds, but only from the time ſince the Son was borne of Mary, to have been Chriſt, and then his Deity to have begun, as Paulus Samolatenus was perſwaded, let him be accursed.

This forme of faith is ſo patched together, that in many places it requirerh a wary reader, the authors thereof miſtked with themſelves, and called in again, as appeareth in the end of this Chapter, Rom. 3.

Another forme of faith firſt laid down in Latine, afterwards tranſlated into the Greeke.

In ſomuch as it pleaſed them diligently to conſider of the faith, all whatſoever appertaineth thereto was exquisitely and curiouſly handled at *Sirmium*, and in preſence of *Valens*, *Oſtaci*, *Germanius* with other Biſhops, they agreed, that there was one God, the Father Almighty, even as it is taught throughout the whole world: and one only begotten Son of his, Jeſus Chriſt, and our Saviour, begotten of him before all worlds, that it was not lawful to ſay there were two Gods, although the Lord himſelf had ſaid: I go unto my Father and unto your Father, unto my God and unto your God. Wherefore he is the God of all, as the Apoſtle hath taught us: What is the God of the Jews only? Is not he alſo the God of the Gentiles? yea of the Gentiles too, for there is but one God which ſhall juſtifie the circumciſion by faith. All the other things are correſpondent, neither do they contain any ambiguity at all. And becauſe there was great contention about the underſtanding of the word which the Latins call *ſubſtantia*, and the Grecians *ous* about the equality, or as they call it, the unity of ſubſtance:

ſtance: they decreed that thenceforth the controverſie ſhould not once be remembered: that the Church of God ſhould no longer be troubled with the interpretation thereof, and that for two cauſes; firſt, becauſe the Scriptures of God made no mention thereof; ſecondly, becauſe that the interpretation thereof exceeded the ſente and capacity of man, for the holy Scriptures teſtified that no man was able to let forth the generation of the Son, in theſe words: *Tha generation who ſhall be able to declare?* For it is moſt true, that the Father alone knoweth how he begat the Son, and that the Son alone knoweth how he was begotten of the Father. But no man doubted but that the Father was greater in honor, dignity, divinity, and fatherly title, and that by the teſtimony of the Son himſelf, where he ſaith: *The Father which ſent me is greater then I.* They ſaid moreover this was Catholike, neither unknown unto any, that there were two perſons, the Father and the Son, the Father greater, the Son ſubject, together with all other things, which the Father made ſubject unto him: the Father to be without beginning, inviſible, immortal, impaſſible: the Son to be begotten of the Father, God of God, light of light: and that no man (as I ſaid before) was able to rehearſe his generation ſave the Father alone: the Son our Lord and God to become incarnate, to have taken a body upon him, that is man: partly he ſhewed to the Angels, and partly alſo the Scriptures do declare, but eſpecially the Apoſtle the preacher of the Gentiles, that Chriſt took manhood of the Virgin *Mary*, according unto the which he ſuffered. They ſaid it was the principle and grounds of our faith, alway to hold faſt the faith in the Trinity, as we read in the Goſpel: *Go ye out all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghoſt.* The number of the Trinity is abſolute and perfect. The Comforter the holy Ghoſt ſent by the Son came according unto promiſe for to ſanctifie and lead the Apoſtles and all the faithful: They go about to perſwade *Phoſinus* after his deprivation, to conſeſſend and to ſubſcribe unto theſe things, promiſing to reſtore him unto his Biſhoprick again, if he would recite and renounce the ſelf opinion he had invented of his own brain, and thenceforth promiſe to cleave unto their doctrine. He reſuſed the conditions, and provoked them to diſputation. A certain day was appointed for the conference, the Emperour commanded the Biſhops then preſent to be at it: there came thither alſo at the request of the Emperour not a few Senators. The aſſembly being met, *Baſilius* who then was Biſhop of *Ancyra*, took *Phoſinus* in hand: the notories penned alſo which they ſpake. While they reaſoned one with another, the diſputation waxed hot, and in the end *Phoſinus* had the foil and was condemned to baniſhment. From that time forth he lived in exile, and wrote in the Greeke and Latine tongue (for he was well ſeen in both) a book againſt all hereticks, endeavouring therein to publiſh his own opinion. So far of *Phoſinus*. We have yet to underſtand that the Biſhops aſſembled at *Sirmium*, miſtked themſelves with the forme of faith laid down in the Latine tongue, for after the publiſhing thereof, they ſpied contradictions therein. Wherefore they went about in all the haſte to call in all the copies, and whereas divers were concealed, the Emperour by his edict gave charge that all ſhould be brought in, and ſuch as hid them ſhould be puniſhed. But no threats or cruelty could recover the things once publiſhed to, becauſe they had run through many hands.

CHAP. XXVI.

Of *Oſius* Biſhop of Corduba.

Chap. 21. after the Greeke.

Whereas we have made mention a little before of *Oſius* Biſhop of *Corduba*, that he was conſtrained to ſhew himſelf at the council of *Sirmium*, I think it requiſite now to ſay ſomewhat of that matter. Although a while before, through the lawd practices of the *Arians*, he had been in exile: yet then, at the ſure and procurement of the Biſhops which aſſembled at *Sirmium*, it fell out that the Emperour cited him, purpoſing with himſelf to perſwade him, or by ſoft means to conſtrain him, to be of the ſame opinion with the aſſembled Biſhops, and in doing their faith ſhould ſeem to carry with great force and edict. To this end he was drawn againſt his will (as I ſaid before) unto the Council. But whereas this old Father would in no wiſe ſubſcribe unto their faith, ſeeking of his friends, and ſet his members upon the rack. So that in the end by compulſion he gave his aſſent, and ſubſcribed unto the forme of faith which then were publiſhed. Theſe were the acts at *Sirmium*, and theſe were they ended.

Chap 32. after
the Greek.

Magnentius the tyrant is overcome, and dieth miserably: the Jews inhabiting
Diocæsarea rebell against the Romanes and are foiled. Gallus
rebelles and is put to death.

The cruelty of
Magnentius.

CONSTANTIUS the Emperour remained at *Sirmium*, waiting what end the battel waged with *Magnentius* should have. But *Magnentius* as soon as he took the princely city of *Rome*, executed many of the Senators, and dispatched not a few of the common multitude. When the Captains of *Constantius* had gathered a great army of *Roman* souldiers they marched toward him: he then left *Rome* and got him to *France*. There were many skirmishes, one while this side, another while that side had the upper hand. At length *Magnentius* was overcome at the castle of *Mursa* in *France*, in he got him, and kept it a while, where such a strange thing as followeth is reported to have come to passe. *Magnentius* going about to animate his souldiers, now altogether discouraged with the toil and overthrow they had taken, got him up into an high feat. The souldiers after the accustomed honour done unto the Emperours, minding to found fortunate successe unto *Magnentius*, by force as it were, their lips wagging before their minds, they turn their good wishes unto *Constantius* for they all with one mouth proclaimed, not *Magnentius* but *Constantius*, *Augustus*: *Magnentius* supposing this to be a sign of misfortune, conveyed himself forthwith out of the Castle, and fled into the furthest parts of *France*. The captains of *Constantius* pursued after him earnestly. Again they pitched their camp at a place called *Misloleum*, where *Magnentius* being overthrowen, ran away alone, and got him to *Lions* a city of *France*, three daies journey from the Castle of *Mursa*. *Magnentius* coming to *Lions*, first of all he slew his mother, next his brother whom he had created *Cæsar*, last of all he became his own murderer. This was done the sixth consulsip of *Constantius*, the second of *Constantius* *Gallus*, the fiftenth day of *August*. Not long after *Decentius* another brother of *Magnentius* hanged himself. And although *Magnentius* the tyrant had such an end, yet the Common-wealth was not without great trouble and tumults. For immediately there stepped up another tyrant whole name was *Silvanus*, and molested the quiet estate of the Common-wealth in *France*, but the captains of *Constantius* dispatched him quickly out of the way. * When these things were come to an end, there arose other civil wars in the East, for the Jews inhabiting *Diocæsarea* in *Palestina* took umbrage against the Emperour *Constantius* had made *Cæsar*, and sent him into the East, came thither with a great power, overcome the Jews in battel, and made the city *Diocæsarea* even with the ground. * When *Gallus* had brought these things to passe, being swollen and puffed up with the pride of good successe and prosperous affairs, he could no longer contain himself within his bounds: but forthwith being inflamed with tyrannical motion, turned his minde against *Constantius*, so that *Constantius* not long after espied him out and perceived his drift. He had executed of his own absolute authority *Domitianus* who was president of the East, and the great treasurer, nor making the Emperour privy unto his doings. Wherefore *Constantius* was sore incensed against him. He being wonderfully afraid, yet of force came unto him, *Constantius* hearing of his coming, that he was now in the Western parts of his dominions, to wit, in the Isle of *Flaviana*, caused his head to be taken off his shoulders. In a little while after he appointed *Julianus* the brother of *Gallus*, *Cæsar*, and sent him into *France* against the *Barbarians*: *Gallus* whole name was also *Constantius*, ended this life the seventh Consulsip of *Constantius*, and the third of his own. *Julianus* the year following was created *Cæsar*, in the Consulsip of *Arbicion* and *Lollianus* the first of *Novemb*. But of *Julianus* we will discourse in the third book. *Constantius* being rid of these present mischiefs, turned himself to wage battel with the Church of God. Removing from *Sirmium* unto the princely city of *Rome*, he called together a Council, and commanded divers Bishops out of the East to repair with all speed into *Italy*, and that the Bishops of the West should meet them there. In the mean space while they travel into *Italy*, it fell out that *Julius* Bishop of *Rome* after he had governed the Church fifteen years departed this life, and *Liberius* succeeded him in the Bishoppick.

The miserable
death of *Magnentius*,
Decentius hanged
himself,
Silvanus the
tyrant was not
sooner up but
he was dis-
patched.

* Chap. 33. in
the Greek.
The Jews be-
come rebels
& are over-
come.

* Chap. 34. in
the Greek.
Gallus a rebel
being in great
trouble became a
traitor and so
lost his head.

This *Julianus*
was Emperour
after *Constanti-
us*, and hee m-
an Apostate.

Julius Bishop
of *Rome* 15.
years.

Liberius Bishop
of *Rome*.

Anno Do. 152.

Chap 35. after
the Greek.

Of the heretick *Actius* the Syrian, the master of *Eunomius*.

AT *Antioch* in *Syria* there stepped up another heretick, founder of a strange and forrain opinion, whole name was *Actius*, called also the *Atheist*. He although he maintained the same things and upheld the self same opinion with *Arius*, yet fevered he himself from the *Arians*, because they admitted *Arius* into the Communion For *Arius* (as I said before) meant one thing within and uttered another thing without: being at *Nice*, he allowed and reigned then with his fraud and subrely. This was the cause that made *Actius* sever himself from the *Arian* Sect. Until that time *Actius* was known not only for an heretick, but also for a great patron of the pestilent doctrine of *Arius*. When he had got some smack of learning at *Alexandria*, he left that city, and went to *Antioch* in *Syria*, where he had been born, and there was he made Deacon by *Leontius* then Bishop of *Antioch*. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistry, this did he by the means of *Aristotles Elenches*, (for so is the book intitled) for whilst he disputed, unwittingly could the reason was, because he had not learned *Aristotles* drift of such as were cunning and learned Logicians. For *Aristotle* against the sophisters who then derided and abused philosophy, wrote such a kind of reasoning, for the whetting of yong mens wits, displaying their behaviour and overthrowing their topichall fallacies with witty reasons and well couched subtleties. The *Academics* that comment upon *Plato* and *Plotinus* works, do mislike very much with such a Master that was an *Academic*, cleaved unto these captious and subtle fallacies: Wherefore he could not devile how to understand that there was an unbegotten birth: or how to imagine that the begotten could be coeternal with the begetter, to barren a brain had he of his subtle kind of reasoning, quarrellous and contentious languages, such as may easily be found in the rude, ignorant and unlearned: he had read over the ancient writers, such as published commentaries upon holy Scriptures, and condemned *Clement*, *Aphricanus* and *Origen*, sage ed and suited with litigious trifles and topichall conclusions, the same he sent unto the Emperour *Constantius*, and to sundry others: And therefore was he called the *Atheist*. And although he affirmed the self same things with *Arius*, yet of his own cruse not attaining unto his intricate and captious manner of reasoning, was he counted for an *Arian* heretick. Wherefore being excommunicated out of the Church, yet would he seem as though of his own accord he had severed himself from their communion. Of him therefore as original of this error, the *Actians* had their appellation, but now are they called *Eunomians*. For in a little while after *Eunomius* his Scribe, who sucked of his filthy sink of hereticall doctrine, became a ringleader to this sect. But of *Eunomius* in another place.

Wherein *Actius*
differed
from the *Ari-
ans*.

Leontius B. of
Antioch.

The Greek
word is
εργασμα,
and significall
title of *Aristo-
tles* predic-
ations, yea doth
it signifie, as
the sense here
and elsewhere
giveth us to un-
derstand, his
book of *Elen-
ches* by him
intituled,
Ελεγχες.

Why *Actius*
was called an
Atheist.

Eunomius the
heretick,

Of the Councils held at *Milaine* and *Ariminum*, with the
Creeds then concluded upon.

Chap 36. after
the Greek.

BY that time there met in *Italy* not very many Bishops out of the East, for heavy age and long journeys were lets, so that they could not come, but out of the West there came above the number of three hundred Bishops. The Emperours edict was proclaimed that all they require, that sentence by their generall consent should be pronounced against *Athanasius*, thinking verily thereby to stop all gaps concerning his returning any more to *Alexandria*. After that *Paulinus* Bishop of *Trovere* in *France*, *Dionysius* Bishop of *Alban* a head city of *Italy*, & *Eusebius* Bishop of *Vercelle* a city of the *Egyptian* *Italians*, had perceived that the Bishops of the East bent all their might to enact a decree against *Athanasius*, Terms offer

The council
of *Milaine*,

fect, to see what singular affection they bare unto their Church: and what charitable minde such as then were depoyed by the *Arians*, but now enjoy their Churches in peace, shewed towards them. For as soon as the Commissioners for the suppressing of Churches had given the order, immediately a great number of *Novatians*, and divers others which maintained the doctrine of *One substance*, pulled down that Church, removed it to another place, and there erected it again. The place is situate right over against the city, and at this day called *Syca*, it is the thirteenth portion of the City of *Constantinople*. The Church was removed in a very short space, by reason for great a multitude of people with great good will and promptnesse of minde set to their helping hands. For one carried the tiles, another the stones, the third the timber, others conveyed other stufte into *Syca*. The women also and the children were a furtherance to the building, for they thought their prayers would be the sooner heard, and to profit themselves very much, in that they employed their labour and industry to the consecration of building unto the Lord. In that sort the Church of the *Novatians* was translated to *Syca*, but after that, *Constantinus* being dead, *Julianus* the Emperor commanded that the place where the Church aforetime had been builded should be given to the *Novatians*, the people again in such sort as before, went about the building of the Church, and the translating of the stufte into the place where it stood at the first, and being guilt far more gorgeous then it was at the first, they called it after the name of the resurrection. That Church (as I said before) was the third time built in the reign of *Julianus*. At that time both the true Catholikes and the *Novatians* were alike handled. And because the true Christians abhorred the temples where the *Arians* frequented, they resorted together with the *Novatians* unto three other Churches (for the *Novatians* had to many Churches permitted them in that city) and there they devoutly served God together: little there was to the contrary but that they had been linked together in the bond of unity and concord, had the *Novatians* not refused to retain their old minde, from the which they had fallen. But as touching other matters each embraced other with such singular affection and entire love, that one was ready to hazard his life for the other. They were molested together, not only at *Constantinople*, but also in other cities and provinces. In a while after *Eusebius* who lately had been placed Bishop of *Cyzicum*, imitating the steps of *Macedonius*, armed himself against the Christians, afflicted them every where, and tormented them grievously, he made the *Novatian* Church which was at *Cyzicum* even with the ground: and *Macedonius* gave the last stroke and final conclusion to the hainous offences which he committed. For understanding that there were many both at *Paphlagonia* and *Manitium* of the *Novatian* opinion, which could by no means commodiously be removed by Ecclesiastical authority, he procured that four bands of souldiers at the Emperours commandment should be sent into *Paphlagonia*, to the end the inhabitants might be terrified with the great shew of glistering armour, and thereby brought to embrace the *Arian* heretic. But such as inhabited *Manitium*, being kindled with an earnest zeal towards Christian Religion, went against the souldiers with chearfull minde and valiant courage: after they had mustred together a great host, they all marched forwards to batle: some had taken in their hand long hedging-bills, some axes, some other met by chance with rusty armour. When they joined together and came to handgripping, many of the *Paphlagonians* were beaten down, the souldiers (few only excepted) were slain every one. Although there be many of the *Paphlagonians* which presently can report the same, yet have I heard it of a certain husbandman of *Paphlagonia*, who had been present himself at the skirmish, and borne away many blows. And though *Macedonius* had wrought many such notable feats (as he thought) in the behalf of religion, where slaughters, and batle, and bondage, and civill diffentions tell out: yet that hainous offence of his procured unto him and that most justly, great hatred, not only among them which then bare away incurable wounds, (he being the cause thereof) but also among his own familiar and dear friends, so that the Emperour also had him in displeasure, and alienated his minde from him, partly for this thing, and partly for another cause, which was as followeth. He went about to pull down the temple where the tomb of the Emperour *Constantine* lay, and put the people which praised within and served God devoutly, in great fear of their lives. *Macedonius* had purposed to translate the Emperors bones, lest the tomb with the falling of the temple should break, and deface the monument. The people understanding of this, withstood his enterprize, affirming it a thing unlawfull to translate the Emperours bones,

Eusebius a cruel *Arian* Bishop.

Macedonius an *Arian* and a great murderer of the true Christians.

The translation of bones & reliques is forbidden.

bones, that it was in manner nothing else but the digging of him up again out of his grave. The people was divided into two parts: the one judged the dead carcase to be no wife to be injured with removing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with general consent resisted the deed. *Acacius* the martyr had been buried, this was no sooner done, but the multitude of the contrary side ran thither in all the haste, they let themselves one against another, and without any delay they went together by the ears. So great a slaughter was committed, that the body of the Church was as fire with streams of blood, and yet not only there; but also from the Church porch unto the street, the way was all blood and dead carcasses crossing one another. When the Emperour understood of this wofull and lamentable case, he was wonderfully incited against *Macedonius*, partly for that he murdered to many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Western dominions unto *Julian* (whom lately he had made *Cesar*) he turned into the East. But how *Macedonius* in a short while after was deprived of his Bishoprick, and received to small a punishment for so great an offence, I will declare in another place.

CHAP. XXXI.

Of the Council held at Seleucia a city of Mesuria.

NOW I begin to discourse of the other Council resembling the Council of *Ariminum*, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops should meet at *Nicomedia* in *Byzania*; yet the great earthquake which shook the country and overthrew *Nicomedia*, was a let, so that they could not assemble there. This came to passe in the consullship of *Tatianus* and *Cestalius* the eight and twentieth of *August*. They consulted to remove the Council into the city of *Nice* which was not far off, but altering their sentence they appointed to meet at *Tarsus* a city of *Cilicia*. Neither yet could they all agree upon that, and therefore they assembled at *Seleucia* a city of *Isauria* called *Rough*. These things were done in one and the same year when *Eusebius* and *Hypatius* were Consuls. The number of Bishops which met there was a hundred and threecore. There was also with them one *Leonas* a man of great authority and fame in the Emperours court: in whose hearing it was commanded by the Emperours edict, they should reason of the faith. *Lauricius* also captain of the garrison in *Isauria*, was commanded to supply and minister unto the Bishops whatsoever they wanted. The Bishops being met together the eight and twentieth of *September*, disputed to and fro, their disputation was laid down in writing by publicke notaries. For there were Scriveners present of swift penning and great exercise, ready for to note their objections, resolutions, and what other thing soever was uttered. All which things are at large set forth in the book of *Sabinus*, intituled the collection of councils, where the studious Reader may peruse them at his pleasure: but I for my part will therefore run over briefly the chief points thereof. The first day of their assembly, *Leonas* commanded that every one should freely propose what pleased him best. But they that were present affirmed it was not lawfull to call any thing into question before they came whose presence was required in the Council. For *Macedonius* Bishop of *Constantinople*, *Basilius* Bishop of *Anasyra*, and sundry others were looked for of the Council: who mistrusting their cause, and suspecting they should be accused of hainous crimes, absented themselves of set purpose. *Macedonius* pleaded sicknesse for himself: *Petrophilus*, that he was lamblind, troubled with dropping and beare eyes: and by reason of the aforesaid causes that of necessity they were constrained to stay in the suburbs of *Seleucia*. Therein alleged other causes of their absence. And when *Leonas* said they might propose questions for all they were absent, the Bishops answered, that it was not meet any thing should be reasoned of, before they had first diligently examined the lives and conversation of such as were accused, for their charges. Wherefore there was great contention between them that were present, whilst the one part would first examine their lives, and the other part reason and question of the faith. The doubtfull and dark sentence of the Emperour was cause of that barbarity. For the letters which he wrote unto the Council

as an unlawful thing by the true Christians, but the *Arians* did practice it.

Chap. 39 in the Greek.

This council of Seleucia was held Anno Do, 325.

Leonas,

Lauricius,

The *Arians* absented themselves with excuses.

cell commanded one while one thing, another while another thing first to be handled. The variance that rose among them that were present, so divided them, that 'it minnistrd occasion unto the council of Seleucia to part themselves into two factions: unto the one side there cleaved *Acacius* Bishop of *Cæsarea* in *Palaestina*, *Georgius* Bishop of *Alexandria*, *Orasius* Bishop of *Tyrus*, *Eudoxius* Bishop of *Antioch*, together with thirty others: of the other side there were *Georgius* Bishop of *Laodicea* in *Syria*, *Sophronius* Bishop of *Pompejopolis* in *Paphlagonia*, *Elenus* Bishop of *Cyricum*, together with many others. When that side prevailed which first would have had them reason of the faith, the complices of *Acacius* motioned that the *Nicene* Creed should be abrogated, and that a new form of faith was to be laid down: the contrary part (being more in number) approved all other things of the council of *Nice*, the clause of One substance only laid aside. And whereas they had thus brawled among themselves from morning to night, at length *Sylvanus* Bishop of *Tarsus* cried out among them, that it was not their part to lay down a new form of faith, but to retain unviolably that which was decided at *Antioch* at the dedication of the Church. He had no sooner spoken, but the confederates of *Acacius* rising up got them away, and the other side bring forth the creed concluded upon at *Antioch*: they read it, and immediately the Council was dissolved. The day after, meeting together at the Church of *Seleucia*, they bar the doors, and ratifie with their subscriptions the form of faith that was read the day before. In their stead which were absent, their readers and Deacons subscribed, for they had signified before, that they would by their Deputies approve the aforesaid Creed.

Chap. 40. after the Greek.

CHAP. XXXII.

How that Acacius of Cæsarea renewed another Creed in the Council of Seleucia, also how that he and his complices after the Emperors return out of the West met at Constantinople and procured the Council of Ariminum to be ratified, adding thereto of their own.

A*Acacius* and his complices found great fault with the canons of that Council, because they subscribed when the Church doors were shut. For (saith *Acacius*) the things which are done in huckmucker, as they ought not to be approved, so are they not void of suspicion. This he said because he carried in his pocket another form of faith ready to be offered up. He read it in the presence of *Lauricius* and *Leonas* that were noble men: and bent his whole might to have only the same confirmed. These things were done the second day of the council, and nothing besides. The third day *Leonas* went about to call both parts together, at what time *Macedonius* Bishop of *Constantinople*, and *Basilius* Bishop of *Ancyra* were present. When both these men met together and presented themselves, to wit of the contrary side unto *Acacius*, his confederates would not shew their faces in the council, but said that it was requisite they should be banished the assembly who of late had been depoted and then also were accused. After much ado, when this side had the upper hand, they that were accused left the Council, in whole rooms *Acacius* together with his company succeeded. Then *Leonas* stood up and said that *Acacius* had presented unto him a book: yet knew they not that it was a form of faith, which confuted sometimes privily, sometimes openly and plainly the opinion of the contrary side. When that all made silence and gave diligent ear, thinking nothing less than that it had been a form of faith: at length *Acacius* read his Creed or faith, with a certain preface written before it, as followeth: *We which by the Emperours edict met yesterday, that is the first of the kalends of October at Seleucia in Isauria, have laboured with all might: possibly to containe unity and agreement in the Church of God: to diffuse and reason of the faith according unto the sacred testimonies of the Prophet and Evangelists, with modest and quiet minds, as the most virtuous Emperour Constantius hath given us in charge: and to conclude nothing furcious of the Church which might be found contrary to holy Scriptures. But seeing there were such kinde of men at the Council, who railed at some, frowne upon some others, forbade them to speak, excluded the other from their company, joined with them out of divers provinces certain depoted and expelled persons, and entertained them contrary to the old canon of the Church, the Council (as *Lauricius* themselves valiantly saw, more to the pity, with his own eyes) We all set on tumult and grievous dissension, we have spoken these things to the end that you may understand we reject not the form of faith that was published and confirmed in the dedication at*

A certain proclamation of Arian Bishops whereunto they annexed their Creed.

*Antioch: but we bring forth the same presently, substance that we know for surety that the fathers then agreed upon this controversy which concerned the faith. But in as much as the clauses of unity, past, but also at this present, so that now also such as affirm the Son to be unequal to the Father are said to be authors of novelty: therefore have we laid aside the clauses of unity and equality in hold all the patrons and favourers thereof for excommunicated persons. We confesse plainly the image of the invisible God. We profess therefore and believe in one God the Father Almighty Jesus Christ, begotten of him before all worlds without affection. God the Word, the only begotten of God: the light, the life, the truth, the wisdom: by whom all things were made both in heaven and earth, be they visible or invisible. We believe that he in the later times took flesh of the blessed Virgin Mary, to the end he might take away the sins of the world: that he was made man: that he suffered for our sins: that he rose again, ascended into the heavens, sitteth at the right hand of the Father, and that he shall come again with glory to judge both the quick and the dead. We believe also the holy Ghost, whom our Lord and Saviour called the Comforter, promising after his ascension to send him to his Disciples, whom also he hath sent: by whom he sanctifieth the faithful Church, and such as are baptized in the name of the Father, and of the Son, and of the holy and Catholike Church. This was *Acacius* creed, whereunto both he and his complices (as many in number as I reported before) subscribed. The creed being read, *Sophronius* Bishop of *Pompejopolis* in *Paphlagonia*, stood up and spake against it in this manner, for will use his I cannot otherwise fall out but that shortly we shall be found without one grain of faith. These such as lived then with him, had so settled their minds as touching the *Nicene* council, all this fustian and tumults had quite been taken away, all this hurlyburly, this rash and unadvised sedition had never reigned in the Church. But to what passe these things are now come, let them judge that can better discern and give sentence thereof. When they had reasoned to and fro of this matter, and of them that were accused, and brawled together a long while, at last the council brake up. The fourth day they assembled again, and afresh they chide one with another. In circumstance of talk *Acacius* gave forth this verdict following: If the *Nicene* Creed was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new form of faith without any prejudice at all, may be established of us? whereunto *Elenus* made answer: We are not now come to this assembly for to learn fore: but to walk in the faith of our forefathers, and not fall from the same unto our lives end. This was *Elenus* answer unto *Acacius*, calling the Creed of *Antioch*, the faith of the fathers. But a man may here reply and say thus: O *Elenus*, how callest thou such as assembled together at *Antioch* fathers, and yet deniest their ancetours to be fathers? For the Bishops of *Nice* and the establishers of *One substance*, ought more properly to be called fathers, partly for that they were more ancient, and partly also because the Bishops assembled together at the Bishops which assembled at *Antioch* were found to be such as cut their fathers throates, how (I beseech you) do they allow of their electing and laying on of hands as sufficient and lawful, when as they cancel their faith, and abrogate their canons for unperfect and corrupt doctrine? If they had not the holy Ghost, which lighteth upon every one that entrench into holy orders: these men received not the function of priesthood. For how could they receive of them which had it not to give? These things in my opinion may very well be urged against *Elenus*. Again there arose another controversy among them: for when as the commaunto the Father, they demand wherein the Son was like unto the Father? *Acacius* maketh answer: that the Son was like unto the Father not in substance, but only in will and minde. But they on the contrary side affirmed plainly that he was in substance like unto the Father. They reasoned all that day of this question. *Acacius* being sufficiently confuted, when they*

Acacius creed in Arian Bishop.

The words of *Sophronius* unto the Arians.

The reply of *Socrates* in the name of the indifferent reader.

By this answer of *Acacius* we may see the double dealing of the

persons, and lastly for molesting the quiet estate of the Churches in *Affrick* by his Epistles: they suspended *Dracuntius* for leaving *Gallicia*, and removing to *Pergamus*: they displaced moreover *Nicetas* Bishop of *Selucia*, where the council was held: *Sophronius* Bishop of *Empeipolis* in *Paphlagonia*: *Elpidius* Bishop of *Santum* in *Macedonia*: *Cyrillus* Bishop of *Ierusalem*, and many mo. for sundry other causes. * Neither had *Eusebius* Bishop of *Sebastia* in *Armenia* licence permitted him to purge himself, because that a little before he had been deposed by *Enlavius* his own natural father, who was Bishop of *Casarea* in *Cappadocia*, for appalling himself in such weed as was not decent for the dignity and order of Priesthood. In this *Eusebius* room, *Meletius* (of whom I minde hereafter to speak) was made Bishop. Moreover *Eusebius* was afterwards condemned by the council held at *Gangra*, that was summoned for the hearing of his matters, because that after his former deposition in the Council of *Casarea* he had attempted many things contrary to the canons and customs of the Church. He forbade marriage, and set forth precepts of abstinence. He parted asunder divers that were coupled together in wedlock, and perswaded such as refrained the Churches and publike assembly, to raise conventicles and brotherhood in their private houses. He took servants from their Masters under colour of religion. He himself used the Philosophers habit, and constrained his followers to use a strange kinde of attire. He caused the women to be shaven. He forbade the accustomed and prescribed fasting daies, and commanded abstinence on the Sundays. He abhorred the prayers that were made in married mens houses, he detested the offering and the communion of the married Priest, who when he was a lay-man had lawfully coupled himself in the bend of wedlock. This *Eusebius*, when he had taught and set abroad these and many other such lewd precepts, was (as I said before) deposed by the Council held at *Gangra* in *Paphlagonia*, and his doctrine accursed. But these things were done a good while after. When that *Maccedonius* about that time was removed, *Eudoxius* supposing the Sea of *Antioch* to be fit inferior unto the Bishoprick of *Constantinople*, was proclaimed Bishop of *Constantinople* by *Acacius* and his adherents, who made laws, and put them in practice, contrary to their own former decrees. For after the deposition of *Dracuntius*, they made *Eudoxius* Bishop of *Constantinople*, who now the second time had translated himself from one Sea unto another, and in so doing they were found far contrary to themselves. After this they ratifie the form of faith that was read at *Ariminum*, together with additions and glosses, as a very absolute thing, and send it abroad into the whole world, commanding that whosoever refused to subscribe unto the same, should by the vertue of the Emperors proclamation be condemned to perpetual banishment. They signified this their purpose unto many of the East Churches which maintained the same hereticall opinion with them, and to *Pairophilus* Bishop of *Scythopolis*, whosom the council of *Selucia* got him straight to his own city. When *Eudoxius* was setled Bishop of the noble city of *Constantinople*, the great Church called after the name of *Wisdome*, was honoured with the solemn feast of dedication, in the tenth Consulship of *Constantinus*, the third of *Julianus Caesar*, and the fiftenth day of the moneth of *February*. *Eudoxius* being stalled in his seat, gave this out for the first sentence, which at this day is ripe in every mans mouth: the son is religious, the father irreligious. Wherefore when the tumult and fedition arose by occasion of these words: Let this saying (saith he) nothing grieve you at all, for the father is irreligious in that he worshippeth none: the son is religious in that he worshippeth the father. When he had thus interpreted his minde, the contentious multitude quiered themselves, and instead of the huriburly, the whole Church was set on laughter. His fond saying unto this day is counted a famous jest: the authors of error and schisme occupying their brain about such trifling quibbles, about such fond and frivolous words, have broken asunder the bond of unity and concord retained in the Church of God. The Council held at *Constantinople* had such an end as I have shewed before.

Chap. 44. after the Greek.

CHAP. XXXIV.

Of Meletius Bishop of Antioch.

NOW it remaineth that according unto our former promise, we say somewhat of *Meletius*. This man after the deposition of *Eusebius* (as I said before) was first chosen Bishop of *Sebastia* in *Armenia*, afterwards he was taken thence, and translated to the Bishoprick of *Berea* a city of *Syria*. After he had been at the council of *Selucia*, and subscribed

Chap. 43. in the Greek. *Eusebius* was not suffered to speak for himself, his faults were to haughty and so well known.

The wicked & scoffing sentence of *Eudoxius*.

subscribed unto the form of faith which the faction of *Acacius* had framed, and exhibited unto the council, immediately he turned to *Berea*. The *Antiochians* after the summoning of the council at *Constantinople*, understanding for certain that *Eudoxius* had made light of their Church, and for great lucre crept into the Bishoprick of *Constantinople*, sent to *Berea* for *Meletius*, and made him Bishop of *Antioch*. He in a good while after his coming meddled not (with high manners, good life and godly conversation) yet in continuance of time he expounded them this and gave charge that *Eusebius* (who aforetime had been deposed together with *Arimin*) should be restored Bishop of *Antioch*. But such as bare good will and great affection unto *Meletius* (laying aside for altogether the *Arian* opinion and confederacy) began to meet privately, and had place, refused their communion for two causes, partly for that *Meletius* had bin made Priest by the *Arians*, and partly also for that his followers had been baptized of them. Thus the Church of *Antioch* leaned unto that side which agreed with it self. But the Emperor hearing that the *Perians* had proclaimed war against the *Romans*, got him in all the hast to *Antioch*.

Meletius was after *Eudoxius* Bishop of *Antioch*, he was by the Emperor deposed for maintaining the Nicene creed against the *Arians*, and *Eudoxius* placed in his room.

CHAP. XXXV.

Of the heresie of Maccedonius.

Chap. 45. after the Greek.

Maccedonius being banished the city of *Constantinople*, and taking very impatiently the sentence pronounced against him, could by no means quier himself, but got him unto the contrary side, unto such as had deposed *Acacius* at *Selucia*, together with his complices dealt with *Sophronius* and *Eusebius* by messengers that they should firmly addict themselves unto the form of faith set forth at *Antioch*, afterwards confirmed at *Selucia*: he requested them earnestly to call it after that famous and renowned title, *The faith of one substance*. Wherefore there frequented unto him many of his familiars, together with sundry others who after his name are now called *Maccedonians*: there resorted unto him divers others also, who at the council of *Selucia* were foes unto the faction of *Acacius*, who also at the beginning maintained both publicly and privately the faith of *one substance*, but now tread the same under foot. This *Maccedonius* though he affirmed that the Son of God was like unto the Father, as well in substance as in all other things; yet avouched he that the holy Ghost had not these titles of honour, but teamed him their servant or drudge. The report goeth that *Maccedonius* was not the first founder of this blasphemous opinion, but *Marathonius* who long before his time had been Bishop of *Nicomedia*, and thereupon such as maintained that opinion, to have been called *Marathonians*. Unto these mens company it was that *Eusebius* (who for the cause above specified left *Sebastia*) linked himself. When *Maccedonius* denied that the holy Ghost was equal and partaker of the God-head which is in the blessed Trinity, *Eusebius* made answer: I of mine own part (saith he) do not minde to call the holy Ghost God, neither yet dare I presume to term him a creature. Wherefore such as embrace the faith of *one substance*, do call them by interpretation, deadly foes unto the divinity of the holy Ghost. But how it cometh to passe that *Heresies* is full of these *Maccedonians*, I will discourse when fit occasion is minitred. The faction of *Acacius* endeavoured with all might again to call a council at *Antioch*, for it repented them that they affirmed the Son in all things to be like unto the Father. Wherefore the year following in the Consulship of *Taurus* and *Florentius* they assembled together at *Antioch* in *Syria*, at what time *Eusebius* governed the Church, and the Emperor also abode there. Many of them after their meeting call into question such things as they had decreed in times past: they affirm that the clause of likeness by the Council of *Ariminum* and the council held at *Constantinople*, is quite to be abandoned, and not once to be named again: they cloke their opinion no longer, but pronounce with open mouth, that the Sonne was altogether unequal, and unlike the Father, not only in substance, but also in will, and also that he had his being (as *Arim* dreamed) of nothing. Such as then also were at *Antioch* of the sect of *Aetius*, intangled themselves in the snares of this pestilent opinion. Therefore besides that the *Arians* were called *arrogant*, which signifies, that they affirmed the Son to be unlike the Father: they were of the *Antiochians*, who defended the faith of *one substance*, and then were divided for the forefaid cause of *Meletius* called *Exapostolites*, signifying

Of impietie cometh heresie.

The blasphemous opinion of the heretick *Maccedonius*. *Marathonius* an old heretick.

Arrogant.

The council of *Antioch* was held *Ann* *Dum* 365. they confirm the *Arian* opinion. The blasphemous opinion of the *Arians*.

arrogans.

Exapostolites.

signifying they had affirmed the Son of God to have had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Son was God of God, and now durst presume to say that he was unlike the Father, and had his being of nothing: they went about to blear their eies with a ridiculous kinde of fallacy. Whereas we affirmed, (say they) the Son to be God of God, we meant it in that sense as the Apostle wrote where he said, that all things were of God. Therefore the Son is of God in as much as he is included in the word all. And for this cause we laid down in our Creed the clause: according unto the Scriptures. The author of this lewd and fond glosse was *Georgius* Bishop of *Laodicea*, who being ignorant and unskillfull in such kinde of phrases, perceived not how *Origen* in times past had plainly interpreted such figurative kinde of speeches contained in the Ep files of *Paul*. The followers of *Aecius* though they were justly charged with captious sophistical dealing, yet weying neither the slander rising thereof, nor the sentence pronounced against them, repeated there the form of faith which they had rehearsed at *Constantinople*: this being done, every one repaired to his own home. *Georgius* after his returne to *Alexandria* (for there after the departure of *Athanasius* who then hid himself in some obscure place, he was placed Bishop) vexed very sore, and punished extremely such as were of the contrary opinion, and shoped the people of *Alexandria* which hated him as a toad. *Herenius* was chosen Bishop of *Jerusalem* in *Cyrillus* room. Whom *Heracius* succeeded, after him *Hilarinus*, after all *Cyrillus* returned to *Jerusalem*, and recovered the Bishoprick again.

Herenius.
Heracius.
Hilarinus.
Cyrillus.

Chap. 46. after the Greek.

CHAP. XXXVI.

Of both Apollinariuses the father, the son, and their heresie.

ABout that time there sprang up a new heresie, the occasion was as followeth. At *Laodicea* a city of *Syria* there were two men, the father and the son of one name, for both were called *Apollinaris*, whereof the one, I mean the father was a priest, the other, that is the son was a reader. Both were professors of humanity. The father taught Grammar, the son Rhetorick. The father being born at *Alexandria*, first kept school at *Berytus*, afterwards removing to *Laodicea*, he got him a wife, on whom he begat *Apollinaris*. They both flourished at *Laodicea* in the time of *Epiphanius* the *Sophist*, and having great familiarity with him, they were very much in his company. *Theodosius* Bishop of that Sea, fearing greatly lest by their familiarity with him, they should fall from the faith, and embrace paganism, forbade them his company. They made no account of the Bishops commandment, but kept still company with *Epiphanius*. In processe of time *Georgius* the successor of *Theodosius* having oft assailed, and seeing he could by no means separate them from *Epiphanius*, excommunicated them both, hoping by that punishment to perfwade them to the contrary. But the younger *Apollinaris* stomaking this dealing, put confidence in his painted figures of Rhetorick, and invented a new opinion, the which at this day after the name of the author, is called the heresie of *Apollinaris*. Some do affirm that they fell not out with *Georgius* for the aforesaid cause, but for that they heard him preach strange and contradictory doctrine: affirming sometimes the Son to be like unto the father as in the council of *Selucia*, at other times maintaining the heresie of *Arius*, and so for triding and light occasion to have fallen from the Church. Whilst that no man gave ear unto them, they endeavoured to establish a new kinde of doctrine: first they taught that God the Word took manhood according to the order of incarnation without soul: again recanting the same, they affirmed he took soul, yet not the mind or reason (being the highest and chiefest part of the soul) but that God the Word was that up, included, and comprised in man, in place of the minde. Only in this their followers do vary from the Church. As for the Creed containing the clause of *One substance* to be in the blessed Trinity, they steadfastly cleave unto it. But I will hear cease and defer the discourse of both these *Apollinariuses* untill another convenient place.

CHAP. XXXVII.

Of the death of *Constantius* the Emperour.

WHile the Emperour *Constantius* remained at *Antioch*, *Julianus Caesar* had much ado in *France* with many barbarous nations. After that he had got the upper hand the souldiers did so love him that they proclaimed him Emperour. *Constantius* hearing of this, was wonderfully troubled and disquieted in minde, so that the grief thereof cast him into

Impaciency
cauleth heresie

The heresie of
Apollinaris.

into a dangerous discase. Wherefore being first baptized of *Eusebius*, he made expedition to give him battel. And coming as far as *Mopsus* wels between *Cappadocia* and *Cilicia*, by reason of the great thought and sorrow he conceived of his unlucky affairs, he fell into an *Apoplexia*, and thereof presently died, in the Consulship of *Taurus* and *Florentinus*, the third day of *November*, the first year of the 285. *Olympiads*. *Constantius* lived five and forty years, he reigned thirty eight, that is thirteen together with his father, and five and twenty after his fathers death. This second book comprieth the History of so many years.

Constantius
died *Anno*
Dom 365.

The end of the second Book of *Socrates*.



THE THIRD BOOK OF THE ECCLESIASTICALL History of *Socrates Scholasticus*.

CHAP. I.

Of *Julianus* his lineage and bringing up: also how that being Emperour, he left the Christian profession, and embraced paganism and gentility.



When the Emperour *Constantius* had departed this life in the borders of *Cilicia*, the third of *November*, within the Consulship of *Taurus* and *Florentinus*, *Julianus* the eleventh of *December* following, and the lame Consulship, leaving the west parts of the world, came to *Constantinople*, and there was proclaimed Emperour. Now therefore in as much as I have determined with my self to discourse of this Emperour *Julianus*, a man passing eloquent, let none of his friends look at my hands for curious and lofty stile, as though it behoved my pen to countervail the excellency of the person. But seeing our drift is otherwise bent, namely to deliver to posterity in writing the true histories of the Church, we will follow according unto our former promise, a lowly and soft kinde of phrase, correspondent unto the capacity both of learned and unlearned readers. Wherefore entering to discourse of him we purpose to proceed in this order, after our preamble hath used a little digression, to lay down his kindred, his bringing up, and the manner how he attained unto the Imperial crown. *Constantine* the Emperour who changed the name of *Byzantium*, and turned it *Constantinople*, had two brethren by one father, but by divers mothers, the one was *Dalmatius* the other *Constantius*. *Dalmatius* had a son of his own name: *Constantius* also had two sons, *Gallus* and *Julianus*. When as after the death of *Constantinus* the founder, the younger *Dalmatius* had been slain of the souldiers, these orphanes likewise bereaved of their naturall father, escaped narrowly the unlucky successe of *Constantinus*, for they had been cut off and dispatched, had not sicknesse and discaies (as it was thought incurable) saved *Gallus* life, and youthfully age of eight year old preserved *Julianus* alive, and kept him from the tyrants claws. But after that the Emperour was appeased, and his fury withdrawn from raging against them. *Gallus* was trained up under schoolmasters at *Ephesus* in *Ionis*, where their ancestors had left either of them great legacies. *Julianus* also being come to the stature of a sprigall, gave himself to learning in the cathedrall Church of *Constantinople*, where there was a free school, he went in simple and mean attire, and was taught of *Maccedonius* the Eunuch. He learned Grammar of *Nicocolis* the *Laconian*, and Rhetorick of *Ecebolius* the *Sophist*, who then was a Christian. The Emperour *Constantius* provided very well, lest that by having an *Eristick* to his master (for *Julianus* was a Christian from his cradell) he should fall to the superstitious Idolatry of Pagans. When he had profited very much in good discipline and godly literature, the fame went of him among the people, that he was a man both able and fit to govern and bear office in the Common-wealth. The which thing afterwards being rise in every mans mouth, disquieted the Emperour not a little.

This second book comprieth the History of 2. years & 5. moneths, during the reign of *Julian* and *Ioventin* the Emperours, ending, *Anno Dom.* 368. *Julius* succeeded *Constantius*. *Anno Dom.* 365.

Constantius.
Constantinus.
Gallus.
Julianus.

Maccedonius the Eunuch.
Nicocolis the *Laconian*.
Ecebolius the *Sophist*.

Julianus the Sophist.

Maximus the Ephesian philosopher was a conjurer, and therefore put to death.

Julian a counter-terrest flaveling.

Julianus was made Caesar, and sent into France.

A garland foretelling the crown of the Empire.

Wherefore he caused him to be removed from the princely city of *Constantinople* into *Nicomedia*, and charged him not to tread in the school of *Libanius* the Syrian Sophist. *Libanius* then was expelled by the school-masters of *Constantinople*, and kept a school at *Nicomedia*: who poured out the poison of his cankred stomach against the school-masters in a certain book which he published against them. And though *Julianus* was therefore forbidden to frequent *Libanius* lessons, because he professed Paganisme and heathenish literature: yet for all that, was he so in love with his works, that he procured them secretly and by stealth: and perused them with great labour and diligence. When he had taken good successe and great profit in Rhetorick, it fell out that *Maximus* the Philosopher not the Byzantine, the father of *Euclid*, but the Ephesian, came to *Nicomedia*: whom the Emperor *Valentinianus* afterwards found to be a conjurer, and recompensed him with present death. But that (as I said before) fell afterwards. At that time there was no cause that drove him thither, but the fame of *Julian*. Of this man it was that *Julian* learned the precepts of philosophy: but as for religion he had such a master as inflamed his minde to aspire unto the imperial kepper. When these things came unto the Emperors ears, *Julian* now musing between hope and fearful hatred, how he might be void of suspicion, who of late had been a true Christian, but now an hypocritical dissembler, flaved himself, and counterfeited a monkish life. For all that privily he applied heathenish and philosophical discipline, but openly he read holy Scripture, so that he was made reader in the Church of *Nicomedia*. Thus craftily undercloak of religion did he appeale the furious rage of the Emperor incensed against him. These things did he of fear, yet not despairing of hope, for he flicked not to tell divers of his familiar friends, that it would be a happy world if he were made Emperor. When it went thus with him, *Gallus* his brother was created *Cesar*, who taking his journey into the East, came by *Nicomedia* for to see him. But *Gallus* in a while after being slain, immediately from that time forth *Julianus* was had in great suspicion of the Emperor, and thereupon commanded that he should be straightly looked unto. He espying fit opportunity to escape his keepers, conveyed himself away, and saved his life: At length *Eusebia* the Emperesse finding him by chance lurking in some secret and obscure place, intreated the Emperor in his behalf, that he would not only doe him no harm, but also grant him his lawfull favour for to repair to Athens for further knowledge in philosophy. To be short, he sent for him: made him *Cesar*: gave him his sister *Helen* to wife: and sent him into France for to wage battell with the Barbarian nations which rebelled against their Christian Emperor. For the Barbarians whom the Emperor *Constantian* had hired a little before to give battell unto *Magnentius* the tyrant, when as they prevailed nothing against him, they fell a ransacking and spoiling of the cities within the Roman dominions: and because *Julian* had but a green head and of no great years, the Emperor gave him charge to enterprise nothing without the advice and counsell of his sage and expert captains. When that they having this large commission waxed negligent, so that the Barbarians had the upper hand, *Julianus* permitted the captains to banquet, to take their pastime and pleasure, and laid down a set and certain reward for every Barbarian that was slain, whereby he did the more encourage the soldiers. By this means it fell out that the power of the Barbarians came to nought, and that he himself was greatly beloved of his soldiers. The same goeth, that as he entered into a certain town, a green garland hanging by a cord between pillars (wherewith commonly they are wont to trim their houses, and set forth the beauty of their cities) fell upon his head, and fitted him very well, inasmuch that all the people then present, gave a great shout thereat. For it was thought that the falling garland prognosticated unto him the glory of the imperial kepper following after. Some say that *Constantian* sent him against the Barbarians, hoping that in skirmishing with them he should there be dispatched. But whether they report truly or no I know not. For after that he had married him to his sister, if then he should pretend him friendship and practise mischief towards him, what other thing were that, then to procure vengeance to light upon his own pare? But whether it be thus or otherwise, let every man judge as he thinks best. When *Julian* had signified unto the Emperor the carelesse and slothfull disposition and negligence of the captains, he sent him another, that was valiant, servicable, and a man for *Julianus* own vein. *Julian* after his coming fought manfully with the Barbarians: who sent an Embassadour unto him shewing the letters patents and commission of the Emperor, that commanded them to goe into the borders of the Roman countries. But *Julian* laid their Embassadour in his

waged

waged battell with the multitude, overcame the enemy, and sent the King of the Barbarians captive unto the Emperor *Constantian*. After this lucky and prosperous successe, the soldiers proclaim him Emperor. The imperial crown was not then present, but one of his train took a chain of gold from about his neck, and compassed his head therewith in stead of the crown. In this sort it was that *Julianus* began his reign. What he did in time following, whether he became a Philosopher or no, let other men judge that shall hear thereof. For he determined with himself thenceforth to send no Embassadour unto *Constantian*, neither to doe homage, or to honour him as his superior, patron, or well willer: but to throughout every province, he discredited *Constantian* in every city, by reading openly and shewing at his letters written unto the Barbarians, to that all fell from *Constantian* and followed after *Julianus*. In the end he laid aside all hypocritie and dissembling of Christian religion. For as he passed throughout every city, he yet wide open their temples and idol groves, he sacrificed to pictures, and intitled himself an high Priest: so that the Pagans celebrated afresh their heathenish and abominable feasts. When these things were thus much as lay in him, all misery, calamity, and mischief (which accustomed to follow war) were committed. Neither truly could this Philosophers minde have been thoroughly known without our great slaughter and blood-shedding, unless God (who is only judge of his own secret counsell) had without the calamity of others cut off from his purpose the other adversary. For as *Julianus* continued among the Thracians, tidings were brought him of *Constantianus* death. Thus was the Roman Empire then delivered from civil wars. Immediately *Julianus* got him to *Constantinople*, and forthwith devised how to win the peoples hearts, and to link them unto him in love and obedience. He compassed with himself this craft. Knowing of a certainty that *Constantianus* was deadly hated of all them that embraced the creed containing the clause of *One substance*, partly for that he had deprived them of their Churches, and partly also for that he had banished and exiled their Bishops: understanding also that the *Eunuchs* could in no wise away with him, because that he kept them from sacrificing, and that they hoped to see the day when their idol groves should be frequented, and their altars loved *Constantianus*, and to be short that all men abhorred the Eunuchs, and detested the hainous spoils of *Eusebius*, he craftily applied himself to every sort, and framed his behaviour according unto every ones humour. He dissembled and flattered with some: others he allureth with benefits and swelling pride of hoped promotion. But every where he proclaimeth, and all the world is given to understand his disposition towards idolatry. And first he inveiyeth at the cruelty of *Constantianus*, next to the end he might make him odious among the common sort of people, he calleth home by edict the Bishops he had exiled, commanding also that their confiscated substance should be restored them again. He gave charge that without any ado the *Eunuchs* should have free access into their temples: he made a law that the Eunuchs should make restitution of such substance as they had injuriously taken away, he commanded that *Eusebius* the Emperours chief chamberlain should have his head stricken off his shoulders, not only for the great injuries he offered to divers men, but also (as he was given to understand) for that his brother *Gallus* through his malicious procurement had been put to death. At length he buried *Constantian* honourably. Afterwards he rid the court of the Eunuchs, Barbers and Cooks: the Eunuchs, because that by their means it came to passe, that *Constantianus* being divorced from his wife, married not again: the Cooks, because he had used a spare kinde of diet: the Barbers, because (as he said) one was enough for a great many. For the aforesaid causes he banished these kinde of men out of his palace. He turned out divers of the notaries to their former trades, and unto some he commanded that the stipend due unto Scriveners should duly be paid. Moreover he commanded that the ordinary carriage provided for necessities, should no more be by Mules, Oxen and Ases: but permitted that in such publike affairs the only use of horses should be retained. There be but few which commend these his doings, and sure I am, there be many that discommend them: because that in removing the admiration and glory of the Imperial treasure and sumptuous magnificence wherewith many did wonder, he brought the Empire unto an abject port, and contemptuous kinde of state. In the night he made orations, and pronounced them the day following in the Senate: so that he alope of all

Julianus of the soldiers proclaimed Emperor & crowned with a chain of gold.

Julian the Emperor is become an Atheist, and so was he called unto his end.

The policy of Julian for the winning of the people.

Eunuchs, Barbers, and Cooks were banished the Emperours court.

the

the Emperours from the reign of *Julianus Cæsar* unto his time was heard to found orations in the Senate. Although he favoured greatly and bare singular good will unto all learned men and painful students, yet above all others he esteemed such as professed Philosophy, so that the fame thereof being bruted abroad, all such kinde of men bragging not a little of their profession, frequented the Emperours palace, of which number many attired in mantles, were more revered for their pelling habit than their professed doctrine. All these sort of men became heavy friends unto the Christians, as lewd varlets they alwaies applied themselves to the Emperours religion. The Emperour himself being puffed up beyond all measure with the swelling pride of vain glory, wrote a book the which he intituled *Cæsares*, wherein he bitterly inveighed against all the Emperours his predecessors. Being also of the same minde, and having his stomach distempered with the cankred poyson of malice, he made declamations and invectives against the Christians. In that he banished Cooks and Barbours out of his court, we have to gather that therein he played the part rather of a Philosopher then of an Emperour: and in that he opprobriously taunted and reviled his ancestors, he shewed himself plainly to be neither Philosopher, nor Emperour. For both those sort of men are void of malicious backbiting and despitefull envy. For even as it becometh the Emperour to seek after those precepts of Philosophy which tend to the moderation and modesty of minde: so the Philosopher if he imitate the Emperour in all things, he shall passe the bounds of his calling, and forget his profession. Thus much briefly of the Emperour *Julianus* linage, his bringing up and disposition, also how he came to be Emperour: now let us return to discourse of the Ecclesiastical affairs within that time.

CHAP. II.

Of the commotion raised at Alexandria, and of the death of Georgius.

The Persians worshipped the Sunne, which they called Mithra.

I T fell out upon this occasion at the beginning, that there arose a great uprore at *Alexandria*. There was a certain place within the city which of old time lay all waste and open full of filth and uncleanness, where the *Ethiicks* (with rites and ceremonies done to the honour of *Mithra*) accustomed to offer up men for sacrifice. This plot of ground serving to no use or purpose, *Constantinus* gave to the Church of *Alexandria*, *Georgius* purposing with himself to found there a Church, caught the ground to be rid, and the filth to be carried away. Having purged the place, there was found a chancell of great height where the *Ethiicks* had laid up the reliques of their mysteries. There was also found therein an infinite number of dead mens skulls, both of young and old, the which as we are given to understand, were slain when the Pagans used bowels and intrails for divination and devilish forthsaying, thereby to dazle and blear the eyes of simple and ignorant souls. When these were found in the vestries and secret closets of *Mithra*, the Christians went about to disloose unto the world their practices, to the end their fond ceremonies might be derided of all men. They carry about the bald skulls of the dead for the people to gaze upon. The Pagans inhabiting *Alexandria* perceiving their drift, stomaked the Christians, boiled within themselves for anger, took that which first came to their hands, set upon them, and slew of them every kinde of way: so that some were run through with swords, some other brained with clubs, other some foned to death, some strangled with halters about their necks, some other were nailed to the tree, casting in their teeth the death of the crosse. In the end, as commonly it falleth out in such barbarities, they held not their hands, nor not from their dearest friends: one friend fell upon another, the one brother fought the other brothers life, the parents put their children to death, and to be short, the one cut the others throat: so that the Christians were faine to cease from ridding the filth and foul closets of *Mithra*: and *Georgius* was of the Gentiles pulled out of the Church by the ears, tied to a Camel, torn in pieces, and burned to ashes together with the beast.

CHAP. III.

How that the Emperour making grievously the death of Georgius, rebuked sharply in his letters the people of Alexandria.

The death of Georgius Bishop of Alexandria.

THE Emperour being wonderfully moved with the death of *Georgius*, wrote bitter letters unto the people of *Alexandria*. The report goeth, that such as conceived displeasure against him in the quarrel of *Athenasius*, committed these things against *Georgius*, for to dispatch

dispatch him out of the way. But in my opinion they that bear variance among themselves, most commonly hold together when necessity constraineth them, in tumults and seditions, without the violence of desperate and damned persons. Wherefore the Emperours Epistle chargeth not the Christians severally, but all the inhabitants of *Alexandria*, *Georgius* (as it is very like) had diversely molested and grieved them all, and therefore the people was furiously set on fire of sedition. That the Emperour wrote generally unto the whole multitude, hear out of his Epistle as followeth: *The Emperour Cæsar, Julianus, Maximian, Augustus, unto the people of Alexandria sendeth greeting. If it be so, Julianus writes unto you, that there is no reverence given unto Alexander the founder of your city, or (which is greater) if you stand in awe of the great and most holy god Serapis: yet do I greatly misrejoice that you were devoid of common reason, natural affection, and honest civility, and that (which with modesty I may dare to write) you had so little consideration of our person, whom not only the great god Serapis, but also all the other gods, have thought worthy to be Emperour of the whole world, unto whom I should have been your part to have had recourse, and to have given us the hearing of all such injuries, whatsoever you had sustained at the hands of lewd and disobedient persons. But peradventure the boiling tear of anger, and the furious motion of the minde, overshadowed your wits and blinded your eyes, the which most commonly, being removed from the seat of reason, is wont to commit such cruel and heinous acts. And though the blind fury of sedition feeding on malice was hindered a little: yet for all that it brake out to the contempt and overthrow of the laws. You therefore seeing you are numbered among the people and inhabitants of Alexandria, whom neither reason could persuade, nor shame withhold, from attempting the things for the which you might have justly detested them, I charge you in the name of Serapis tell me, What wicked fiend hath thus furiously provoked you to seek the death of Georgius? You will say peradventure, he incensed against you the most blessed Emperour Constantinus: that he procured a band of armed soldiers to be brought into your sacred city: that the Lieutenant of Egypt ravished and kept from you the most holy temple of God, carried away thence the images, the monuments, and glorious orature provided for the solemnity of service: and also that when you not digesting these heinous acts, endeavoured (and this not without just cause) to maintain the quarrel of your God, you rather to retain the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both unjustly and wickedly, sent you with armed soldiers, who having more the displeasure of Georgius the Bishop, then of Constantinus the Emperour, thought best in such sort to save himself. For now of a long while, he had behaved himself more orderly and civilly then tyrannically disposed towards you. For the which causes you were incensed against Georgius, the open adversary of the gods, and have thus defiled With conspiracy and slaughter, your holy city. When as you might have said him in the Law, and brought him to his trial and the sentence of the Judges. In so doing, this heinous offence had not broken out into bloodshedding and horrible murder: but would have pacified the matter in equal balance, and preserved you without harme or damage: it would have sharply punished the authors of such lewd practices, and kept under all them which not only despise the gods, but also set at naught such noble cities and famous assemblies, supposing the cruelty they exercise upon them, to be a furtherance of their power and authority. Conferre this my Epistle with that which of late I sent unto you, and weigh diligently the difference between them. In the former I have highly commended you, but now in the later, I take the immortal gods to witness, when that I endeavour (as duty requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and strieth my penne. What? dareth the subject as a mad dog, pull man in pieces with his teeth? ought not he be affirmed of so heinous an offence? Is it to pursue and cleanse the hands, and to hold them up streched wide unto the gods, as if they were not polluted with the blemish and infamy of murder? But Georgius had no other then was due unto his desert, and peradventure I my self might justly have affirmed, that by all right he should have suffered far worse. But you will say, that he deserved it for his dealing towards you: and therein I am of your opinion. But if you say that it behoved you to punish him, that will I in no wise grant. You have laws, the which ought greatly to be honoured and embraced of all men, both publicly and privately. But notwithstanding, though it is commonly said, that many be found faulty and several trespassers, yet ought we to favour the publique state of the Common-wealth, to obey the laws, and in no wise to violate the ancient and godly decrees. Think your selves happy (O ye people of Alexandria) that this heinous offence was committed by you in my time: for I cannot in manner chuse, but embrace you with brotherly affection, both for the reverence I owe unto God, and*

The Epistle of Julian the Apostate unto the inhabitants of Alexandria.

Nepheron
in stead of
grandfather
readeth uncl.

and the affection I bear unto my grandfather, of the same flock with me, who sometime governed both Egypt and your city. For the Prince that will not be concerned of his subjects, and the disservice and upright Magistrate, may not work at so heinous offence of the people, lest that necessity constrain to cure so grievous a malady with far greater grief, and more desperate medicine. But I for the foresaid causes doe apply unto these your sins, most gentle and solvable salves, to wit, exhortation and courteous language: wherunto I am certainly persuaded you will yeeld, if you be the men I take you for, descending of the ancient flock of the Grecians, and retaining in your breasts that noble and valiant courage, having also all the properties of courteous and civil life (I speak unto you your loving citizens of Alexandria) impressed in the secret closets of your minds. This was the Epistle of the Emperour.

CHAP. III.

How that after the death of Georgius, Athanasius returning unto Alexandria took againe the government of the Bishoprick, Of Lucifer and Eusebius: and how Lucifer made Paulinus Bishop of Antioch.

Athanasius re-
turned to
Alexandria
after the death
of Constantine.
* Chap. 5. in
the Greek.

Not long after, the people of Alexandria received with loving and cheerfull minde their Bishop Athanasius returning from exile, at what time also the Arians were banished the Christian congregations, and the Church restored to the government of Athanasius. But the Arians meeting in private houses, appointed Lucius to succeed Georgius in the Bishoprick. At that time thus went the affairs of Alexandria. * In the mean while Lucifer and Eusebius by the Emperours edict were called home from banishment. Lucifer was Bishop of Carthaginiensis a city in Sardinia: Eusebius (as I said before) was Bishop of Uccella a city of the Ligurian Italians. Both they returning from the higher countries of Tebea, consulted together, by what means they might recover their Bishopricks without prejudice to the canon and decree of the Church. * Wherefore after adreement taken, it seemed good that the one of them (I mean Lucifer) should to Antioch in Syria: the other, that is Eusebius should take his voyage to Alexandria: where by the means of Athanasius a council might be called together, and the canons of the Church therein confirmed. Lucifer sent thither a Deacon, signifying by him, that he would subscribe unto the decrees of the council. He himself went to Antioch, where he found the state of the Church very troublesome. For the multitude was divided, and the congregations at variance, not only by reason of Eusebius heretick opinion, but also (as I said before) because that the sect of Meletius, for the singular favour they bare unto him severed themselves from the faithfull. Lucifer therefore when he had ordained Paulinus to be Bishop of that Sea, departed thence.

CHAP. V.

How that Eusebius joyning with Athanasius, called a Council at Alexandria, where the blessed Trinity was pronounced to be of one and equall substance.

Chap. 7 after
the Greek.

The council
held at Alex-
andria con-
demned the
Arians, Apo-
linarians, and
Macedonians.

When Eusebius came to Alexandria, he dealt earnestly with Athanasius for the summing of a council. The Bishops assembled out of divers cities, and decreed very necessary doctrine: confirmed the divinity of the holy Ghost, to be of one substance in the blessed Trinity: affirmed the Son of God at his incarnation, to have taken, not only humane flesh, but also a reasonable soul, as the ancient fathers of old have delivered unto us. They would not establish, nor thrust into the Church of God any new opinion. But such things as of old were enjoyed by Ecclesiasticall decree, and laid down upon good consideration, by such as were wise, learned and zealous Christians. For thus did the elders of old time reason of this matter, and deliver in writing unto the posterity. Irenaeus, Clement, Apollinaris Bishop of Hierapolis and Serapion Bishop of Antioch, have with generall consent laid down, every where throughout their works, that the Son at his incarnation was endued with a reasonable soul. Moreover the council summoned for the hearing of Cyrillus caule, who was Bishop of Philadelpia in Arabia, signified the self same by their letters unto Cyrillus. Origen likewise who throughout his works, teacheth that the Sonne in taking

taking flesh, took also soul: yet in the ninth Homily upon Genesis, he openeth this mystery more plainly, where at large he discourseth how that Adam bare the figure of Christ, and Eze the figure of the Church. Hereof Pamphilus and Eusebius who of him took his appellation, are witnesses sufficient. For both they employing their labour joyntly, for to peri in paper the life of Origen, and preventing with Apologies in his behalf the slanderous accusations of the adversaries, have affirmed that Origen was not the first that intreated of this matter, but that he interpreted unto the posterity, the mytheall tradition of the Church in that behalf. Moreover the Bishops which met in the Council of Alexandria, have discussed the controvercie of the clause of essence and substance. For Origen Bishop of Cæsarea in Spain (of whom we have spoken before) being sent by the Emperour Constantine, to appease the tumult raised by Arius in disposing of essence and substance, to the overthrow of Sabellius the Affricky opinion, he ministred occasion to the raising of a new controvercie. But at that time there was not a word of this matter in the Council of Nice: for afterwards when divers contended, and reasoned among themselves hereof, this Council took order touching the clause of essence and substance, and decreed: That in handling the divinity of God, there should thenceforth no mention be made of these words, affirming that the word essence, was not found in holy Scripture, and that the Apostle in delivering the ground of doctrine, was constrained of necessity to use the word substance. But they decreed farther, that in another sense, to the end the opinion of Sabellius must be rooted out, these words were to be admitted: least that through the want of proper words, we should be compelled, to imagine the thing of three names, to be as one, but that the severall names of the blessed Trinity signifie and set forth God, to subsist by himself in proper substance. These were the things decided in that Council. I see nothing to the contrary, but that presently also we may lay down for what we learned and read of the words essence and substance. Such as laboured in Greece to set forth the sage doctrine of the Grecians, gave us to understand, that the word essence was diversly to be taken, and had many significations: but of the word substance, they made no mention at all: nay Irenaeus Grammaticus, in his Attick Dictionary, termeth it a barbarous word. He saith moreover that it cannot be found in any ancient writer, and if that perchance we light upon it, that it was never meant in the sense we take it: That Sophocles in his Tragedy of Phœnix, taketh Hypocritas for wiles or conspiracy, and Alexander for fauce, and it signified also lees or dregs of twine. For though the ancient Philosophers have not used this word, yet we see that the later Writers have taken it very oft for Essence. But we have spoken before, that the definition of Essence was delivered to have divers significations. If that Essence may be comprited by definition, how, when we intreat of God which is incomprehensible, can we properly use this voice? Evagrius in his book intitled The Monk, exhorteth us to refrain from rash and unadvised reasoning of the God-head: he forbiddeth the definition of the divinity of God, because it is a simple thing. For definitions (saith he) are always of concrete and compound things, not of the abstract and simple. His words are these: Every proposition, as the Logicians do write, hath either Genus, of whom it may be verified or Species, or Differentia, or Proprium, or Accidentia, or that which dependeth of these: but in the handling of the blessed Trinity, none of all these is to be required, because it cannot be laid down, neither expressed by words, therefore it is not to be defined, but reverently to be run over with silence. So far presently out of Evagrius, but hereafter more at large. We of our own part, although we seem to have digressed, yet inasmuch as these things appertain unto the discourse of our present argument, we have thought good to lay them down here.

Origen Bishop of
Cæsarea labo-
ring about to
remove one
opinion, gave
occasion for
raise another:
Hcb. 1.

Irenaeus Gram-
maticus.

Evagrius in
lib. Monach.

CHAP. VI.

The Apology of Athanasius in defence of his flight in the time of persecution.

Chap 8. in the
Greek.

Athanasius at that very time read in the hearing of such as were present, an Apology, the which he had written a little before in his own defence, when as by reason of the armed soldiers that beset the Church of Alexandria and fought his life, he was faine to leave all and run away. Whereof I have thought good at this present, to alledge some such parcell, as may seem to bring most profit unto the loving Reader, leaving the whole discourse

Athanasius read
his apology in
the council of
Alexandria.

The Apology
of Athanasius
written in his
own defence a-
gainst the slan-
derous mouths
of the Arians.

discourse, being somewhat over long, unto the labour and industry of the painful students. Behold (saith Athanasius) the low practices of wicked persons. Although they are privy unto these heinous offences, yet for all that they are nothing ashamed of the contumelies and cruel tyranny exercised against us: but charge us (in their opinion) with a foul spot and blemish of infamy, for escaping the hands of cut-throats, and blood-suckers: yea they beset themselves, that they dispatched us not out of the way. Moreover to the end they may stain my credit and estimation, they fall to accuse me of faint courage, and timorous disposition, being forgetful that whilst they blazed these things to my disgrace, they turned the shame to light upon their own faces. For if it be a disgrace to flee the hands of the tyrant, how much more to persecute men unto the death? He that fleeth, seeketh means to save his life, but he that persecuteth, seeketh about to procure the others death. That we should flee in such cases, the Scriptures are on our side, but in thirsting after the blood of our brother, the commandment is broken, and the author thereof is found chief cause of the flight. If they blame any man for giving them the slip, they are worthy of farre greater shame and reprehension. For let them cease from persecuting and threatening of death, then will the other remain still, and not run away. But their spite and malice hath no end, they doe nought else save devise strat to bring men unto destruction, yea when they know full well, that the flight of the persecuted is a foul shame unto the persecutor. For no man fleeth the gentle and meek, but rather the cruel and wicked man. They that were grieved and farre indebted unto others, gave Saul the slip, and fled unto David. Wherefore these men goe about to dispatch such as convey themselves out of their way, lest the lowliness of Bishops be manifestly known. Moreover herein they seem to be stark blind. For look how evident the flight is, farre more apparent than their slaughter and banishments seem unto the world. If they murder men, death no doubt lieth on their voice, and sundeth out their cruelty: if they fall a banishing of them, therein they set up monuments to the remembrance of their wicked doings. Had they been in their right wits, they might have easily perceived their own folly, and themselves overthrow in their own devices. But in that they are bereaved of their wits, and beside themselves, they fall a persecuting of others, and while they endeavour to mischief others, they perceive not their own malice and impiety. If they reproachfully charge them which hide themselves from such as seek their lives, and accuse them for flying the hands of the persecutor. What have they to say (I beseech you) when they hear that Jacob fled from the face of his brother Esau, and that Moses for fear of Pharaoh, conveyed himself to Madian? What have these contentious quarrellers to say unto David, who fled from Saul, which sent his guard out of his house to slay him: Who hid himself in a cave: counterfeited his person, until that subtilly he had past Abimelech the Priest, and avoided their laying of wait for him? What answer can these crafty devils give, when they see that the great Prophet Elias, who so devoutly called upon the name of God, and raised the dead, was faine to hide himself from Achaab, and ran away because of the threats of Jezebel? For it is written how that in those daies, the finnes of the Prophets being sought for, hid themselves, and through the help of Abdias, lurked in dens. What have they not read these ancient stories? What are they ignorant also of such things as the Evangelists have written? For the Disciples fearing the Jews, stole themselves from among them. Moreover Paul being at Damascus, and sought for by the Governour of that country, was let down over the wall in a basket, and so escaped the Magistrate. Seeing that holy Scripture hath thus remembered the behaviour of holy men, what colourable shift can they finde to cloke their impudent dealing? If they charge them with timorous fear, the fault recoils, and lighteth upon their own disordered brain: If they report it to be contrary to the will of God, then are they found altogether ignorant of the Word of God. For it is commanded in the Law, that Januaries and cities of refuge, should be ordained for such as were pursued to death, where after they had fled unto them, they might live in safety. Furthermore this word of the Father, which in old time spake unto Moses, hath commanded in these last daies: When they shall persecute you in this city, flee into another. And again: When you see (saith Christ) the abomination of desolation mentioned in the Prophet Daniel, standing in the holy place: (he that readeth let him understand it) then let them that be in Judaea flee unto the mountains: he that is on the house top, let him not come down to take ought out of his house: and let not him that is in the field return home for his raiment. The which when holy men had learned, they framed their trade of life agreeable thereunto. For look whatsoever the Lord commanded at that time, the same he uttered by the mouths of his Saints, yea before his incarnation. And this is the way to perfection, for men to perform that indeed, which the Lord commanded in Word. Wherefore the Word of God, being made man for

for our sakes, stilled not to hide himself as we commonly doe, when he was sought for: and as in to flee to the end he might avoid the conspiracy of the Pharisees, which persecuted him. For even John 8. as by patients sufferance of hunger and thirst, and such kinds of miseries he would shew himself to be true man: so also by flying away from the face of the adversary. Moreover even from the very cradle and swaddling clothes, as soon as he had taken flesh of the Virgin, being as yet but a childe he gave charge unto Joseph by the angel, saying: Arise, take the childe, together with his mother, and flee into Egypt, for it will come to passe, that Herod will go about to seek the life of the childe. Likewise after the decease of Herod, when he heard that Archelaus the sonne of Herod reigned in his stead, it pleased him to goe aside into the parts of Nazareth. Afterwards when he made him- self manifest to be God, and healed the Withered hand, the Pharisees went out and took counsell how they might dispatch him: but Jesus perceiving their conspiracy, conveyed himself from among them. Again, when he restored Lazarus to life, from that day forth (saith the Text) they took counsell how they might put him to death. Jesus therefore after that time, removed not him- self openly among the Jews, but departed unto a solitary place adjoining unto the wilderness. Beside all this, when our Saviour avouched, saying: Before Abraham was, I am: the Jews took up stones for to throw at him: but the Lord hid himself, and went out of the Temple, and passing through the midst of the throng, escaped away. When they see these examples (but they seeing, as it is written, do not see) and bebinke themselves of these presidents, are they not inwardly prick- ed in conscience, when as they presume thus unadvisedly to bolt out sentences, and sit in judgement both upon the sayings and doings of our Saviour? To this purpose was that of Jesus, who under- standing of the beheading of John the Baptist, and the burying of his body by his Disciples, took Mat. 14. flapping and went aside into a desert place. Thus the Lord himself both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, and cease to give presently from slandering of true professors: and not proceed on further in their furious dispo- sition, charging yea our Saviour himself with timorous fear, and faint courage, blaspheming with all might the majesty of his blessed Name. But no man can away with such kinde of persons that are wholly given over unto all ungracious behaviour, it may easily be proved that they are alto- gether ignorant what the Evangelists have left us in writing. The cause that moved our Saviour to flee and goe aside (being laid down in the Gospel) seemed not only to be agreeable unto reason, but was in very deed most true: we therefore have to conjecture that the same by all likelihood happened unto all the Saints of God. For whatsoever things are written to have chanced unto our Saviour after the manner of men, we have to refer the same unto all mankind: inasmuch as he took our na- ture upon him, and lively expressed in himself the humane affection: of our frail constitution: even as it is written in the Gospel after John: They sought to take him, but no man laid hands upon him, because that his hour was not as yet come. Yea before this came about he said unto his mother: Mine hour is not as yet come. He spake also unto them that were called his brethren: My time is not yet come. Again, when the hour was come, he said unto his Disciples: Sleep on now and take your rest, behold the hour is at hand, the Son of man shall be betrayed into the hands of sinners. Therefore neither suffered he himself to be taken before his time was come: neither hid he him- self when the hour was at hand, but yielded himself unto the enemy. In like sort the blessed Martyrs in the great heat and troublesome forms of persecution, which often came to passe, being pursued by men, fled away and hid themselves in secret and solitary places, but being taken, they valiantly en- countered with the adversaries, and ended the combat with martyrdom. These were the reasons A- thanasius laid down in his Apology, the which he wrote in the defence of his departure from his Bishopric in the time of persecution.

Chap. 9. in the Eusebius after the Council held at Alexandria was broken up, returned to Antioch, where he found the people at variance, by reason that Paulinus was there chosen Bishop: and when that he could not prevail among them with exhortations to peace and unity, he got him home to his own Bishoprick of Vercelle.

Eusebius Bishop of Vercelle immediately after the dissolving of the Council got him to Antioch. But when he found Paulinus there, whom Lucifer had assigned to be their Bishop, and the people divided into two parts (for the sect of Meletius had several conventicles by themselves) he was wonderfull sorry, because they did not all agree unto the election of Paulinus. For in his secret opinion he condemned the act, yet because of the reverence he owed unto Lucifer he concealed his sentence: and as soon as he promised by summoning of a Council that he would provide for their quiet state, he left them and went his way. And first of all though he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For Meletius returning from exile, and finding his complices to frequent secret meetings and conventicles, became their superintendent: all the other Churches that were there abouts were under Eusebius the Arian. Paulinus had but one little Parish within the city, of the which Eusebius did not deprive him, because of the reverence he owed unto him. Meletius had his conventicles in the suburbs without the wals of the city. For that time when the affairs went in this sort, Eusebius took his leave of Antioch. Lucifer understanding that Eusebius disliked with that election of his, took it very contumeliously, and was altogether impatient. He refused therefore to communicate with Eusebius, and being kindled with the fiery flame of contention, he rejected the canons of the Council. These things filling out in those heavy times and tempestuous seasons for Ecclesiastical affairs, ministred occasion that many fell from the faith: so that a new sect called the Luciferian heresie then first sprang up. But Lucifer could not have his fill, neither satisfie himself with anger, because that he bound himself with his own promises sent unto the Council by his Deacon (who subscribed thereunto in his name) to give his assent. Wherefore having agreed (though against his will) unto the canons of the Church, he got him unto his own Bishoprick in Sardinia. But they which freed within themselves no lesse then he, as yet do remain out of the Church. Eusebius passing thoroughout the countries of the East, cured and confirmed like a cunning Physician such as were weaklings in the faith: restored them to their former health, and instructed them in the doctrine of the Church. Thence he went into Illyrium, and coming into Italy in like sort he diligently preached the Word of God.

CHAP. VIII.

Of Hilarius Bishop of Poitiers in France.

Hilarius Bishop of Poitiers a city of Guyen instructed diligently both the Bishops of Italy, and also of France in the Canons of the Catholick faith, before the coming of Eusebius. For he first after his return from exile had prevented him in those Provinces. But both of them very absolutely confirmed the faith. Hilarius being endowed with the gift of eloquence, wrote in the latine tongue: expounded the canon containing the clause *Of one substance*: proved it sufficiently, and confuted the arguments of the Arians. But these things were done a little after their return from exile. Now we may not run over with silence, how that in the very same time the followers of Macedonius, Elenius, Eusebius and Saporinus (all these were called Macedonians) had their private and often conventicles: called unto them such as were of their opinion in Selucia, and accused the contrary faction to wit, of the Arians: rejected the faith that was set forth at Ariminum, and confirmed the Creed that was read in the Council of Selucia. It was the same which a little before (according unto that we wrote in our second book) was established at Antioch. These men being reasoned with in this sort: You that are called Macedonians, if so be that ye differ in opinion from the Arians, how is it that you could finde in your hearts to communicate with them ever unto this day, as if they had been of one opinion with you? Saporinus Bishop of Pompeiopolis in Paphlagonia, in the name of the rest made thereunto this answer: The Bishops of the West Churches have in manner doted over the faith of

Hilarius wrote 13 books of the trinity the which are to be seen in Latine among his works.

The opinion of the West Churches.

one substance. Aetius also in the East endeavoured to corrupt the sincere doctrine, teaching the dissimilitude of substance in the Father and the Son: both these opinions are absurd. They unwisely and without discreet judgement joynd in one the distinct and severed substances of the Father and of the Son, linking in (not well) together under the name of coessential or one substance: but Aetius parted and divided the propriety of nature which the Son hath together with the Father, terming it the unlikeness or diversity of substance. And in so much that both these fell into contraries and meer extremities, we thought good to walk in the mid way and hold the mean between both to retain the true and godly opinion, that the Son is of like substance with the Father. This was the answer of the Macedonians (as Socrates writeth in his book intituled the collection of the Councils) published by Saporinus unto their demand, in that they charge Aetius as authour of the diversity of substance in the Father and the Son, and not the Arians, they easily dissemble and cloke the truth: and in so doing they partly impugne the Arians, and partly the opinion of such as maintain the clause of *One substance*. But they overthrow themselves with their own words, for in displaying and opening both opinions, they lay down a new of their own. So far of these things.

The opinion of Aetius.

The opinion of the Macedonians.

The Macedonians proved themselves Neutrals.

CHAP. IX.

The hatred the Emperour Julian owed unto the Christians.

Chap. 10. after the Greeks.

The Emperour Julian although at the beginning of his reign he was meek and courteous towards all men, yet in processe of time he shewed himself not alike unto all men, but whensoever any accusation was brought before him to the discredit of Constantius, then the Christians were heard at will: when that again he heard of no such thing, then began he to reveal unto the world the private grudge and malice he conceived against all the Christians every where. For he commanded to build up again at Cysicum the Novatian Church which Elenius the Bishop had pulled down: threatening Elenius the Bishop of that city with grievous punishment if he built it not again within two months upon his own cost and charges. Furthermore he set up afresh the rights of the Gentiles: he let wide open (as I said before) their Temples, and offered sacrifice in the Cathedrall Church of Constantinople unto the goddess of Fortune, where her Idoll was set up.

CHAP. II.

The conference which Maris Bishop of Chalcedon being blinde, had with Julian the Apostate.

Chap. 11. after the Greeks.

About that time Maris Bishop of Chalcedon in Bithynia, being led by the hand unto Julian the Emperour (for he was old and had a web grown in his eyes which bereaved him of his sight) began to rebuke the Emperour sharply, calling him an impious person, an Apostate, and an Atheist. He of the contrary answering him opprobriously, recompenced him with the like, calling him a blinde fool, and said unto him farther: Thy God of Galilee will not restore thee thy sight again. For Julianus called Christ a Galilean, and all Christians in like sort. Maris a little after answered the Emperour somewhat freely, I thank God (saith he) which made me blinde, least that ever I should see mine eye upon so ungracious a face as thine is. Whereunto the Emperour made no answer, but handled the Bishop roughly. When he perceived that the Christians did highly reverence and honour such as suffered martyrdom under the reign of Diocletian: when he learned also for certain, divers men to be so well disposed, that willingly they would suffer martyrdom: he going about to deprive the Christians of so great a benefit, devised another way to afflict them. And although he let passe the miserable tyranny practised in the time of Diocletian, yet ceased he not altogether from persecuting. In mine opinion he is a persecutor which molesteth any kinde of way such men as lead a quiet and peaceable life. Julian in this sort afflicted the Christians not a little. He made a law that the Christians should not be trained up in prophane literature. For (saith he) seeing they have the gift of utterance so readily, they shall easily be able to overthrow the quirks of Logick wherewith the Gentiles do uphold their doctrine.

The answer of Maris unto Julian.

Who is a persecutor.

Of the first the Emperor Julian raised against the Christians, and what device he sent out to excite money from them..

Julian slandered and gibbered at the Christians.

Ecclesiastus was a turkcoor.

The horrible practices of the Ethnicks.

Moreover the Emperor Julian gave out a Proclamation, that such as would not renounce the Christian faith should warfare no longer in the Emperors palace: likewise that all should prepare themselves to do sacrifice: that no Christian should bear office in the Common-wealth. For their law (saith he) forbiddeth the use of the sword unto such as detest death, and therefore they are not fit to be Magistrates. He allured divers with flattery and fair offers to sacrifice. But immediately they that were Christians indeed, and they also which were thought to be no lesse, made themselves manifest unto all men, as if they had shewed themselves upon a stage. For they which with heart and good will professed Christian Religion, threw down their sword-girdles, and signified they would rather suffer any kinde of torment, then deny their Saviour Christ Jesus. Of which number was Iovianus, Valentinianus and Valens, who afterwards were crowned Emperors. Other some who were counterfeit Christians, and thought that the riches and honour of this world was true felicity it self, without any delay tell to sacrifice. Of which number Ecclesiastus a *Sophist* of Constantinople was one, who conforming himself unto the humours and disposition of the Emperors, was an earnest follower of the Christian faith in the time of Constantine: but when Julian succeeded him in the Empire: he fell to gentility and the idolatry of Pagans. Again, after the death of Julian he became a professed of the doctrine of Christ. He lay along at the porch of the Church, and cried unto such as came in: Tread me under foot, for that I am the unworthy salt. Ecclesiastus as he was light and unconstant, so he continued unto the end. It came to passe about that time, that the Emperor purposed to revenge him of the Persians, for the injury they had done him by invading some part of the Roman dominions, and determined to take his journey into the East, through the coast of Asia. When that he pondered with himself how many evils and inconveniences appeared unto wars, what great sommes of money were needfull thereunto, and how that without it was impossible to bring his purpose to effect, he devised a certain slight to wring money from the Christians. For he set a great fine upon the heads of such as would not sacrifice, and that was very grievous, and duly demanded of the Christians. So that every one gratefully was led at a certain sum, and the Emperour himself in a short while was wonderfully enriched with the injurious heaps of money unjustly exacted. This law was of force not only where he travelled, but also in such countries as he came not near. Then did the Gentiles insult over the Christians: the Philosphers celebrated their frequent conferences: they solemnized certain detestible rights and ceremonies: they made slaughter of infants, sparing no sex, they used their entrails for southing, they tasted of their tender flesh. These horrible practices were both at Athens, at Alexandria, and other places.

CHAP. XII.

How that Athanasius was faine to flee and leave Alexandria, in the time of Julian the Apostate.

** Chap. 14 in the Greek Athanasius likeneth persecution to a cloud or mist.*

They forged at that time a false accusation against Athanasius, and signified unto the Emperour that he had subverted Egypt, and the whole city of Alexandria, and that of necessity it behoved to banish him the city: so that by the commandment of the Emperour the Governor of Alexandria was foreincited against him. * Athanasius uttering these words unto certain of his familiars: My friends, let us go aside for a season, this is but a little cloud which quickly will vanish away, he fled immediately, took shipping, and sailed into Egypt. The enemy pursued after, and made haste to overtake him. When it was understood that the pursuers were at hand, his companions gave him counsel to flee into the desert. He by following their advice, escaped the enemy. For he perswaded them to turn back, and to meet the pursuers, the which they did immediately. As soon as they, who a little before fled away met the persecutors, there was nothing demanded of them, but whether they had seen Athanasius: who answered that he hid himself in some bush not far from them, and if they would make quick speed, they would be like to take him. So the pursuers follow after, and the further they run, the further they range, but they lost their labour: for he escaped their hands, and conveyed himself privily

privily to Alexandria, where he hid himself until the kindled flame of persecution was wholly quenched. Such was the hurly burly after sundry storms of persecution and manifold vexations by the Ethnicks, which happened unto the Bishop of Alexandria. Furthermore the Governors of the Provinces, supposing now that it was high tide for them to utter colour of the Emperours Religion, to make up their bags, vexed the Christians far more then the Emperours proclamations bare them out: demanded greater taxes then they were used to, and sometimes tormented their bodies. The Emperour understanding of their doings, winked at them, and answered the Christians which complained unto him in this sort: It is your part when you have injuries offered unto you, to take it patiently, for so your God commanded you.

Julian the Apostate mocketh Christians with their religion.

CHAP. XIII.

Of such as suffered martyrdoms, at Mernia city of Phrygia in the time of Julian.

Chap. 15. after the Greek.

Here was at Mernia a city of Phrygia, a certain governor whose name was Amacius, who commanded that the Idolatrical Temple of the Ethnicks which stood in the city, should be set wide open, that the foul heaps and filthy corners of a long time unfrequented, should be made clean, and fell himself a worshipping of the Idols. Which act of his prickd for a little in conscience the zealous Christians. Wherefore Macedonius, Theodatus and Tarsianus, being kindled with fervency of love towards the Christian faith, could in no wise away with such horrible practices: but in the burning zeal of their godly minde, brake in the night season into the Temple, threw down their Idols, and stamped them into powder. Whereat when the governor was wonderful wrath, and purposed to execute divers of the citizens which were guiltlesse and innocent persons, the authors thereof presented themselves of their own accord before him, and chose to die themselves for the truth, rather then any other for their fakes should be deprived of their lives. After they were laid in hold, the governor commanded that they should clear themselves by sacrificing unto the Idols, and threatened them if they refused, he would severely punish them. They being of a noble minde and valiant courage, let nought by his threats, made themselves ready to suffer what torment soever were laid upon them, for they counted it far better to lose their lives, then to defile their souls with those impure sacrifices. The governor when he had assaid them at all kinde of torments, last of all set them on the gridiron, caused fire to be made under, and broiled them to death. And to the end they might valiantly encounter under the glorious garland of victory, they reason thus with the governor: If thou long (O Amacius) after broiled meat, turn up the other side of us, least in the eating we seem raw unto thee, and the blood run about thy teeth. This was the end that these men had.

Amacius an Heathen Magistrate.

Macedonius, Theodatus and Tarsianus broiled to death.

CHAP. XIV.

When the Emperour Julian forbade the Christians the study of prophane literature, both Apollinaris the father and the sonne, fell a writing. The profits that the Christians have in prophane writers.

The law which the Emperour made that the Christians should not be trained up in the liberal sciences, made both the Apollinarises (of whom we spake before) to be of far greater name. For either of them being skillfull in such arts as direct our stile and orations, the father a Grammarian, the son a Rhetorician, profited very much the Christians, and furthered at that time not a little the Church of God. For the father as a profound Grammarian, framed the art of humanity unto the furtherance of Christian Religion: he turned the five books of Moses into Heroicall verse, together with other books of the Old Testament which contain Histories: partly in Hexameter verse, and partly after the forme of Comedies and Tragedies, with the fit application of persons: he wrote in all kinde of metre, to the end the Christians should not be ignorant and unskillfull in any rare gift that excelled among the Gentiles. The son an eloquent Rhetorician, brought the writings of the Evangelists, and works of the Apostles into Dialogues, as Plato used among the Heathens. Although their labours and industry seemed available, and greatly to set forth the service of God, inasmuch that

The five books of Moses in heroicall verse.

The New Testament was turned into Dialogues.

B b 4 thereby

thereby the lewd drift of the Emperour was stopped from taking effect: yet the providence of God did far exceed their careful study, and dashed also the Emperours wicked device. For immediately the Emperours law (as hereafter it shall more manifestly appear) was abrogated, and their works were as much spoken of, as if they had never been written. But here peradventure some man will say unto me: Why then do ye attribute both the afore-said unto the providence of God? As touching the shortning of the Emperours day, it is known well enough how available it was unto Christian Religion: but in that the Poetry of both the *Apollinariuses* was neglected, and that the Christians freely applied the Philosophicall sciences of the Heathens, there is no man will grant that it furthered the service of God, and the faith of Christ. For it cannot be without danger, that the Christians may wade in the doctrine of Ethnicks, because it teacheth there be many gods. Unto these things which aptly may be objected unto us, we will presently frame such answers as we can. The doctrine of the Gentiles is allowed neither by Christ, nor by his Disciples as inspired from above, neither altogether rejected for dangerous. And I take that to have cometo passe not without the special providence of Almighty God. For there were many Heathen Philosophers which were not far from the knowledge of God: such as by publike disputation confuted the Epicures, and other contentious Philosophers delighted with the quirks of logicks, and overthrew their palpable error and ignorance. And though they stood the favourers of Christian Religion in great stead for their furtherance of learning, yet arraigned they not the ground and principall point of our Religion, inasmuch they understood not the mystery of Christ, which was concealed the continuance of many ages and generations. The which the Apostle in his Epistle unto the *Romans* sheweth plainly in these words: *The wrath of God is revealed from heaven, against all ungodliness and iniquity of men, which withhold the truth in unrighteousness. For the thing that may be known of God is manifest among them, because God hath shewed it unto them. For his invisible things bring understood by his works, are seen through the creation of the world, that is, both his eternal power and God-head, so that they are without excuse, because that when they knew God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God revealed unto them, were worthy of death, because that when they knew God, they glorified him not as God.* Therefore substance the Apostle forbid not the knowledge of the *Gentiles* doctrines, he gave free licence and liberty unto every man at his choice and pleasure to wade in the understanding of them. Let this suffice for one reason to the satisfying of the former doubts. The second is as followeth. The holy Scriptures inspired from above deliver unto us divine precepts, and mysticall doctrine: they graff in the mindes of such as hear them true godlinesse, and the right trade of living: they set wide open before such as study them the most sacred faith: They teach us no logick wherewith we may withstand such as oppugne the truth, although the adversaries are easiest overthrowen when their own weapons are used to their foil and destruction. But the Christians enjoyed not this benefit by the works of both the *Apollinariuses*. This was it that the Emperour *Julian* shot at when he made the law, that the Christians should not be schooled in the doctrine of the Gentiles. For he knew well that the fables contained in the works of Heathen writers being poised in the equall balance of indifferent judgement, would quickly be found light, and subject to reprehension and discredit: the which fond invention of theirs when *Socrates* their principall Philosopher had disallowed, the Judges condemned him as if he had gone about to disprove or destroy their gods, nay rather their devils. Besides all this, both Christ himself and his Apostle commanded us to be tried ex-changers, to the end we might examine all things, and hold that which is good. We have also to take heed least any circumstance us through philosophy, and vain deceit. This we shall not be able to doe, unless we possess the armour of the enemy, and in enjoying it, not to be affected like unto them, but to reject that which is evil, to retain that which is good, and to admit nothing without good triall. For that which is good, wherefoever it is found appertaineth unto the truth, And if any be disposed to urge us farther herein, let him consider with himself how the Apostle did not only not forbid the knowledge of heathenish doctrines, but is seen not to have despised them himself, to the end he might be skillful in many of the Ethnicks works. Where I pray you borrowed he this sentence: *The Gentians are always liars, evil beasts, slow bellies*, was it not out of *Epimenides* a Poet of *Creta*? Or where learned he this? *We are also his off-spring*, was it not out of the *Phaenomena* of

Rom. 1.

1 Thess. 5.
Coloss. 2.Titus.
Acts 17.

of *Astruc* the Astronomer? That saying also: *Evil words corrupt good manners* sheweth plainly that he was well seen in the tragedies of *Euripides*. But what need I use many words hereof? It is known well enough that the Doctors of the Church, of an ancient custome never forbidden unto this day, exercised themselves from their youth up, even unto the last hour, in the sciences and doctrine of the Gentiles: partly for to attain as well unto a fine stile and eloquent phrase, as the exercise and whetting of the wits: and partly also for to confute the doctrine of such Writers as delivered unto the world error and falsehood, in stead of the manifest and only truth. These things according unto our simple ability, we have laid down by occasion of both these *Apollinariuses*.

CHAP. XV.

How the Emperour taking his voyage to warre with the Persians, came to Antioch, where the common people derided him, unto whom after his departure he wrote an oration intitled Misopogon.

Chap. 17. after the Greek.

THE Emperour when he had exacted of the Christians, and heaped together a great summe of money, proceeding on his voyage against the *Persians*, came to *Antioch* in *Syria*. Being there, and desirous to shew unto the people of *Antioch*, a taste of his honour, the which he set much by, he set the market low, made all things very cheap, had no consideration of the time: he pondered not with himself how that an host or army wherefoever it cometh, bringeth great damage unto the Provincials, and turneth plenty of necessities to dear city of food. Wherefore taverners and victualing houses which provided necessities for waifaring men, not able to bear the losse of so weighty a burden whereunto they were enjoyed by the Emperours edict, gave over their trade, so that the city was brought to great distress, because they wanted necessary provision. The *Antiochians* an impatient kinde of people, soon provoked to anger and revengement, could not away with this plague (which they took for no other) without any more ado, they go to meet the Emperour, they cry out against him, they inveigh at his doings, and play with his beard (it was a long thorn beard) they bid him go shave his beard and make halters thereof: they bring him in remembrance of his coyne, wherein there was a bull conquering the world with his horns. For the Emperour being wholly given to superstition, sacrificed buls upon the Idols altar, and therefore gave charge that both the altar and the bull should be engraven in his coyne. The Emperour being incensed with their scoffs, threatened he would plague the people of *Antioch*. He removed thence unto *Tarus* in *Cilicia*: as soon as he had provided there such necessities as he stood in need of, he went on his journey. Whereupon *Libanius* the *Sophist* took occasion to write the oration entituled of his embassy, where he intreated the Emperour for the *Antiochians*, and also the oration unto the people of *Antioch*, where he laid before them the displeasure which the Emperour had conceived against them: The report goeth that the *Sophist* wrote the said Orations, and yet they never were seen abroad: and that the Emperour was appeased, not by revenging him of such as had flouted his beard, but requiring them with like contumelious quips. For he defamed the city of *Antioch* for ever, in the oration which he intitled *Antiochian* or *Misopogon*, directed against the deriders of his beard. So far of these things.

The beard and coin of *Julian*.The orations of *Libanius*.The oration of *Libanius* against such as flouted his beard.

CHAP. XVI.

*When the Emperour would have an answer of the Oracle of Apollo, the devil would not speak because of the body of *Babylas* the martyr was buried hard by. The Emperours displeasure, and of the torments, which Theodorus the Confessor suffered.*

Chap. 18. after the Greek.

NOW let us speak of the injuries which the Emperour at that time did unto the Christians at *Antioch*. When he had commanded that the idolatricall temples of the *Ethnicks* should be set wide open at *Antioch*, he made haste to the Oracle of *Apollo*, which was in *Daphne* a little out of *Antioch*. But the devil whose dwelling was in that den, *Babylas* the martyr, trembled for fear of *Babylas* the Martyr (whose corps lay interred not far from the place) martyr.

and

Ruff lib. 1. c. 35.
 The Prophecy of
 the Psalm
 was this: Con-
 founded be all
 they that wor-
 ship carved I-
 mages, and put
 their trust in
 Idols
 * Chap. 19 in
 the Greek.

Theodorus a
 confessor ur.
 Ruff lib. 1. c. 36.

Chap. 20. in
 the Greek.

and would give the Emperour no answer, the Emperour perceiving the cause, commanded that the martyrs tomb should be removed thence with speed. When the Christians of *An-rioch* understood of this, they assemble together with women and children, they rejoyce and are glad, they sing Psalms, they translate the corps from our of *Daphne* into the city of *An-rioch*. The Psalms which they sang, tended to the reprehension of the heathen gods, and of such as worshipped Idols and carved images. * Then the Emperours disposition which was hid and cloyed afore time, was made manifest unto the whole world. For he who a little before was a professor of Philosophy, now breaketh out, and fretteth within himself at the Psalms that were sung in derision of the Gentiles, and determineth to torment the Christians, as *Diocletian* had done a while before. But when his expedition against the *Perfians* permitted no leisure to bring his purpose about, he gave out a commission unto *Salustius*, who was Lieutenant of that Province, for to see that such as had sung the Psalms in derision of the Ethnicks should severely be punished. The Lieutenant although he was a painin, yet was he altogether unwilling to execute his commission. But seeing there was no other choice he attached many of the Christians, and sent many to prison. But one that was a young man, by name *Theodorus*, and appeached of the Pagans, he tormented with sundry Kindes of punishments, and rent the flesh all his body over with the lash of the whip; and in the end he commanded, that he should be let loose, when in very deed he was thought not possibly able to live. Yet God restored him to his former health, for he lived many years after that confession which he yielded in torment. *Ruffinus* who wrote the Ecclesiasticall History of his time in the Latine tongue, reporteth that he had conference a long time after with this *Theodorus*, and demanded of him whether he had not felt great pain when the lash of the whip rebounded from his body: and that he answered him again, that the torments were not so grievous as some men thought: that there flood by him a young man which wiped away all the salt drops of that sweating combat, confirmed him in the faith, and that the hour of torment was unto him, rather a delectable pleasure than a dolefull pain. Thus much shall suffice of that renowned *Theodorus*. At that very time there came Embassadors from the *Perfians* unto the Emperour *Julian*, requiring him to proclaim open wars: he sent them back again with this answer: You shall see me shortly in mine own person, and therefore I shall not need to send any in embassie unto you for this matter.

CHAP. XVII.

How the Emperour exhorted the Jews to sacrifice. Of the Wonderful signs which God sent unto the Jews, and the utter ruine of their Temple at *Ierusalem*.

Furthermore when the Emperour endeavoured another way to vex the Christians, he set forth his own superstition to be seen of all men. For when he took great pleasure in sacrifice, he did not only feed his own fond humour with the shedding of blood, but also enjoyed penalties for such as recreated not themselves with the like. When he perceived that he could finde but a few men of his disposition, he calleth for the Jews, and demandeth of them the cause why they did not sacrifice, seeing that *Moses* had commanded them so to doe? After they had answered, that it was not lawfull for them to create that function in any other place save at *Ierusalem*, he commanded that in all the halles the Temple of *Solomon* should be builded up again. After this he taketh his voyage against the *Perfians*. The Jews who of long time had dreamed they should see the day when their Temple should be builded again for Sacrifice, now thinking that the hour was come, occupied their heads busily about the building: they put the Christians in great fear: they insolently crowed over them: they threatened them the like entertainment as they themselves had of old at the *Romans* hands. When by the Emperours commandment the coin and charges was awarded out of the publick treasury, all necessities were provided, as timber, stone, brick, clay, lime, together with other things that are required in building. At what time *Cyrillus* Bishop of *Ierusalem* remembered the prophecy of *Daniel*, the which Christ had confirmed and prophecized unto many: that the time was now come when there should not be one stone of the Temple left upon another, but that the prophecy of our Saviour should now take place and be fulfilled. When the Bishop had thus prophecized there was a great earth-quake the night following, which shook the old foundation of

The prophecy
 of Cyril.
 Mat. 24.
 A great earth-
 quake.

of the temple, and turned all down to the ground, together with the houses which adjoynd therunto. The Jews at the sight thereof were taken with a sudden fear, the same thereof brought many which dwelled in far countries to see it. Again, not only this, but also many that were present law with their cries another wonder. For there came down fire from heaven, which burned all their tools and instruments. Then might a man have seen their hammers, graving irons, laws, axes, hatchets, and all such things as the workmen occupied in the building consumed with fire. The fire ceased not to burn the space of a whole day: The Jews again being in manner astonied at this strange sight, confessed against their wills, that Christ was an omnipotent God: yet yielded they not unto his will and pleasure, but were held back with the stubborn opinion of *Iudaisme*, that was rooted in their mindes. Neither could the third wonder which ensued after, convert them unto the true faith. The night following there were forms of crosses marked in their garments which shined like the Sun beams: in the morning when they law them, and covered to wipe and rub them off, they could not by any means. Wherefore being blinded as the *Apostle* writeth, they banished the goodness of God from among them. To conclude, the temple at that time instead of raising up, was ruinously thrown to the ground.

Fire from hea-
 ven burned the
 instruments of
 the Jews.

Crosses were
 printed in the
 clothes of the
 Jews that
 could not be
 wiped away.

CHAP. XVIII.

Of the Emperour *Julians* voyage into *Persia*, and his miserable end.

The Emperour understanding the manner of the *Perfians*, that in winter they are very weak of small power and simple courage (for they are a kind of people that cannot away with cold: the *Mede* also as it is commonly said, all winter time never pulleth his hand out of his bosome) knowing also that the *Roman* souldier is of power and force, though the weather pinch never so much: marched forwards a little before winter, and led his army into *Persia*. First he detroyed the country, the villages, and castles, and afterwards he fell a ransacking of their cities. He besieged *Ctesiphon* that great City of *Persia*, and pinched therein the King of *Persia* very sore, so that he sent unto him many Embassadors, humbly requesting him to take from him some part of his Kingdom to end the warre, to raise the siege, and so go his way. But *Julian* was nothing moved therewith: pitted them not at all: neither remembered he the common saying: To conquer is praiseworthy, but insolently to triumph over the conquered is a despitefull act: he put confidence in fond conjectures of South-saying, he trusted too much to fantastical dreams, the which *Maximus* the Philosopher then present put in his head: he hoped verily to countervail, or rather to surmount the great glory and noble prowesse of *Alexander the Great*, so that he let nought by the humble suite of the *Perfians*: he dreamed according unto the opinion of *Pythagoras* and *Plato*, that by the transmigration of the souls from one body into another, the soul of *Alexander* was crept into his carcase, or rather that he was *Alexander* himself in another body. The which opinion led him into a foul error, and caused him to make light of the King of *Persia* his request. The King understanding that his embassie was to no purpose, being brought to a narrow straight and sore plunge, gathered his power the day after this embassie, and joynd with the *Romans* host face to face. The *Romans* although they found great fault with their Emperour for refusing the offer, and falling to blood-shed, yet doubted they not to deal with the *Perfians*, who now were come forth to meet them, so that in the end they put them to flight and wonne the field. The Emperour himself was on horse-back at the battell, to the end he might animate and encourage the souldiers: but trusting too much to his prosperity, and thinking himself coosured, went into his camp without compleat harness. Therefore an arrow being suddenly shot at him, pierced thorow his arm, and stuck in his ribs, which gave him his deaths wound, but who did it was never known. Some report that he was wounded by a fugitive *Persian*: some other that he was slain by his one of his own souldiers, which is life in every mans mouth, yet *Calistus* one of the Emperours household guard, who wrote his life in Heroicall verse, and the battell which he gave then unto the *Perfians*, saith that it was a wicked fiend, or devil that ran him thorow, which peradventure is feigned, after the manner of Poetical invention, and yet it may very well be true, for we learn that the furies of hell, have oftentimes recompensed such lewd persons, with extrem punishment. But howsoever

The *Perfians*
 and *Medes*
 cannot abide
 cold.

Chap. 20 in the
 Greek.

Julian died,
Ann. Dom. 367.

howsoever it was, every man knoweth, that for his heady rashness he was subject to danger: for his eloquence and gift of utterance, he was desirous of vain glory: and for his counterfeited gravity he was contemned and derided of all men. Thus he ended his life in *Persia* (as I said before) in his fourth Consulship, the which he enjoyed with *Salustius*, being the six and twentieth of *June*, and the third year of his reign: the seventh year after he was made *Cesar* by *Constantinus*, the one and thirtieth year of his age.

CHAP. XIX.

Jovianus is created Emperour. A notable confession of Libanius the Heathen Rhetorician.

Jovianus was
created Empe-
rour, Anno
Dom. 367.

THe soldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian* without any further deliberation, they proclaim *Jovianus* a man of valiant and noble courage their Emperour. This man being a Tribune, when *Julian* by proclamation gave the soldiers in choice, either to doe sacrifice or to leave warfare, chose rather to throw away his sword-girdle, then to satisfie the wicked and detestable desire of the Emperour. For all that, *Julian*, when the necessity of the warres then in hand constrained him, retained him in the number of his Captains. But *Jovianus* being nominated Emperour, refused the crown, and being compelled thereunto against his will by the soldiers, breaketh out into loud speech, saying: In that he was a Christian, he would not be Emperour where *Ethnickes* should become his subjects: yet when all with one voice confessed themselves to be Christians, he yielded and was crowned Emperour. Being in *Persia*, and suddenly put to his shifts, his soldiers also being almost famished to death, upon certain conditions he joynd in league with the King of *Persia*, and so ended the warres. The Covenants as the *Romans* thoughts were unlawfull, yet considering the ease of that present time, they were not to be misliked. For he was content to lose the dominion of *Syria*, and to deliver the *Persians* *Nisibis*, a city in *Mesopotamia*. When these tidings were blazed abroad, the Christians conceived no small joy at the departure of *Julian*: the whole army also misliked very much with his audacious and heady rashness, and lay to his charge that the bounds of the Empire were cut short. For he being deceived by a *Persian* that was a fugitive, set on fire certain vessels upon the seas which brought them corn, and thereof it arose that the famine grieved them fore. At that time *Libanius* the *Sophist* made a funeral oration, wherein he bewailed the death of *Julian*, and entituled it *Julianus*, or the *Epiphie* of *Julian*. In the which he painted forth his life with lofty stile in praise of his person, and to his further commendation reporteth of the books he had written against the Christians, and how that in them he had proved their doctrine for trifling and ridiculous stuff. If this Rhetorician had extolled the Emperour only for his other Acts, I would have proceeded with silence to discourse of that which remaineth of the History: but inasmuch as he hath mentioned the books of *Julian*, and like a grave and wise Oratour inveighed bitterly against Christian Religion, therefore I have thought good to say somewhat thereof, and first I will lay down his own words. * In the winter season (saith he) When the nights are somewhat long, the Emperour perusing those books which affirm that the man whose original was in *Palestina* is both God and the Son of God, consulted them with many reasons and strong arguments, and condemned them for ridiculous doctrine: affirming moreover that the glorious religion highly esteemed of them, was full of toys and trifles, where he proved himself to be far wiser then the old graybeard of *Tyrrus*. Wherefore let the old men of *Tyrrus* (he meaneth *Porphyrius*) conceive no displeasure at all, but patiently weigh, wherein his civile doth prejudice his credit. There are the words of *Libanius* the *Sophist*. Truly I will say no lesse, but that he was a notable Rhetorician, and I am verily persuaded that if he had not consented unto the Emperours religion, he would have had no other speech in his mouth then the Christians have at this day, and that by all likelihood, being an excellent Rhetorician, he would have extolled Christian Religion unto the skies. For he wrote in the praise of *Constantinus* while he lived, after his decease he wrote to his dispraise and made invectives against him. Wherefore if *Porphyrius* had been Emperour, he would have preferred his works before the writings of *Julian*: again if *Julian* had been a *Sophist* as he wrote of

* Chap. 23. in
the Greek
Libanius the
Sophist in his
funerall orati-
on upon the
death of *Julian*
the Apostata.

of *Erbolus*, in his funeral oration of *Julian* he would have called him a bald Rhetorician. In as much then as he being of the same religion with the Emperour, being a Rhetorician, and also his friend, wrote his pleasure of him: we also after our ability, will fall to answer his slanderous works. First he saith that in the winter season, the nights being somewhat long, he took great pains in perusing the Christians books. He signifieth by taking of pains in this place, that his travell was great in writing of invectives, as Rhetoricians do use, when they train up youth to the knowledge of their art. A good while ago he read those books indeed, took great pains, discoursed at large, not as *Libanius* saith with strong arguments, but with weak, in so much as they were contrary to the truth, and endeavoured scoffing wile, to reffell such things as of themselves were of force enough. For whosoever disputeth with another, laboureth to foil his adversary, sometime by corrupting and perverting: some other time by concealing of the truth. Whosoever also he that oweth spite and hatred unto any man, he will endeavour like a deadly enemy, not onely to do, but also to speak the worst of him: he will also wrest all the mischief which the enemy deviseth against him, upon his adversary. Their own books doe manifestly declare, that both *Julian* and *Porphyrius* (whom he calleth the gray beard of *Tyrrus*) were raylers and scoffers. For *Porphyrius* in his book intituled the lives of Philosophers, writing of *Socrates* the chief of all the rest, inveighed against him bitterly: and writeth to his contumely, railing speeches, and farre more opprobrious languages, then *Melissus* or *Anaximander* who of old slandered him; alike, ever durst to revile *Socrates* withall. I mean that *Socrates*, whom the Gentiles have in great admiration, for his temperance, justice, and other his virtues: whom *Plato* the divine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, doe greatly reverence. But *Julian* following his fathers steps in all things, revealed unto the world; that corrupt humour which troubled his head, wherewith he reviled all the Emperours and *Cesars* that were before him, in so much that he spared not, no nor his dear friend the Philosopher *Marcus*. Wherefore let their writings be judge, whether both *Porphyrius* and *Julian* were revilers and slanderers or no. Neither have I need of great and weighty arguments to confirm my self assertion, but the opinions of divers face personages, grounded upon good conjectures, the which I miade to alledge, shall stand for sufficient proof. What *Gregory Nazianzen* hath thought of *Julian*, let us first of all see out of his own words. For in his second Oration against the Gentiles, he writeth thus: Although him: yet perceived I to be long ago, since the time I was acquainted with him at Athens, both his reign and also experience hath taught other men, that these things were most true in him: yet perceived I to be long ago, since the time I was acquainted with him at Athens, yet when also his brother *Gallus* had procured licence of the Emperour for his voyage into two castles that moved him to repair unto Athens. The first was tolerable, the second of small benefit: the first to see Greece, and the schools that flourished therein: the second (which was more secret and known unto few) for to consult with Southsayers and sacrificers about his affairs in time to come, because it was not then openly permitted for the authors of such impiety to practise such devilish inventions. And I my self in conjecturing of him at that time (although I am not of the number of Prophets) was not much deceived: but his wavering minde and frantick disposition made me a Prophet good enough. For he which goeth nearest the mark by conjecture, is commonly called the best Prophet. I saw not one sign in him, that gave me any hope of him, that ever he would become an honest man. He had a running head: his shoulders did never leave wagging, and lay flat or steep wile: he had winking eyes: that continually rolled in his head: his countenance was staring: he had a slinking, slippery and limping pace: his visage was scornfull: he had a steeling face of his own, the which his immoderate laughter and continual scoffing did declare: his manner was without all good order to say and unsay: his words came tumbling out with vehemency and popper, the sentence broken in the middle: his questions and objections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they propoled without order. But what need I to runne over all particulars? I forelaw in him before he was created Emperour, that which afterwards proved to be most true. If there were presently in place any of my familiars, which heard me thus divining of him, I am sure they would reprove this to be no otherwise then I doe report it: in whose hearing also at the foresight of these things, I uttered these words: O good God, what a monster the Empire of Rome doth nourish. When I had uttered these words, I desired

Gregorius
Nazianzen
orat. 1. cont.
Gentil

The physiog-
nomie of *Julian*
the Apo-
stata.

of God, that in his behalf I might be found a sinner. For thus had been saue better, that the whole world should have been visited with so many mischis: then that such a monster should ever have been seen among men, the like whereof had never been remembered before: seeing there happened many deluges, and floods, overflowing the continents, the which both young and old at this hour doe remember: great leſſe by fire: terrible earthquakes, and gaping of the ground, and men also of a strange ſhape were ſeen born in the world, of mixt and compound natures, half men, half beaſt. But he purchaſed unto himſelf ſuch an end as his franck diſpoſition by all right deſerved. Theſe things did Gregory report of Iulian, becauſe that Porphyrius and Iulian both, in many their raſh allegations, to the ſlander of Chriſtian Religion, have done great injury to the truth, partly by perverting certain places of holy Scriptures, partly alſo by reconciling of others after their own fooliſh judgement, and by applying of them to their own purpoſe: many withſtood them, confuted and overthrew their Sophiſticall poſitions, yea above all the reſt, Origen, who flouriſhed a long time before the reign of Iulian, ſifted out ſuch places of holy Scripture as ſeemed to bring the readers into doubt, laid down the objections together with the answers, and ſatisfied the captious and vain doubts of wicked perſons. If Iulian and Porphyrius had diligently perused theſe his works, they would (I am ſure) not only have approved the ſame, but alſo applied all their gifts to other matters, and never let their munes to write Sophiſticall fallacies, full of blaſphemous impiety againſt the majeſty of God. It is maniſt hereby that the Emperour uſed theſe cavillations among rude and unlearned people, and not in the hearing of ſuch as had learned the maniſt truth out of holy Scripture. For when he had heaped together many words of holy Scripture, which are neceſſarily ſet forth after a common and uſual kind of phraſe, to expreſſe the Oeconomie, the order in doing or diſpenſation of God, in the end he ſaith thus: *Verily theſe places every one, ſaileſſe the ſentence hath ſome ſerues or hid myſtery (the which I take to be moſt true) containe al, far forth as the words give us to underſtand, many blaſphemies againſt God.* This was one among other of his arguments, laid down in his third book againſt the Chriſtians. In his book intituled *Cynisme*, while he endeavourerh to inſtruct us how farre forth it may be lawfull for us to proceed in framing of holy fables, or divine comedies, his opinion is, that in the handling of ſuch matters, it becometh us to conceal the truth, his words are theſe: *Nature had rather be unweaved, and the hid and intricate ſenſe of the gods, will not in any wiſe ſuffer it ſelf to be beaten with plain and maniſt words into the diſcreet ears of men.* Wherefore the Emperour as farre forth as we can gather by his words, ſeemeth to be of that opinion touching holy Scripture, becauſe the words are myſticall and contain ſecrecie: but it grieves him that all men be not of his minde, and therefore he ſometh at ſuch Chriſtians as underſtand the ſaid myſteries ſimply. Yet he ſhould not have derided the ſimplicity of the common people: neither therefore to have inveiged againſt holy Scripture: nor to have abhorred and deteſted the ſenſe and notable ſentences comprised in the ſame, becauſe all men did not underſtand them as he thought good. Now as it is very evident, the like happened unto Porphyrius. This Porphyrius being rebuked of certain Chriſtians at *Caeſarea* in *Paſtina*, being altogether impatient, through boyling eholer and burning heat of furious rage, fell from the Chriſtian faith, and rathly took pen in hand (becauſe of the hatred he owed unto them which reprehended him) for to write books, wherein he inveiged bitterly with contumelious ſtile, againſt all Chriſtians: as I reade in the books of *Eufebius Pamphilus* which he wrote of the confutation of his works. The Emperour alſo ſetting up himſelf inſolently againſt the Chriſtians, in the hearing of unlearned perſons, and being provoked thereunto by the ſelf ſame francke and raging humour, fell into the like Apoſtaſie with Porphyrius. Wherefore both of them, falling of their own accord into extreame impiety, and privie in conſcience to their blaſphemous practises, received puniſhment due unto their deſerving. Furthermore when *Libanus* the Sophiſt ſcornfully derided the Chriſtians, in theſe words: *They take the man that was born in Paſtina for God, and the Sonnes of God: me thinks he forgetteth himſelf, when as in the end of his Oration, he numbred Iulian among the gods, in this ſort: Firſt of all (ſaith he) they could not refrain, for they ſtoned him almoſt to death which brought the firſt raynes of Iulians departure out of this life, as if he had dyed againſt God.* Again a little after: *O thou ſcholler (ſaith he) of the devils: O thou diſciple of the devils: O thou aſſiſtante and aſſociate of the devils.* Although he underſtood this otherwiſe, yet in ſo much he eiewed not the equivocall word which compriseth alſo the devil, he ſeemed to utter no leſſe then the Chriſtians

Julian lib. 2.
contra Chriſti-
an.

Julian lib.
Cyniſt.

Impatience
brought Por-
phyrius into
Apoſtaſie.

Libanus in the
funerall of
Iulian.

accuſtomed to do in reproach. Wherefore if he had determined with himſelf to extoll any man, he ſhould have avoided every ambiguous word in ſuch ſort, as he rejected another phraſe being reprehended for it, and blotted it out of his books. How that man in Chriſt is made God: how that he is both man openly, and God in myſtery, how that alſo both theſe things may be juſtified the holy books of the Chriſtians doe declare. The Ethnickes before they be-leave, are not able to comprehend it. For the ſaying of the Prophet is true: *If you believe me, you ſhall not be able to underſtand.* Wherefore they are not aſhamed to number many ſmor-king them for Gods who were virtuous lovers, juſt men, and temperate perſons: but they have preferred ſuch as were impure, unjuſt, and drunken for: I mean *Hercules*, *Bacchus*, *Amor*, *Asculapius*, whom *Libanus* doth very oft call to witneſſe in his writings, whole hearts, would compell me to uſe a long digreſſion. Such as are desirous to underſtand farther hereof, let them repaſt unto *Ariſtoſtles* *Peplus*, by interpretation the woman is called: *Dionysius* *garland*, ſit to *Reginus* *Polymimus*, and to the whole rabble of Poets, who writ-ting of theſe things, do let wide open unto the world the vain ridiculous myſtifies of the ethnickes. But that it is an heatheniſh cuſtome to account of mortall men as of gods, let us conſider thereof a little better. The *Rhodian* being in great diſtreſſe received anſwer of the Oracle, that they ſhould worſhip *Attis* the *Phrygian*, who was a Prieſt and died franckly. The Oracle was as followeth.

*Set forth the great god Attis name, ſound out his glorious praife,
Whom various joy's d with Adon chaſt, and Bacchus happy daies:*

This Oracle maketh *Attis*, who died for love, a god, together with *Adon* and *Bacchus*. Moreover when *Alexander* King of *Macedonia* came to *Delfos*, the people *Amphibolians* bore him preſents, of whom the Oracle of *Apollo* in *Delfos* made this anſwer, and char-ge the people as followeth:

*Let altars burne and incenſe pour, pleaſe Jove, Minerva &c:
The potent Prince though nature frail, his favour you muſt ſeek:
For Jove from heathen earth he ſent, is Alexander King,
As God he comes the earth to rule, and juſt laws for to bring.*

Theſe were the words which the devil out of the breaſt of *Pythia* uttered of *Alexander*. The ſame Oracle to the end he might flatter great perſonages and Princes of great power, numbred them in the catalogue of the gods, and peradventure this anſwer was no other but a flattering of *Alexander*. To what end ſhall I write of *Chimæras* the wraſtler, of whom to the end he might be canonized a god; the Oracle ſpoke in this ſort:

*Cleomede interred in his ſame let flouriſh ſtill,
Advance with ſeaſts and ſacrifice his name, this is our Will.*

Dionysius *Cynicus* and *Cinomanus* the Philoſopher, condemned the Oracle of *Apollo* for this ſort of folly. The people *Cycenians* called *Adrianus* the thirtieth god: *Adrianus* himſelf conſecrated *Antoninus* his darling in the catalogue of the gods. Yet *Libanus* would not once open his lips to the reprehention of theſe ridiculous toys and meer folly. Nevertheless though he perused theſe Oracles, and read over the book of *Adrian*, intituled *The life of Alexander*, yet was not he aſhamed to eſteem of Porphyrius as of a god. I am ſurely (ſaith he) to *crave pardon of the old gray beard of Tyrus*, in that I have preferred the Emperour before his wiſing: This have we diſconcerted by way of digreſſion to me what at large, to the end we might ſariſhe the deſpitfull reports of the ſlanderous mouth of the Sophiſt: yet in ſomuch they ſeem to require a ſeveral volume we will end them here and proceed on in our Hiſtory.

Elay. 7.

Hercules.
Bacchus.
Asculapius.

Attis died for
love.

Bacchus was a
drunken for.

Cleomede was
a wraſtler of
exceeding
ſtrength and
greatnes ob-
dy, who being
put beſide the
price at the
game of Olym-
pus, fell mad.
Antoninus was
a young boy
whom *Adrian*
the Emperour
loved.

How that the Bishops of all sects and opinions passed unto Jovianus the Emperor as soon as he was created, hoping every one to finde him according unto their own veins.

The Emperor Jovianus was a favourer of the Nicene Creed.

AS soon as the Emperor Jovianus returned out of Persia, the Churches immediately were troubled with sedition. The Bishops likewise whilst they hope to finde the Emperor of the own severall opinions, endeavour with all might to prevent one another, The Emperor forasmuch as alwaies he cleaved unto the creed containing the clause of *One substance*, made flat answer that he would alwaies further the same, and encouraged *Ambasius* Bishop of Alexandria by his letters, who immediately after the decease of *Julian* enjoyed againe the Bishoprick of Alexandria. For he being then confirmed by the Emperors letters, laid aside all fear and faintnesse of courage. Moreover the Emperor called home againe the Bishops whom *Constantius* had exiled, whom *Julian* alio had not restored to their seats. Then also the Idol groves and temples of the Ethnicks were shut up: the Pagans themselves wandered and hid them here and there: such as wore the philosophical habit, laid it aside and wore the common and usuall attire. Those bloody and detestable sacrifices wherewith they openly defiled themselves, and took their fill during the reign of *Julian*, were now wholly taken away.

CHAP. XXI.

How the Macedonians and Acaicians assembling at Antioch, confirmed with their subscriptions, the Nicene Creed.

Chap. 25. after
the Greek.

THE Christian affairs were not as yet pacified, neither enjoied they a quiet end. For such as were ringleaders of contrary factions got them unto the Emperor, hoping that he would give them free liberty to feed and foster among themselves the fiery humour of contention, and licence to deal seditiously with their adversaries. And first of all the

Macedonians exhibit unto him a supplication, where they request that such as avouch the unlikeness and dissimilitude between the Son and the Father, should be banished the Church, and themselves substituted in their rooms. The authors of this supplication were *Basilus* Bishop of Ancyra, *Sylvanus* Bishop of Tarsus, *Sophronius* Bishop of Pompeopolis, *Africanus* Bishop of Zennus, *Leontius* Bishop of Comanum, *Callicrates* Bishop of Claudiopolis, and *Theophilus* Bishop of Castabala.

Jovianus the Emperor could not away with contentiour persons.

The Emperour receiving their supplication gave them no answer at all, but sent them away with these words: I tell you truly I cannot away with contention, but such as embrace unity and concord, I do both honour and reverence them. These words of the Emperour coming to the ears of other contentiour persons, delayed the heat of sedition that was kindled among them, which fell out right as the Emperour had wished. Again at that time also the behaviour of the *Acaicians*, a busy kinde of bodies, a sect wonderfull seditious was perceived: a kinde of people they are, alwaies applying themselves according unto the veins of the Emperours. These men assemble themselves at Antioch in Syria together with *Meletius*, who a little before had severed himself from their communion, they creep to familiarity and conference with him. The cause that moved them thereunto was for that they law him in great estimation with the Emperour, who then made his abode at Antioch. They frame a supplication among themselves with uniform content of them all: they acknowledge the faith of *One substance*: they ratifie the *Nicene Creed*: they exhibit unto the Emperour their supplication containing the form as followeth: *Unto our most holy and gracious Lord Jovianus, victorious, pious, Augustus: the Council of Bishops assembled at Antioch out of sundry Provinces, send greeting in the Lord. We have experience and triall sufficient (most holy Emperor) how that your graces Highness with great industry endeavour to establish peace and unity in the Church of God: neither are we ignorant, how that your prudent advice thinketh no less then that the firm of the Catholike faith will prevail very much to the furtherance and confirmation of the aforesaid unity and concord. Therefore left we should be numbered among the corrupters of the true and sincere character of Christian doctrine, we thought good to let your Majesty understand, that we both allow and retain unviolably, the Creed confirmed of old in the holy and sacred council of Nice: sence that the clause of *One substance* (according unto some mens thinking unadvisedly laid down) is very well interlaced of the fathers, interpreted and expounded both with commodious phrases, and fit epistemon: the*

The supplication of the Acaicians assembled at the Council of Antioch, unto the Emperour Jovianus.

the which exposition sheweth forth the Son to be begotten of the Fathers substance to be like unto the Father according unto his substance: that no passion ought to be conceived in his inexplicable generation: the word substance was not used of the holy fathers: so it is sence which the Gracians take it, but to the overthrow of the poisoned doctrine which the blasphemous mouth of Arius endeavour to establish, saying, that Christ had his original of nothing: that also these Anomoiens affirming (by interpretation) the Son to be unlike the Father, who lately step up, avouched more impudent and lewd doctrine to the overthrow of the Ecclesiastical peace and unity. Wherefore we have thought good to annex unto this our supplication wherein our censure & opinion is laid down, the form of faith (which we honour and reverence) decreed by the Bishops assembled at very good and substantiall doctrine. I Meletius Bishop of Antioch, do subscribe and allow of all the shop of Samolam, Evagrius Bishop of Sicilia, Uranius Bishop of Apama, Zoilus Bishop of Larissa, Acacius Bishop of Caesarea, Antipater Bishop of Rosse, Abramius Bishop of Vria, Artonicus Bishop of Seleucobelus, Berlamenus Bishop of Pergamus, Uranius Bishop of Melitene, Magnus Titus Bishop of Bistria, Peter Bishop of Eleutheropolis, Ilacocis Bishop of Armenia the greater, Antras, Pilo Bishop of Sipus, Pelagius Bishop of Laodicea, Arabians Bishop of ma, Athanasius Bishop of Ancyra, by his substitute Lamyridio the Elder, Sabinius Bishop of Zeug-flopp of Gaza, Pilo Bishop of Augusta, Patricius Bishop of Palmyra, by his substitute Lamyrio the Elder, Anatolius Bishop of Berca, Theodosius Bishop of Arabia, and Lucianus Bishop of Arce. This supplication have we found in the book of *Sabinus* intitled *The collection of the Councils*. The Emperor who determined with himself to pacifie with gentle and courteous languages all quarrels and contention, made answer that he would not molest any, what faith or religion themselves peacemakers, and went about to maintain the bond of unity and concord. *Themis* Consul, the which he wrote of him, he extolled him unto the skies, because that in granting e-moules of all flattering parasites and sycophants, which kinde of men (saith he sipping wine) as is known unto the whole world, worship not the King of heaven, but the earthly crown and scepter, much like unto *Euripus*, carried headlong sometimes this way, sometimes that way.

The subscription of the Bishops.

Flatterers are likened unto the sea Eriopus, which ebbereth and floweth seven times a day.

CHAP. XXII.

The death of Jovianus the Emperour.

THE Emperour when he had appeased the sedition of contentiour persons in such sort as we have said before, removed with speed from Antioch, and got him to Tarsus in Cilicia, where after the wonted solemnity of honourable funerals he buried the corps of *Julian* his predecessor: immediately after he is proclaimed Consul. Thence he took his voyage toward *Constantinople*, and came unto a place called *Dadastana*, lying in the midst between *Galatia* and *Bithynia*. There was he met of *Themisius* the Philosopher together with other Senators and noble personages, who then pronounced before him his oration intitled: *Consul*. The which afterwards also he uttered at *Constantinople* in the hearing of the whole multitude. The empire of Rome had enjoyed great prosperity: and as well the state of all peoples as the Ecclesiastical affairs of the Church of God, by reason of so virtuous an Emperour, had flourished exceedingly, had not death unlooked for, pierced his breast with her poisoned dart, and deprived him of all his princely joy: for he died in the aforesaid place in winter, of the longues being stopped with deadly obstructions, the 17. of February, he himself together with his sonne *Varonianus* being Consul. He was Emperour seven moneths, and departed this life being three and thirty years old. This book compriseth the space of two years and five moneths.

Jovianus the Emperour departed this life. Ann. Dom. 368.

The end of the third Book of Socrates.



THE FOURTH BOOK OF THE ECCLESIASTICAL History of Socrates Scholasticus.

CHAP. I.

How that after the death of Jovian, Valentinianus was chosen Emperor, who joined with him his brother Valens. Valentinianus himself was a true Catholicke, but Valens was an Arian.

The fourth book compriseth the history of 16 years, ending an. Dom. 381. Valentinianus created Emperor An. Dom. 368. Valens the Arian was fellow-Emperor with Valentinian.



Hen Jovian the Emperour had run the race of his natural life, and departed out of this world at *Dakapana* (as we said before) the seventeenth of February, being Consul himself together with *Varonianus* his son: the soldiery defending from *Galatia*, came to *Nicea* a city of *Bithynia* the seventh day after, and with uniform content proclaimed *Valentinianus* for their Emperour the five and twentieth of the said February, and in the aforesaid consullhip. This *Valentinian* was by birth of *Pannonia*, and of the city *Cibale*, who applying himself to feats of armes, proved both a skilful and a valiant warrior. He was a man of a noble minde, and seemed alwayes to deserve far greater honour and dignity then he enjoyed. As soon as he was created Emperour, he got him with all speed to *Constantinople*, and thirty daies after his coronation, he made his brother *Valens* fellow Emperour with him, and though they were both Christians, yet did they disagree in points of religion. *Valentinian* embraced the faith established by the Council of *Nice*; but *Valens* after a certain toy conceived in his brains, cleaved unto the *Arian* heresie, the which opinion took root in his breast, by reason he was baptized of *Eudoxius* the *Arian* Bishop of *Constantinople*, they were both earnest followers of the faith which they embraced, and being created Emperours, the one was far unlike the other, in condition and trade of life. For though before that time under the reign of *Julian*, the one being *Tribune*, I mean *Valentinian*, the other being of the ordinary guard and daily about the Emperour, I mean *Valens*, they both declared unto the world the zeal they bare unto Christian religion, (for being constrained to sacrifice, they chose rather to fling from them their sword girdles, then to forsake the faith of Christ, so that the Emperour *Julian* depoted neither of them from their dignities, no more he did not *Jovian*, who immediately succeeded him in the Empire, perceiving they were profitable members of the Common-wealth) yet afterwards having gotten the supremacy and the imperial scepter, notwithstanding their diligence and care was alike in the administration of the publike weal at the beginning of their reign, for all that touching the faith (as I said before) they varied one from another, and shewed a contrary and a divers comendance unto the professors of Christian religion. *Valentinian* as he honoured and revered the favourers of his faith and opinion: so he molested the *Arians* not at all, but *Valens* endeavoured not only to encrease the number of the *Arians*, but also (as hereafter shall more manifestly appear) grievously to persecute the contrary opinion. About that time *Liberius* was Bishop of *Rome*, and at *Alexandria* *Athanassius* was over the Congregations which addicted themselves unto the faith of *One substance*: but over the *Arians* was *Lucius*, whom the hereticks chose to their Bishop immediately after the decease of *Georgius*, the *Arians* inhabiting *Antioch* had *Eusebius* to their Bishop. Such as maintained there also the faith of *One substance* were divided into two parts, over the one was *Pantenus*, over the other *Meletius*. *Cyrillus* was then Bishop of *Jerusalem*, and *Eudoxius* the *Arian* Bishop of *Constantinople*. The defenders of the Creed which contained the clause of *One substance*, were faine to meet in a little chappel within the said city, and there to celebrate there wonted solemnity. The sect of the *Macedonians* which varied from the *Acacians* in *Seleucia*, enjoyed their Churches throughout every city. And thus went the affairs of the Church in those daies.

CHAP.

Liberius.
Athanassius.
Lucius

Eusebius.
Pantenus.
Meletius.
Cyrillus.
Eudoxius.

CHAP. II.

When Valentinianus abode in the West, the Macedonians repaired unto Valens at Constantinople, and obtained of him to summon a Council. How that Valens being an Arian, persecuted the true Christians.

The Emperour *Valentinian* took his journey with all speed into the West, whither he was constrained by reason of earnest business to remove. But *Valens* as he remained at *Constantinople*, was visited of the Bishops which were of the sect of *Macedonians*, and requested to summon another Synod, for the establishing of the true faith. The Emperour thought verily they were of one opinion with *Acacius* and *Eudoxius*, gave them licence to call a council together, they from every where cited the Bishops to meet at *Lampacum*. But *Valens* with all celerity got him to *Antioch* in *Syria*, fearing lest the *Perfians* should break the league of thirty years made in the reign of *Jovianus*, and invade the *Roman* dominions, where he peace and enjoying quietness, ruled great and meant no harm. The Emperour therefore living in peace the faith of *One substance*. And although he molested not *Paschians* the Bishop, for his rare virtues and singular gifts, yet banished he *Meletius*. But other of the Churches of *Antioch* that would not communicate with *Eusebius*, mixed diversely, and plagued with sundry penalties and punishments. It is reported moreover that he threw many into the river *Oronus*, which runneth by the city, and there drowned them.

The council of *Lampacum* gathered together or *Macedonian* hereticks.

CHAP. III.

While Valens the Emperour persecuted the true Christians in the East, Procopius the tyrant rebelled at Constantinople: then also were seen great earthquakes, and overflowing of the sea, which destroyed many cities.

When *Valens* exercised such practices in *Syria*, *Procopius* the tyrant rebelled at *Constantinople*. Who when in short space he had gathered great power, marched forwards to give battel unto the Emperour. *Valens* understanding of this, was in a fore taking, and by reason of this stir, his tyranny and cruelty rested a while from persecuting of the true Christians. In the mean space while the smoke of this tumult waxed hot, there rose upon a sudden a great earthquake, which scattered the building asunder, and destroyed many cities. Moreover the sea kept not within his bounds, brake over the banks, and drowned the countries. For it fell out in many places, that where a little before men went on foot, all then was on a horse, boats, barks, and ships were used: again the sea went so far from its wonted places, that it left much dry land, much sandy ground, and many fishes to swim without water. These things happened in the first Consullhip of these two Emperors.

An. Dom. 369.

Earthquakes,
The sea overflowed.

CHAP. IIII.

In the troublesome state of the Church, the Macedonian sect in the council of Lampacum ratified the creed of the council held at Antioch: accused the faith of the council summoned at Ariminum, and confirmed the deposition of Acacius and Eudoxius.

In the time of the aforesaid calamities, neither enjoyed the Common-wealth peace, nor were the Ecclesiastical affairs in prosperous state. For such as had procured licence of the Emperour to summon a council, met together at *Lampacum* in the same Consullship, that is, the seventh year after the council of *Seleucia*, and there, after they had confirmed athen the form of faith which of old was published at *Antioch* (they had also a little before subscribed unto the same at *Seleucia*) they accused the creed of the Bishops, which with uniform consent in religion, they had lately established at *Ariminum*. Again they gave sentence against *Acacius* and *Eudoxius*, as of right deserving to be removed. *Eudoxius* Bishop of *Constantinople* could in no wise resist their doings, the commotion and wars then in hand ruled by the tyrant *Procopius*, was a cause and let that he could not revenge him of them. Wherefore *Eusebius* Bishop of *Cyprus* having gotten the upper hand, maintained for a while together with his complices the *Macedonian* opinion the which also a little before was disclosed, and made more manifest at the council of *Lampacum*. I suppose verily the said council to have been cause why *Hellas* (for *Lampacum* is a town on the sea side of *Hellas*) towards *Asia* is so full of the *Macedonian* hereticks. The aforesaid Council was ended as you read before.

The council of *Lampacum* held of *Macedonians* 7 years after the council of *Seleucia*.

C c 4

CHAP.

CHAP. V.

How the Emperor and the rebell Procopius pitching their field by Nacolea a city of Phrygia, the rebell was betrayed by his own captains, and executed together with them.

A. D. 370.

Angelo and Gomaricus the Captains of Procopius were fawed afunder. Procopius it-
erably.

THe year following in the consullhip of *Gratianus* and *Dagalafrus*, the war began. For *Procopius* the tyrant left *Constantinople*, and made expedition against the Emperor: *Valens* understanding of it removed out of *Antioch*, and with all speed went to meet *Procopius*, joined with him at *Nacolea* a city in *Phrygia*, and there pitching the battle, in the first skirmish his side was the weaker. In a while after he took *Procopius* alive, for *Angelo* and *Gomaricus* his own captains had betrayed him, whom (I mean all three) he executed with new and strange kinds of torments. The traitors for neglecting their alligiance and oath past between them, he fawed afunder in the midst. The tyrants thighs he tryed to the tops of mighty boughs growing not far afunder, the which first of all with certain Engines he wretted to the ground, and afterwards loosed them, which lifted *Procopius* on high, and pulled him in peeces. The rebell being thus torn in two parts died miserably.

CHAP. VI.

How the Emperor after his victory against Procopius, went about to compel the Macedonian Council of Lampscum, and all Christians, to the Arian opinion.

THe Emperor being puffed up with his prosperous and lucky successses, turned himself again to molest and persecute the Christians, because he determined with himself, to prefer every where the *Arian* opinion. And first of all the council held at *Lampscum* lay on his stomack, not only because they deposed the *Arian* Bishops, and deprived them of their Churches, but also because they accused the form of faith lately established at *Ariminum*. Wherefore after his coming unto *Nicomedia* a city of *Bithynia*, he called before him *Eusebius* Bishop of *Cyzicum*, who as I said before, was of the *Macedonian* opinion. The Emperor called together a council of *Arian* Bishops, and compelled *Eusebius* to subscribe unto their faith. Who though at the first he denied utterly that he would agree thereunto, yet afterwards being sore threatened of the Emperor with banishment and confiscation of all his substance, yielded unto the *Arian* opinion. Immediately after his subscription he was in great agony and torment of conscience: he turned thence to *Cyzicum*; in the face of the Congregation he made a pittifull complaint, with relation of the injury which the Emperor had done unto him: how he had confounded not with his will, but by compulsion unto the *Arian* heresie; he requested they would get them another Bishop, because that he was constrained to deny his own opinion, but the inhabitants of *Cyzicum* for the great love and affection they bare towards him, neither would acknowledge another Bishop over them, nor yield up the government of their Church. Wherefore they both took him for their superiour, and kept still their former opinion.

CHAP. VII.

How that Eusebius after the deposition of Eusebius the Macedonian, was made Bishop of Cyzicum. The originall of Eusebius, and how that he being the scribe of Aetius the Atheist, followed his steps.

WHen the former deposition was heard of, the Bishop of *Constantinople* chose *Eusebius* to be Bishop of *Cyzicum*, who being an eloquent man, was thought able with his gift of perswasion easily to induce them to embrace his opinion. After that *Eusebius* was come thither, the Emperor sent commandement that *Eusebius* should be removed, and *Eusebius* placed in his room. Whereupon the favourers of *Eusebius* builded them a Church without the wals of the city, and there had their private conventicles. But at *Eusebius* to far: now let us return unto *Eusebius*. This *Eusebius* was a scribe of *Aetius*, who was surnamed the *Atheist*, of whom we spake before. And living with this *Aetius*, he learned of him captious fallacies and quirk of Logick, the which sophists do highly embrace, and exercised himself therein continually. Moreover he was delighted with vain speeches, and epithetons: he learned unwisely to frame sophistical arguments: he took great

Eusebius was the scribe of Aetius the heretic.

great pride therein, and ran headlong into open blasphemy; he embraced the heresie of *Arian*, and imputed the truth in Christ. And although he was in manner ignorant, as touching holy Scriptures and the understanding thereof: yet was he able to decline the words, and vary the ries upon the Epistle of *S. Paul* unto the *Romans*, foolishly written do declare. When he had uttered many vain and frivolous expositions of that Epistle, his capacity could not comprish like the former, the which if any be disposed to peruse, he shall finde many words, but little as he after his wonted manner fed the ears of his auditors out of the pulpit with sophistical arguments and reasons of Logick, he amazed his auditory, so that thereupon there was raised a great tumult at *Cyzicum*. For the citizens of *Cyzicum* when they could not away with his arrogant and insolent manner of preaching, they banished him their city. Thence he got him to *Constantinople*, lived with *Eudoxius*, and plaid the Bishop no longer. Yet lest we seem in the way of flunder only to report these things of him, let us hear the blasphemous words of *Eusebius* himself, wherewith most impiously after his sophistical manner he derogated from the Majesty of Almighty God. He said as followeth: God of his own essence understandeth no more then we do, neither is the same better known or understood of him then of us: and what- soever we know of it, the same knoweth he; and look what his capacity reacheth unto, the same but after what sort he fell from the *Arians*, I will hereafter declare.

The blasphemies of Eusebius the heretic.

CHAP. VIII.

Of the Oracle that was found ingraven in a stone, when the Emperor Valens upon displeasure overthrew the wals of Chalcedon.

THE Emperor upon displeasure gave commandment that the wals of *Chalcedon* lying over against *Bizantium* should be overthrown. For he took an oath that if he got the upper hand of *Procopius* the tyrant, he would do it, because the citizens of *Chalcedon* took *Procopius* part and reviled him as he passed by the wals of their city with spitefull and contumelious languages, and shut up their gates against him. So it fell out that the Theffons thereof were carried to the common baths at *Constantinople* called *Constantiane*. In then first came to light. Whereby it appeared that the wals should be taken to the use of the nations invaded the *Roman* dominions, they should wonderfully molest the Empire of *Rome*, and in the end be overthrown themselves: there is no cause to the contrary, but that the reader may have the oracle laid before him:

*When Nymphs with noise and roiall feasts, when mirth in city reigns,
When wals with noise keep streamy baths, that boil up fish and stinks,
A people strong in number great, shall passe Danuby streams:
Callio the the Scythian Isle and Misan craggy realms,
The Thracian banks with armour bright all covered men shall see:
This nation fierce though armour fight in armour field shall be.*

The Oracle is in this sort. For not long after, the conduit which *Valens* made, yielded great plenty of water unto the city of *Constantinople*: at the same time also (as heretofore) that more manifestly appear certain of the barbarian nations took armour against the Empire of *Rome*. Yet the Oracle may otherwise be understood. For *Callio* the Lieutenant of the city after the conveyance of the conduit, made a great pipe in *Theodosius* market, the which was called there was it which the Oracle meant when it said:

*When Nymphs with noise and roiall feasts, when mirth in city reigns,
When wals with noise keep streamy baths that boil up fish and stinks.*

But these circumstances and knowledge of the oracle fell out afterwards. When the wals of *Chalcedon* were throwing down, the citizens of *Constantinople* made humble supplica-
to

An oracle found engraven in a stone when the wall of Chalcedon was thrown down.

to the Emperor that he would not so deface the city of *Chalcedon*. The like did the *Bithynians*, *Nicomediens*, and *Nicaeans*, who by chance then were at *Constantinople*. But the Emperor being thoroughly incensed against them, took their fate in very ill part: and to the end he might keep his oath, he commanded the wall should down, and the foundation should be filled up with little pecking stones, so that as yet there is to be seen in some places of the wall how slender and what new building of no account was raised upon to ancient and substantiall a foundation. But of the wals of *Chalcedon* so much shall suffice.

CHAP. IX.

How the Emperor Valens persecuted the Novatians, who embraced the clause of One substance, no less then the true Christians. How the Emperour Valentinianus begat a sonne and called him after his own name, for his son Gratianus was born before Valentinianus enjoyed the Empire.

THE Emperor moreover ceased not from persecuting such as embraced the creed containing the clause of *One substance*, but banished them out of *Constantinople*, and together with them the *Novatians*, who addicted themselves unto the same opinion: their Church doors he commanded to be nailed up: their Bishop *Agelius* a man that led a pious life, and ruled the Church even from the thraign of *Constantine*, he exiled. This man all his life time went barefooted, and according unto the commandement of the Gospel, he had but one coat. At that time *Marrimus* who sometime was a souldier in the Emperors palace, a zealous and an eloquent man, appeased the displeasure of the Emperor conceived against the *Novatians*. He was then a Priest of the *Novatian* Church, and trained up *Anastasia* and *Carisvarianus*. He was then a Priest of the *Novatian* Church, and trained up the Emperors daughters in the precepts of grammar, in whole name the common baths builded by *Valens* at *Constantinople* were consecrated, the which as yet are there to be seen, bearing the name of the Emperors daughters. Wherefore by reason of his fate, and because of the reverend opinion which the Emperor conceived of this Priest, the *Novatian* Churches being thus up for a while, were set wide open and frequented anew, yet were they not did of the *Arians*, nor delivered from their persecution. The *Arians* abhorred them because they loved canonicall such as embraced the faith of *One substance*. The state of the Ecclesiastical affairs then was at this point. This one thing we may not leave untouched, how that the battel between the Emperour and *Procopius* the tyrant was fought about the latter end of *May* in the Consullship of *Gratianus* and *Dagalaiphus*. In a while after the said battel, the aforesaid men being Consuls, the Emperor *Valentinianus* had a son born him in the West, whom he called after his own name, for his son *Gratianus* was born before he was crowned Emperor.

CHAP. X.

Of the great battel that fell at Constantinople, and the earthquakes which happened in Bithynia and Hellepont.

Great hail.

Terrible earthquakes.

THE year following in the Consullship of *Lucinus* and *Iovianus*, the second of *July*, hail of a wonderful bignesse, like unto stones lighted at *Constantinople*. It is risen in every mans mouth, that God sent that great hail in token of his displeasure against the Emperour, for banishing many Priests and Bishops, which refused to communicate with *Eudoxius* the *Arian*. Nor long after in the aforesaid consullship, the four and twentieth of *August*, *Valentinianus* created his son *Gratianus* Emperour. The year following being the second consullship of *Valentinianus* and *Valens*, the eleventh of *October*, there was in *Bithynia* a great earthquake which overthrew the city of *Nice*. It was the twelfth year after the ruine of *Nicomedia*. Immediately after many peeces of *Germania* of *Hellepont* were turned upside down with another earthquake. For all these dreadful sights were beheld in the open face of the world, the lewd disposition of *Eudoxius* the *Arian* Bishop, and the perverted mind of the Emperour *Valens* was nothing moved to incline unto pity and right reformation of true religion. For they observed no mean, but furiously raged against all such as held the contrary faith and opinion. These earthquakes were no otherwise to be taken, then for manifest tokens of the schisme and tumult that raised in the Church. And though many of the priestly orders were deprived of their dignities, yet at all the rest *Basilus* Bishop of *Caesarea* in *Cappadocia*, and *Gregorius* Bishop of a small and mean city, bordering upon *Caesarea*, by

by the providence of God for their great piety, were not banished their native soil. Of whom I shall have occasion hereafter to discourse more at large.

CHAP. XI.

How the fall of Macedonius being put to their faith by reason of the Emperours displeasure, sent their letters unto Liberius Bishop of Rome, where they subscribed unto the faith of One substance.

WHEN at that time such as cleaved stedfastly unto the clause of *One substance*, being the true Christians, were vexed above measure: the *Macedonians* also were persecuted of the wicked and godlesse persecutors. These men, partly for fear, and partly for their faith, being brought to their wits end, wrote letters, and sent messengers from their Bishops unto the other, signifying that of necessity they must fly for refuge both unto the Emperours brother, and to *Liberius* Bishop of *Rome*, and subscribe rather unto their faith, then condescend to communicate with *Eudoxius* the *Arian*. Wherefore they sent *Eusebius* Bishop of *Sebasteia*, one that had been oftentimes deposed: *Silvanus* Bishop of *Tarsus* in *Cilicia*, and *Theophilus* Bishop of *Castabala*, a city likewise of *Cilicia*: these men are charged not to disagree as touching the faith with *Liberius*, but to communicate with the Church of *Rome*, and to ratify by their subscriptions the faith of *One substance*. When these men had received their letters, which impugned the faith at *Seleucia*, in all the hast they post to old *Rome*. They threw not themselves unto the Emperour (for he was in *France*, busily occupying himself about the battel against the *Sarmatians*) but deliver their letters unto *Liberius*. *Liberius* refused to give their letters the reading, he told them they were *Arians*, and therefore in no wise to be entertained of the Church, because they had abrogated the creed of the *Nicene Council*. Unto whom they make answer that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmeth the Son to be unlike the Father: that they confessed the Son in all things and in all respects to be like the Father, and that the clause of *likenesse* differed nothing from the sense of *One substance*. When they had made this protestation by word of mouth, he requireth them to doe the same in writing. They immediately exhibite unto him a supplication wherein the form of faith published and established by the Council of *Nice* was comprised. And lest that I seem over tedious unto the Reader, my purpose is to omit the letters they wrote from one company unto another, namely from *Smyrna* in *Asia*, from *Pisidia*, *Iauria*, *Pamphylia* and *Lycia*: and only here to lay down the supplication which *Eusebius* sent from his lodging unto *Liberius*, it was written as followeth:

Unto their Lord and brother, their fellow Minister *Liberius*: *Eusebius*, *Theophilus* and *Silvanus*, send greeting in the Lord.

To the end we may remove all suspicion of heresie, and partaking with *sects* whatsoever, which heretofore have molested the quiet estate of the Catholick Church: presently we doe allow of the Synods and assemblies of Bishops which met at *Lampascus* and *Smyrna*, and at sundry other places, maintaining the right and sound faith. That these our words may seem for no other then our true meaning. We are legates, and have brought letters unto your holiness, unto all the Bishops of *Italy*, and also to the other Churches whatsoever of the West country, whereby it shall manifestly appear that we are of the Catholick faith, that we defend the sacred canons of the *Nicene Council*, established in the happy reign of the holy Emperour *Constantine*, by three hundred and eighteen Bishops, the which unto this day have been continually observed and inviolably retained: Where the clause of *One substance* was godly interlaced, to the overthrow of the perjured opinion of *Arius*. For by subscribing with our own hands, we doe plainly protest that we are of no other opinion, then these fathers were of: but that heretofore, and presently also, we embrace the same faith with them, and minds firmly to continue therein unto our last hour. Moreover we condemn *Arius*, his detestable opinion, his disciples, his complices: the whole heresie of *Sabellius*, all the *Paropassians*, *Marcionists*, *Priscillians*, *Marcellians*, and to be short, the wicked sect of *Paulus Samocatenus*. We pronounce these men detestable for associating together with all that hold with them, all heresies likewise which are contrary unto the afore-

The heretickall Bishops of *Macedonius* (scd, now do recant & exhibit this supplication unto *Liberius* Bishop of *Rome*.)

said

The Nicene Creed.

said sacred faith, generally and godly framed by those holy fathers assembled in the city of Nice, we accuse also the form of faith that was repeated at the council of Ariminum, partly for that it impugneth the Nicene Creed, and partly for that divers were fraudulently brought to subscribe unto the same at Constantinople, through wiles and perjury mistaking the title, for they took Nice acity of Ibracia, for Nice a city in Bithynia. The belief and faith we are of, and of them like wise whose legats we are, is as followeth: We beleeve in one God the Father Almighty, maker of all things visible and invisible, and in one only begotten God, our Lord Iesus Christ the Son of God, begotten of the Father, that is of the substance of the Father: God of God, light of light: very God of very God, begotten not made: being of one substance with the Father by Whom all things were made, in heaven or in earth, who for us men and for our salvation came down from heaven, was incarnate and made man, he suffered and rose again the third day, he ascended into heaven, and shall come again to judge both the quick and the dead. And we beleeve in the holy Ghost. Such as say there was a time when he was not: or that he was not before his incarnation: or that he had no being of nothing: or that he consisteth of any other essence or substance then of the Father: or that the Son of God is convertible and mutable, them we say, the holy and Catholike Church under heaven doth hold for accursed. Eustathius Bishop of Sebastia, Theophilus and Silvanus legats of the council of Lampsacum, Smyrna, with others, have voluntarily with our own proper hands subscribed unto all the premises, and to every parcel within comprised. If any man after this our protestation commence any sute to accuse either us or them which sent us, let him come with your holiness letters unto some of the Catholike Bishops whom you think best, and there plead against us their presence, and so let the punishment light upon his head that is faulty. Liberius having bound the legats with the subscription of their own hands, received them into the communion, gave them these letters following, and sent them away.

Chap. 12. after the Greeks.

The Epistle of Liberius Bishop of Rome, unto the Bishops of the Macedonian
sett inhabiting the East countries.

Unto our well beloved brethren and fellow Bishops, Hythius, Cyrillus, Hyperechius, Uranus, Heron, Elpidius, Maximus, Eusebius, Eucarpus, Heortasius, &c. unto all the Catholike Bishops of the East Churches: Liberius Bishop of Italy together with other Bishops of the West, send greeting always in the Lord. Your letters (welbeloved brethren and men that are bedecked with the bright beams of faith) we have received by the reverend brethren and Bishops Eustathius, Silvanus, and Theophilus, containing quietnes and concord of the Catholike Church, which confirmed in us fully our desired joy and gladness. And first of all because that thereby we perceived your faith and opinion to be in all points agreeable, both with mine which am the meane of you all, with the other Bishops of Italy, and the rest of the West countries: nay not only this, but also your legats have confirmed it with the testimony of their own hands. This Catholike and Apostolike faith we do acknowledge, which from the Council of Nice hitherto, hath firmly and unmovably continued. This was the faith that your legats protested: in this faith with notable courage they have accursed all the crooked steps of canted opinions, and quenched all the fiery sparkles that flamed thereof. This faith not only by preaching unto the people, but also by penning of it in paper, they have published unto the world. The copie whereof we thought good to annex unto these letters, lest the hereticks finde means hereby to cavill: even as some hereticks have gotten lighter occasion then this, to level at the Church of God, the darts of their despitefull minds, and the flaming frebrands of contention. For our most reverend brethren Eustathius, Silvanus, and Theophilus, confessed the same, and withall themselves, together with your fatherhood, to have been ever of this faith, and now with free purpose to continue firm in the same unto the last hour: that is, in the faith which was approved of three hundred and eighteen Catholike Bishops assembled in the city of Nice: which containeth the absolute and perfect truth: which stoppeth the mouths of hereticks, and utterly overthroweth their counterfait doctrine. Neither came it to passe by hap backward, that so great a heap and multitude of Bishops met together: for it was the will and providence of Almighty God, that assembled them to the suppression of the fury of the heretick Arius. Tea with the same number that the blessed Abraham overcame through faith so many thousands of men. The which faith being comprised in the force and name of One substance, is firm and invincible a bulwarke, that is faith in all the sleights and crafty invention of the Arius heresie. And although the cursed and abominable Arians caused all Bishops from every where to

Gen. 14.

The council of Ariminum recanted and accursed Arius.

assemble at Ariminum, to the end that either through persuasion or rather (to tell the truth) by the commandment of the Emperour, that which was the principall point of the Creed might by them be blotted out, or at least wisely lewdly perverted: yet for all their spitefull devices, they prevailed not. For all the Bishops in manner which met at Ariminum, and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the faith, now having remembered themselves better, accursed the faith set forth by the Bishops at Ariminum: ratified by subscription the Catholike and Apostolike faith confirmed by the Bishops of the Nicene council, and now they against the heretick opinion of Arius and his followers. The which thing when your legats had thoroughly examined and deeply weighed with themselves, they freely subscribed in your names, and accursed Arius, together with the canons concluded upon at Ariminum contrary unto the Nicene faith, unto the which sometimes you your selves being trained through fraud and wile, have by oath your in such reasonable requests: especially seeing we are given to understand by the protestation of your legats, that the Bishops of the East are now come into the right way, and embrace one faith together with the Catholike Bishops of the West. Neither would we have you ignorant, that they who sometime were craftily and violently drawn from the truth to establish the blasphemous decrees against the majesty of the Son of God at the council of Ariminum, have wholly and unfeignedly condemned the same, and with uniform consent of them all, to have embraced the Nicene Creed. Moreover you have to certifye all men by your letters, that they which heretofore unwittingly swayed from the faith, and now wander in the vast desert and dark mist of heresie, may at length return unto the bright and celestiall beams of Christian liberty, shining in the world to the comfort of their selves, and omit out the deadly poison of this despicable doctrine: if they will not remove from among them all the blasphemies of Arius: if they will not abhorre him from the heart root, and accursed him for ever, that they themselves are cut off, and excommunicated from the communion of the faithful as aliens and foreriners (for the Church nourisheth no bastards) together with Arius and his disciples, and all such vipers brood as the Sabellians, Patropassians, and all other heretical opinions whatsoever. God have you in his tuition welbeloved brethren. The legats of Eustathius company having gotten these letters, took their journey into Cilicia: where after that a Synod of Sicilian Bishops was called together, they protested in like sort before them, that they embraced the faith of One substance: there also they ratified the form of faith established by the council of Nice. When they had also procured these Bishops letters touching the same matter, together with the Epistle of Liberius unto the East Churches, straight way they return home. The Eastern Bishops after the receipt of Liberius Epistle, sent legats into every city of them which defended the faith of One substance, requesting them with one consent to assemble at Tarsus in Cilicia: partly for to ratify the Nicene Creed, and partly for to remove all schism and contention raised in the Church since that time. The which peradventure had been done, if that Eudoxius the Arian Bishop, who was in great favour with the Emperour, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he diversely vexed them. Sabinius also in his book intituled the Collection of the Councils, reporteth in like sort that the Macedonians communicated by their legats with Liberius, and ratified the Nicene Creed.

CHAP. XII.

Chap. 13. after the Greeks.

How Eunomius the heretick fell from Eudoxius the Arian: how by the procurement of Eudoxius, Athanasius was faine to fly and hide himself, so that there arose a great tumult, and to appease the same, the Emperour wrote lovingly unto the people of Alexandria, and commanded that Athanasius should quietly enjoy his Bishoprick.

About that time Eunomius divided himself from Eudoxius, and raised severall conventicles: because that after he had made long and tedious sute unto Eudoxius in the behalf of his master Arius, he would not receive him into the Church. Neither did Eudoxius that of himself (for he misliked not at all with the opinion of Arius, in so much that his own differed not from his) but all the whole faction of Eudoxius abhorred Arius, for one that was of a contrary opinion unto them. It is known very well, that this was the cause which moved Eunomius to disagree and vary from Eudoxius, for we learned of a truth

D d

The one heretick falleth out with the other.

these things to have thus fallen out at *Constantinople* But at *Alexandria* the writ that was sent thither by the governors, through the procurement of *Eudoxius*, molested wonderfully the quiet estate of the Church: *Athanasius* mistrusting the heady and rash motion of the common people, fearing if any mischief were wrought by them, that it should be laid to his charge, hid himself in his fathers privy closet the full space of four months. The Emperour hearing that the people was all on an uprore at the departure of *Athanasius*, and for their love to him, was wonderfully incensed and signified unto the people of *Alexandria* by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished themselves, enjoy the Bishoprick. By this meane it came to passe that the Church of *Alexandria* had peace and tranquillity unto the death of *Athanasius*. But how the Arians possessed that Church after his death, we will hereafter declare.

CHAP. XIII.

How after the death of Eudoxius, the Arians chose Demophilus Bishop of Constantinople: the Catholics chose Evagrius, whom Eustathius Bishop of Antioch did consecrate, but by the commandment of the Emperour Valens, they were both exiled, so that afterwards the true Christians were wonderfully afflicted. Of the fire, core priests that were burned in the ship, and the great famine that fell in Phrygia.

THe Emperour *Valens* halting again to *Antioch*, left *Constantinople*, and coming to *Nicomedia* in *Bithynia*, was faine to make there his abode for a while, the cause was as followeth. *Eudoxius* the Arian Bishop having enjoyed the Bishoprick of *Constantinople* the space of nineteen years, departed this life immediately after the Emperours removing out of the city in the third Consullship of *Valentinianus* and *Valens*. Wherefore the Arians placed *Demophilus* in his room. But such as imbraced the faith of *One selfe* alone, supposing now they had got fit opportunity, chose *Evagrius*, a man of their own opinion. He was consecrated Bishop by *Eustathius*, who of old had been Bishop of *Antioch*, and then lately had been by *Joianinus* called home from exile, and at that time by chance remained (though in secret) at *Constantinople*, for to conium such as were of the faith of *One selfe*. * This being done, the Arians began again with furious motion to persecute the faithful Christians, so that tidings thereof came quickly to the Emperours ears. He fearing greatly least the feditious tumult of the vulgar sort, should overthrow the city, sent out of *Nicomedia* into *Constantinople*, great power of armed souldiers: and commanded withall, that both the consecrator and the consecrated Bishop, should be banished one to one place, the other into another country. Wherefore *Eustathius* was exiled into *Bizya* a city of *Thracia*, and *Evagrius* was conveyed into another city. When the world favoured the Arians in this sort, they set up themselves, they crowed insolently over the Christians, they scourged, reviled, imprisoned, merced, and laid upon them all the grievous and intollerable burthens they could devise. The true Christians being thus oppressed with extrem dealing, went unto the Emperour, besought most humbly of him, that if not altogether, yet at least wile he would ease them of some part of their troubles: but where they thought to have found favour, there were they foully deceived, inasmuch they hoped to obtain justice at his hands which was their deadly foe, and the cause of all the wofull calamity. * For when as those godly and religious men of the priestly order, being in number 80, and sent in the name of all the rest into *Nicomedia* (as namely the most famous *Urbanus*, *Theodorus*, and *Menedemus*) made supplication unto the Emperour, opened unto him their grief, certified him of the injuries they sustained at the hands of the Arians: he although he was wonderfully incensed against them, yet concealed his displeasure untill that privily he had commanded his Lieutenant *Modesius* to lay them in hold, and punish them with death. The kinde of death inasmuch it was new and strange, I think best to paint it forth in paper to the knowledge of the posterity in time to come. The Lieutenant fearing greatly lest if he should execute them in the open face of the Citizens, the common people would be on an uprore, and set upon him: made them believe that he would banish them the country. They took the threats of exile in good part. The Lieutenant commanded them to hasten unto the roade to go on bord, and take shipping, as if they were to be conveyed into forreign and far countries: yet charged he the mariners, that when they came into the main sea, they should set the ship on fire, so that dying in that sort, they should have none for to bury them. And so they did. For immediately after their coming unto the *African* sea, they conveyed themselves

Chap. 14. in the Greek.

* Chap. 15. in the Greek.

* Chap. 16. in the Greek.

Fourscore true Christians were set in a ship, and fired by commandment of *Valens* the Arian Emperour.

themselves into a cockdore, fired the ship and returned home. There was bechore a mighty eastern winde, which drove the ship with violence, swiftly to the coast, and continued so long untill she arrived at the haven called *Phrygia*, where in the end together with those godly men, she was utterly consumed to ashes. For the report, goeth, and it is, inevitably manifest, that this cruel and horrible act was not long after unrevenge. For immediately all *Phrygia* was plagued with a sore and lamentable famine: so that many of the inhabitants of that country were constrained of necessity to forsake *Constantinople* and to other provinces for necessary food. The city of *Constantinople* though but finite and relieve of infinite multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessities are carried thither by sea, and partly for that *Phrygia* is so rich, and conveyeth thither great store of grain.

CHAP. XIII.

How the Emperour went to Antioch, and persecuted all them that professed the faith of One selfe: of his doing's: Edessa, and the great constancy of a Christian woman.

THe Emperour *Valens* weighed not at all this grievous famine, went forth on his journey to *Antioch*: and continuing there, pursued with deadly hatred such as deneged the Arian opinion. He deposed of their Churches for no other crime, then because they were enemies unto the Arians, all that imbraced the faith of *One selfe* alone, not only throughout all the Eastern parts of the world, but also not farre from this punishment, tormented them with divers grievous devices, and executed a far greater number, then we spake of before, with sundry kinds of death, but specially with the burning of them in the waves of the sea. * Farther moreover where call to remembrance the horrible act committed by him at *Edessa* a city in *Mesopotamia*. In that city there is a goodly and gorgeous temple, called *S. Thomas* the *Apostles*, where infinite troops of men, for the reverend opinion conceived of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking assemblies derided his heretical opinion: as the report goeth, gave the Lieutenant a blow with his fist, because he had not scattered those conventicles, as he had charged him before. When the Lieutenant, for all this grievous contumely, framed himself, though unwillingly, to obey the Emperours wrath and displeasure, he gave notice privily hereof unto them (for it was far from his minde to fall a murdering of so many godly citizens) that none should shew his face in the temple, that none should be found raising of any conventicle: but not one made account of his advice, neither weighed of his threats, for the day following all flocked in great companies to the temple. And while the Lieutenant handled with great power of armed souldiers unto the temple, to the end he might satiate the boyling heat of the Emperours stomach, a simple woman leading a childe in her hand, all in haste brake the ray, and thrust her self into the throng of armed souldiers to passe on her voyage. The Lieutenant being moved therewith, called the woman before him, reasoneth with her in this sort. Thou fond and unfortunate woman, whither runnest thou so rashly? Thicker (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he findes there? I heard it (said she) and therefore I go thither in all the haste, that I may be found there. But whither (said he) ledest thou this childe? That he also (said she) may be accounted in the number of Martyrs. When the Lieutenant heard this, he conceived thereafter of the rest. Thereupon he got him unto the Emperour, and gave him to understand, that all from the highest unto the lowest, prepared themselves to die in the quarrell and defence of their faith: he added moreover, that it was very rash and without all reason, that so great a multitude, in so short a space, should so suddenly be executed, and in so saying he fell perswading of the Emperour: so long untill his words prevailed, and the Emperour was with reason appeased. Thus the *Edessians* avoided the overthrow pretended of the Emperour towards them.

CHAP. XV.

How the Emperour Valens put many to death, while names began with T, by reason of certain Necromantie, whereunto he gave some credit.

ABout that time a certain pestilent spirit used the tyrannical cruelty of the Emperour to the satisfying of his devilish lust. For he allured certain fond and curious kinde of people,

D d 2

Chap. 17. in the Greek.

* Chap. 18. in the Greek.

Russian reporteth this story lib. 1. cap. 5. eccles. bisp.

Chap. 19. after the Greek.

ple, to search and sift out by Necromancy, who should succeed *Valens* in the Empire. The devil after his wonted guile, gave no perfect and plain, but a very dark and doubtfull answer unto the conjurers, that his name began of four letters *T, h, E, O, D.*, which should succeed *Valens* in the Empire, and that his name was compound. The same thereof was spread so far that it came to the Emperours ears. He as it fell out, neither attributed casualities, neither referred the knowledge of things to come, neither admitted the bestowing of scripture, to lie in the power of God, whose providence ruleth all things: but laying aside the principles of Christian Religion, the which colourably he pretended, executed divers whom he suspected should enjoy the Imperiall scepter after him. So that he dispatched out of the way as many as were called *Theodosius, Theodosius, Theodosius, Theodosius*, or after any such like names. Of which number was *Theodosius* a noble man, the son of a Senator, being brought unto *Valens* from *Spain*, who lost his head. Many for fear changed their names which their parents had given them at their coming into the world, and denied themselves and their own names, being in great peril and danger of their lives. But of this matter thus much shall suffice.

CHAP. XVI.

After the decess of Athanasius, Peter became his successor: but the Arians by the commandments of the Emperour clasp Peter in prison, and placed Lucius in the Bishoprick.

Here we have to learn, that while *Athanasius* Bishop of *Alexandria* lived, the Emperour through the providence of God, tempered himself from troubling of *Alexandria* and *Egypt*, because he understood that there was a great multitude which would live and die with *Athanasius*: and therefore he feared if *Alexandria* were set on an uprore (for it is a hot and hasty kinde of people) least the Common-weal should thereby greatly be molested. *Athanasius* in the end, after many skirmishes endured in the quarrel of the Church: after he had been Bishop six and forty years not without great hazard of his life, departed out of this world in the Consulship of *Probus* and the second of *Grianius*, and left behind him *Peter*, a godly and a zealous man to succeed him. * Immediately the *Arians* set up themselves, they brag and boast of the Emperours religion, and in all the haile they certifie the Emperour, who then continued at *Antioch*, of *Athanasius* death. *Enzoius* also the *Arian* being then at *Antioch*, determined with himself by reason of the opportunity of the time, in all the haile to ride into *Alexandria* for to confirm *Lucius* the *Arian* in the Bishoprick. The same likewise seemed good unto the Emperour. Wherefore he prepareth himself, and taketh his voyage into *Alexandria*, together with great power from the Emperour. There accompanied him *Magnus* the Emperours Treasurer. The Emperour sent with him a commandment unto *Palladius* Lieutenant of *Alexandria*, that he should aid the enterprise of *Enzoius* with armed souldiers. Being come to *Alexandria* they laid hand on *Peter*, and clapt him in prison; the rest of the Clergy they banished, some unto one place some unto another: but *Lucius* they filled Bishop.

CHAP. XVII.

How Sabinus the Macedonian made no mention of the mischiefs committed by Lucius the Arian: how Peter Bishop of Alexandria fled unto Damasus Bishop of Rome and seduced his life: of the cruelty which the Arians exercised upon the Worshippers which lived in the desert.

Although *Sabinus* being half an *Arian*, and therefore a concealer of the hainous faults of his friends, made no mention of the horrible acts committed immediately after the falling of *Lucius* in the Bishops sea of *Alexandria*, against such as inhabited the rest of *Egypt*, by imprisoning of some, tormenting of others, exiling of the rest: yet *Peter* after he had escaped out of prison, signified how great they were by his epistles written unto all the Christian Churches under heaven. Who as soon as he got out of prison, fled unto *Damasus* Bishop of *Rome*. Wherefore the *Arians* though they were few in number, yet the world favoured them so much, that they held all the Churches of *Alexandria*. Not long after the Emperours edict was proclaimed, by vertue of the which as many as held the faith of *Our substance* should appeare. Then were the religious houses in the desert spoiled, over-

Chap. 20. after the Greek.

Athanasius died Anno Dom. 375.

* Chap. 31. in the Greek. Peter Bishop of Alexandria.

Chap. 22. in the Greek.

thrown and cruelly beaten to the ground. For the armed souldiers setting upon these silly and unarmed souls, who stretched not out the hand to their own defence, they were miserably slain: the manner of the slaughter was so lamentable, that it cannot be sufficiently manifested unto the world.

CHAP. XVIII.

Of Ammon the monk, and divers religious men inhabiting the desert.

Chap. 23. after the Greek.

Having made mention of the monasteries in *Egypt*, there is no cause to the contrary but that we may discourse somewhat thereof. The places commonly called religious houses, though peradventure the original of them was many years before: yet were prime of his flourishing youth he disdained of wedlock, yet when he was exhorted by some of his friends, not to inveigle to bitterly against marriage, but to take a wife, he yielded unto them, and was married. Immediately he led the new married spouse by the hand out of the parour, with the wonted pomp and solemnity, into the bride-chamber: when their friends were gone, he took the New Testament in his hand, read the Epistle of Saint *Paul* unto the *Corinthians*: expounded unto his wife out of the Apostle, such doctrine as concerned wedlock: entreated many other exhortations borrowed out of other writers: laid before her the discommodities of marriage, how heavy a case was the company of man and wife to her, what bitter pangs and griping griefs women great with child have at the delivery, with the wonted education and bringing up of children: last of all, he rehearsed the virtues and commodities annexed unto virginity: how the pure life, the undefiled and untainted vessel, was free from all the foresaid annoyances and cumbrances: and that virginity commended us highly and presented us next unto God. When he had used these and the like reasons with his wife, as yet being a virgin, they prevailed so much, that she was persuaded before their coming together, to forget the wonted familiarity of man and wife. Wherefore both they having concluded among themselves touching the premises, got them immediately unto the mount *Nirris*, where for a season they led a monasticall life in a blinde cottage, without respect of sex, not thinking either on man or wife, for they were as the Apostle faith, in a while after the new married spouse, the undefiled virgin, reasoneth thus with *Ammon*. It becometh not you, inasmuch you have vowed temperance and chastity, to have a woman in your sight in so narrow and strait a room. Wherefore if you think my advice any thing to the furtherance of continency and virtuous life, let us both severally lead solitary and monasticall lives. Thus they agreed between themselves, and parting asunder one from the other, spent to the rest of their daies. Both abstained from wine and oyl: their food was dry bread: they fasted sometimes one whole day, sometimes two, some other times more. *Antony* who lived in those daies (as *Athanasius* Bishop of *Alexandria* writeth in his life) saw the soul of *Ammon* after his decess carried up of the Angels into heaven. Wherefore many became earnest and zealous followers of *Ammons* trade of life: so that the mount *Nirris* and *Scitis* were full of religious men, whose lives severally to pen, would require a peculiar volume. But in so much there were of them many singular and rare men, renowned for their monasticall discipline, and partly also for their Apostolike trade of life, famous also for many notable acts and sage sentences, worthy of immortell memory, it shall not be amiss in my opinion, to cull out, and here lay down divers things which may seem commodious for the profit of the studious readers. The report goeth that *Ammon* never beheld his naked body: and that he was wont to say: *that was a shamefull thing in a monk, so delights himself with the sight of his bare skin*. Of the same man it is reported, that going about by chance to passe over a river, and very loth to shift himself, to have praised unto God, that he might not be foiled, neither hindred of his enterprise: an Angel to have come and conveyed him over unto the further bank. *Didymus* also another monk having lived 90. years, is said in all that space, never to have kept company with man. *Arseimus* of the same vocation, was never wont to excommunicate the younger sort when they had offended, but such as profited very much in the monasticall discipline. His reason was this: *A young man when he is chastised (saith he) with excommunication, forthwith will disdain, and take the matter in sausse: but he that professeth, will quickly perceive the grief, and be sore pricked with punishment*. *Pior* was wont to eat as he walked and being demanded, why he did

Ammon a monk yet married.

Antony.

Didymus.

Arseimus.

Pior.

Didymus.

be cured with love and brotherly charity: and that the lust of the flesh being crept into the inner closet of the mind, is to be suppressed with continency. Didymus that great doctour, & beholder of heavenly things, was accustomed to say: Ponder with thy self alwaies the precepts of the providence and judgements of Almighty God, endeavour to retain in thy memory the sum of them, for many do erre therein: the precepts of judgements thou shalt easily discern in the variety of bodies, and in the alteration of all the creatures: under heaven: the precepts of providence thou shalt perceive, in those means whereby we are drawn from vice and ignorance unto vertue and knowledge. These things have we borrowed out of *Evagrius* books, and alledged here for the profit of the studious reader. Another monk there was a very notable man called *Ammonius*, who by chance being at Rome together with *Athanasius*, was nothing curious, he declined to see nothing of all the gay and gorgeous building of the city, save the temple of *Peter and Paul*. The same man being urged with a Bishoprick, fled away fearfully, cut off his right ear, that the deformity of his body might be a canonical impediment, so that he should not be chosen Bishop. Afterwards when that *Evagrius* (being chosen Bishop by *Theophilus* Bishop of *Alexandria*) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merely taunted for committing so heinous an offence in cutting of his ear, and that he should answer for it before God: *Ammonius* answered: And dost thou think *Evagrius* to escape punishment, for that of self-love thou hast shut up thy mouth, and not used the gift and grace which God hath given thee? There were at that time sundry other rare and singular men of those religious houses, of whom to make rehearsal would be too long, for that in running over their several lives, and the strange miracles wrought by them, by reason of their singular vertue and holiness, we should far digresse from our former discourse. Wherefore if any man be desirous to know further of their acts, to understand more of their trade of life, to learn their profitable sayings and sentences, to be instructed how they strove with beasts, and overcame them: let him read the book of *Palladius* the monk, who was the disciple of *Evagrius*, in which he wrote only of them. For all that appertained unto them, is fully laid down there, where also there is a discourse of the women which led the like trade of life with the aforesaid holy men. *Evagrius* and *Palladius* flourished in a while after the death of *Valens*. But now let us return thither where we left.

Chap 21. after the Greek.

C H A P. XIX.

Of the religious men that were exiled, and how that God wrought miracles by them, and drew all men unto him.

Ruff 12. c. 8.

When the Emperor *Valens* had by law ordained that persecution should be raised against all that maintained the faith of *One substance* throughout *Alexandria* and *Egypt*, all was destroyed, whilest that some were brought before the barre, some clapt in prison, some others diversly tormented; for they vexed them with sundry punishments which led a peaceable and quiet life. When these things were practised at *Alexandria* according unto *Lucius* his pleasure, when that *Euzoius* also was come back from *Antioch*, the Captain with great power together with the company of *Lucius* the *Arian* (who was nothing behinde, but without all compassion vexed these holy men far more grievously then the soldiers did) marched forwards, towards the monasteries of *Egypt*. When they came to the place, they found the men after their wonted manner, pouring out prayers unto God, curing of diseases, casting out of devils. These men making no account of miracles, would not suffer them in their accustomed places to accomplish their usuall lityurgy, but chased them away. Neither were they content with this, but proceeded forwards in their madness, and stirred up the heady and rash multitude against them. This *Ruffinus* reporteth himself to have seen, and to have been partaker with them of the same calamity. Then the things specified by the Apostles, seemed in them to be fulfilled anew. For many of them were set at nought, scourged, spoiled of their raiment, fettered in prison, crushed with stones, beheaded with bloudy swords, that up in the desert, covered with sheep and goats skins, destitute of aid and succour, grievously afflicted, wonderfully troubled with adversity, whom the world was not worthy to enjoy, neither the earth to bear so holy a burthen: many wandered in deserts and dangerous waies, they hid themselves in mountains, in denes, in caves, and hollow rocks. These afflictions they suffered for their faith, for their works, for their

their gift of healing, the which God miraculously wrought by them. Yet as we have to conjecture, it pleased the providence of Almighty God, that they should endure such great calamities, to the end their misery might be a medicine to reduce other unto the health of their souls, purchased by God himself. The end proved that the premises were no lesse. For after that these notable men, through their invincible patience and sufferance, had overcome those sundry and manifold torments, *Lucius* being deceived of his purpose, perswaded the captain to exile the fathers and ringleaders of these religious men, by name *Macarius the Egyptian*, and *Macarius the Alexandrian*. These men were banished into a place where there was not a god. When these holy men came thither, all the devils that were conversant there, began to tremble for fear. At that time such a miracle as followeth is said to have been wrought. The priests daughter was suddenly possessed of a devil, she ragged out of measure, and kept a foul fire, neither could her fury any kinde of way be mitigated, but she exclaimed and cried out against these godly men, saying: Why came ye hither to chafe us away? Then the holy men revealed and made manifest unto all those inhabitants, the gift which God had bestowed upon them. For they cast the devil out of the maid, they deliver her safe and sound unto her parents, and convert both priest and people unto the Christian faith. Immediately they changed their religion, and were baptized, and willingly embraced the service of Almighty God. Wherefore those holy men being grievously persecuted for the faith of *One substance*, were proved and sufficiently tried themselves, ministered both health and salvation unto others, and also confirmed that holy and reverend faith.

C H A P. XX.

Of Didymus a blinde man, yet of great skill and knowledge.

Chap 22. in the Greek.

Didymus.

About that time God raised in the world another rare and singular man, by whose means he made the faith to flourish: for *Didymus* a notable man, excelling in all kinde of literature, was famous at that time. Who being a young man, and cutting into the principles of learning, was wonderfully plagued with sore eyes, so long untill that at length he was bereaved of all his sight. But God in stead of the outward sense of the eye, endued him of his goodness with rare gifts and understanding of the minde. For look what he could not attain unto by the eye, that got he by the ear. Because that of a child he was of great towardsnes, sharp witted, and of singular capacity, he far excelled all the famous wits of his time. For he was quickly keen in all the precepts of grammar: *Rhetoricke* he ran over sooner then the other: it was a wonder to see in how short a space he profited greatly in philosophy: first he learned *Logicke*, next *Aristotelmick*, then *Metaphisick*, afterwards the rest of the liberral arts, the which he so applied, that he was able to encounter with them who by the help of their eyesight had profited very much therein. He was so perfect in the Old and New Testament, that he made thereupon many commentaries. He published three books of the Trinity. He interpreted the books of *Origen* intituled *Of principall beginnings*, left commentaries thereof, commended the books highly, condemned for fools such as not understanding what he wrote, found fault with the works, and accused the writer. Wherefore if any be desirous to know the profound skill and great study of *Didymus*, let him peruse his works, and there he shall be fully perswaded. The report goeth that *Anony* a good while ago, in the time of the Emperor *Valens*, coming out of the desert, because of the *Arians*, into the city of *Alexandria*, had conference with this *Didymus*, and understanding of his great skill and knowledge, he said unto him: Let it not grieve thee at all (*O Didymus*) that thou art bereaved of the corporal eyes and carnall sight, for though thou want such eyes as commonly are given to flies and gnats for safety, yet hast thou greatly to rejoice, that the eyes wherewith the Angels do behold, wherewith God himself is seen, wherewith the clear shining of the celestiall God-head is comprehended, are not digged out of thy head. These as they say, were the words of *Anony* unto *Didymus*. At that time *Didymus* was a great patron, and defender of the true faith against the *Arians*: he withstood them, he dissolved their captious fallacies, and confuted their lewd and false arguments.

C H A P.

Of Basilus Bishop of Cæsarea in Cappadocia, and Gregory Bishop of Nazianzum.

EVEN as *Didymus* by the appointment of God himself withstood the Arians at *Alexandria*, so in other cities did *Basilus* of *Cæsarea* and *Gregory* of *Nazianzum*, of whom now fit opportunity is misst to discourse. Although the fame of them is rare in every mans mouth, and the great profit that ariseth by their works, is of great force, to their praise and commendation: yet seeing that then the Christian faith was greatly furthered by them, as by two great lights, it is our part to lay somewhat of them. If in case that any will compare *Basilus* with *Gregory*, and with long discourse confesse the life and learning of the one with the other, it will be long ere he shall be able to discern whether to preferre of them both. They were both equally matched for right trade of life, for each kind of knowledge divine and prophane. Being young men in the flour of their youth, they heard at *Athens* the famous Rhetoricians *Himerus* and *Procræsus*: afterwards at *Antioch* in *Syria* they frequented the school of *Libanius*, in the end they excelled in Rhetorick. When they were thought worthy men to deliver unto the world the precepts of philosophy, and were intreated of many to take that function upon them: when as also others, periwaded with them to become Orators: they set nought by both those trades, they despised the manner and guise of Rhetoricians, and gave themselves unto solitary and monastical life. Wherefore as soon as they had sufficiently proficed in philosophy, under a certain reader who then was a professor at *Antioch*, they provided for themselves the commentaries of *Origen* (who then was famous throughout the world) and learned out of them to expound and interpret the holy and sacred Scripture. Being exercised in them they violently encountered with the Arians, And when as the Arians alleged *Origen*s books, for the confirmation of their heretical opinion, they refuted their ignorance: and shewed by plain demonstrations, that they understood not the minde and meaning of *Origen*. For *Eusebius* a favourer of that sect, and as many Anians were of great reputation; and accounted the profoundest clerks, in respect of all the when they disputed with *Gregory* and *Basil*, proved themselves fools, and unlearned persons. *Basil* first of all being ordained Deacon of *Melchius* Bishop of *Antioch*, afterwards Bishop of *Cæsarea* in *Cappadocia*, where he was born: gave himself wholly to the service and profit of the Church of God. When he feared greatly lest the new device of *Arian* brain would creep throughout the provinces of *Pontus*, he got him into those parts in all the halt, and ordained there the exercise of monastical life, instructed men in his opinion, and confirmed the wavering minde of weaklings in the faith. *Gregory* also being made Bishop of *Nazianzum*, a mean city of *Cappadocia*: (whereof his father had been Bishop before him) did the like unto *Basil*s doings. As he passed throughout the cities, he confirmed the faint and weak in the faith: by oft visiting of *Constantinople*, he settled with his grave lessons and great learning, the mindes of all them that imbraced the faith of *One substance*. Wherefore in a short while after, he was by the voice and consent of many Bishops, chosen Bishop of *Constantinople*. When the fame of them both was blazed so farre that it came to the Emperour *Valens* ears, in all the haste he gave forth commandement, that *Basil* should be brought from *Cæsarea* before him to *Antioch*. He was no sooner come, but the Emperour charged he should be brought before the tribunall seat of the President. When the President demanded of him, why and wherefore he liked no better of the Emperours religion? *Basil* unfeignedly and freely spake his minde of the Emperours opinion, yet highly commended the faith of *One substance*. When the President threatened him with present death: I would to God (saith *Basil*) it would fall out so well on my side, that I might leave this carcase of mine in the quarrell of Christ, in the defence of my head and caprice. When the president advised him again and again, to remember himself better, the report goeth that *Basil* said unto him: As I am to day, so shalt thou finde me to morrow, but I pray God thou alter not thy minde. Then lay *Basil* in prison that whole day. In a while after the Emperour *Valens* sonne, by name *Galerius*, of youthfully and tender years, fell into so dangerous a discale, that the Physicians gave him up, despairing of his recovery. Whole mother *Dominica* the Emperesse told her husband the Emperour, that the same night she was wonderfully disquieted in her sleep with uglye shapes, and dreadful visions of devils and wicked spirits: that the childe was visited with sicknesse because of the contumely and reproach he had done unto *Basil* the Bishop. The Emperour marking diligently the words

Basil Bishop
of Cæsarea in
Cappadocia.

Gregory first
Bishop of Na-
zianzum, at
terwards of
Constantino-
ple.

Basil reason-
eth with the
Arian presi-
dent of An-
tioch.

words of his wife, mazed a while, and pondered them with himself, at length resolved himself what was to be done, sent for *Basil*, and because he would know the truth, reasoned thus with him: If thy faith and opinion be true, pray that my kinde die not of this discale. Then *Basil* answered, If thou wilt promise me to believe as I do, and if thou wilt bring the Church unto unity and concord, thy childe no doubt shall live. When the Emperour would not agree unto this, let God (saith *Basil*) deal with the childe as pleasest him. Immediately after this conference the mens doings. They both left behinde them unto the posterity many notable books, whereof *Ruffinus* reporteth himself to have translated some into the Latine tongue. *Basil* had two brethern *Peter* and *Grigory*. *Peter* led the solitary life, after the example of *Basil*: *Gregory* was a teacher, and finished after the decale of his brother, the Commentaries which *Basil* had left unperf. & upon the Six daies work. The same *Gregory* preached at *Constantinople* a funeral sermon upon the death of *Melchius* Bishop of *Antioch*. There are extant many other notable orations and sermons of his.

CHAP. XXII.

Of Gregory Bishop of Neocaesarea.

IN so much that many are deceived, partly because of the name, and partly because of the works attributed unto *Gregory*: we have to learn that there was another *Gregory* born in *Neocaesarea* a city of *Pontus*, who was the disciple of *Origen*, and far more ancient then the former men we spake of even now. This *Gregory* is much spoken of, not only at *Athens*, and at *Berytus*, but throughout *Pontus*, and in manner throughout the whole world. As soon as he had left the famous school of *Athens*, he gave himself at *Berytus* unto the study of the civil laws: and hearing there that *Origen* professed divinity at *Cæsarea*, got him thither in all the haste. And when he had been the auditor of the heavenly doctrine, he made no account of the *Roman* laws, but leane theaforth unto that. Wherefore having learned of him the true philosophie, at the commandment of his parents he returned unto his native country. Being a lay man he wrought many miracles, he cured the sick, he chased devils away by his Epistles, he converted the Gentiles and Ednicks unto the faith, not only with words, but with deeds of far greater force. *Pamphilus Martyr* made mention of him in his books written in the defence of *Origen*, where the oration of *Gregory* in the praise of *Origen* is laid down in writing. To be short, there were four *Gregories*: first this ancient father, the disciple sometimes of *Origen*, next *Gregory* N. *zianzum*, thirdly *Gregory* the brother of *Basil*, and the fourth of *Alexandria*, whom the Arians after the exile of *Athanasius* chose to their Bishop. Thus much of these men.

CHAP. XXIII.

The originall of the Novatian hereticks, and how that as many of them as inhabited *Phrygia*, celebrated the Feast of Easter after the Jewish manner.

ABOUT that time the *Novatians* inhabiting *Phrygia*, changed the daies appointed by the councill of *Nice* for the celebration of Easter, but how that came to passe I will declare as soon as I have laid down the cause and originall why to sever a canon of the *Novatian* Church prevailed so much with the *Phrygian* and *Paplaganian* nations. *Novatus* the priest severed himself from the Church of *Rome*, because that *Cornelius* the Bishop received into the communion after repentance the faithfull that fell from the Church, and had sacrificed unto Idols in the persecution under *Decius* the Emperour. When he had divided himself from the Church for the aforelaid cause, first he was made Bishop by such Bishops as were of his opinion: next he wrote epistles unto all Churches every where, that they should not receive as meet partakers of the holy mysteries, such as had sacrificed unto Idols, but exhort them unto repentance, referring the forgiveness and remission unto God, who is of power and authority sufficient to remit sin. When the letters were brought into every province, every one judged thereof as pleased him best. Because *Novatus* had signified that such as after baptism committed a sin unto death, were not afterwards to be admitted unto the communion, the publishing of the canon seemed unto some too severe, unto others but right and reason, available also for the direction of godly life. When this controvertie was tossed to and fro, the letters of *Cornelius* were sent abroad, signifying that there remained hope of pardon for such as had sinned after baptism. They both wrote contrary letters, and conveyed them unto the Churches abroad. And whilest both went about to confirm his opinion with testi-

The conference of *Basil* and the Arian Emperour *Valens*.

Chap. 17. in
the Greek.

Gregory Bishop
of Neocaesarea
Gregory Bishop
of Nazianzum.
Gregory the
brother of *Basil*.
Gregory Bishop
of Alexandria
an Arian.

Chap. 18. in
the Greek.

grew great familiarity between them, they used both one bath for to bain themselves. *Severa* seeing the beauty of this virgin as she baind her self, was wondrously in love with *Infusa*, she told the Emperor what a goodly maid she was: that the daughter of *Infusa* passed for beauty all the women in the world: that she herself, though she were a woman, yet was wondrously enamored with her sweet face. The Emperor printing in his heart the words which seemed only to pierce but the ear, deviled with himself how he might compass this beautiful *Infusa* to his wife, not divorcing *Severa*, upon whom he had gotten *Gratianus*, whom also he made Emperor a little before. Wherefore he made a law, that as many as would might lawfully have two wives, and proclaimed it throughout every city. When the law was proclaimed, he took *Infusa* to his second wife upon whom he got *Valentinianus* the younger, and three daughters, *Infusa*, *Grata* and *Galla*. Of the which, two led their lives in virginity, the third, *Galla* by name, was married to *Theodosius Magnus*, on whom he got his daughter *Placidia*. For he got *Aradius* and *Honorius* of *Placidia* his former wife. But of *Theodosius* and his children in another place.

A wicked Law.

Chap. 34. after the Greek.

CHAP. XXVII.

After that *Themistius* the Philosopher had made an Oration in the hearing of *Valens*, the Emperor relented from persecuting of the Christians; and how the Goths in the time of *Valens* embraced the Christian faith.

Valens making his abode at *Antioch*, though he warred but little with forraign nations, (for the barbarians kept themselves within their bounds) yet pursued he continually such as held the faith of *One substance*, and ceased not daily to invent new devices and strange torments, wherewith he might plague them: until that his fierce and cruell minde was somewhat mitigated with the oration which *Themistius* the Philosopher pronounced before him: where he admonished the Emperor not to marvell though the Christians varied among themselves in religion: that if Christianity were compared with infinite multitudes of opinions reigning among heathen Philosophers (for there were above three hundred opinions, and great dissention about rules and precepts, whereunto every sect necessarily addicted themselves) it would seem but a very small thing; and that God would set forth his glory by the diversity and discord in opinions; to the end every one might therefore the more stand in awe of his majesty, because it was not easie for every one to know him perfectly. Although he began to be somewhat the meeker after these and other such like persuasions which the Philosopher used, yet laid he not aside all his venomous spite and anger: for instead of death he punished the Clergy men with exile and banishment, to looke, until that his mischievous enterprise was stopped upon such occasion as followeth. * The barbarians inhabiting beyond *Istrum*, called *Goths*, by reason of civil wars, were divided into two parts: the one side was led by *Phrisigerus*, the other by *Athanaricus*. When that *Athanaricus* seemed to get the upper hand, *Phrisigerus* fled for aid against the enemy unto the *Romanes*; *Valens* the Emperor understanding of this, commanded the souldiers of *Thracia* to aid the one side against the other. The souldiers putting the enemy to flight, foiled *Athanaricus* and got the victory. Which was a cause that many of the barbarian nations received the faith of Christ. For *Phrisigerus* to requite the Emperors curtesie, shewed unto him, embraced his religion, and persuaded his subjects to the same. Wherefore many *Goths* who then addicted themselves unto the Arian opinion, partly for to feed the Emperors vein, and fully to please him, never left it unto this day. Then also *Ulfilas* Bishop of the *Goths* found out the *Gothick* letters, and as soon as he had translated holy Scripture into that tongue, he determined with himself, that the barbarians should learn the blessed Word of God; immediately after that *Ulfilas* had instructed in the Christian religion, as well the faction of *Athanaricus* as the followers of *Phrisigerus*, *Athanaricus* tormented grievously many that professed the Christian faith, as if his country laws and ordinances had been corrupted by their means: so that divers barbarians of the Arian sect then suffered Martyrdom. *Arim* because he could not withstand the error of *Sabelius* the *Africk*, fell from the right faith, saying that the Son of God was but lately created: but these men receiving the Christian faith with simplicity of minde, sticked not to spend their lives in the quarrel. Thus much of the *Goths* converted as afore unto the faith of Christ.

CHAP.

* Chap. 32. in the Greek.

Ulfilas translated the Bible into his own tongue.

The difference between *Arim* and the Arian *Goths*.

CHAP. XXVIII.

How the Goths being driven out of their own country, fled unto the *Romanes*, and how being entertained of the Emperor, fell out to be the overthrow of the Empire, and the destruction of the Emperor himself; and how the wars with the *Goths* wrought querrells so to the true Christians.

Chap. 34. after the Greek.

In a short while after, the aforesaid barbarians being reconciled and at one among themselves, were overcome by other barbarians their own neighbours called *Huns*, and driven out of their own country, so that they were faine to flee unto the *Romanes* Empire, they crooked unto the *Romanes*, and protested loyalty and subjection. *Valens* hearing of this, not foreseeing what was like to ensue thereof, commanded they should curiously be entertained, and herein only shewed himself clement. Wherefore he appointed them certain countries of *Thracia* to inhabit, and thought himself happy for their coming. He thought to have of them at hand alwaies ready an exercised army and speedy host against the enemy: Moreover that the barbarian guard would be a greater terror unto the adversary than the *Romanes* souldiers. Thenceforth he neglected the training of *Romanes* souldiers in feats of arms, and for at nought, old weather beaten warriors, valiant and courageous captains. In stead of the souldiers which were multered and pricked throughout every village of the severall provinces, he required money, commanding that for every souldier they should pay four score crowns. This he did when that he had first released them of their tribute. This was the originall cause that the *Romanes* affairs prospered not in a long time after. * For the barbarians now possessing *Thracia*, and enjoying with ease and security the *Romanes* province, were immoderately puffed up and friends, and benighted them diversly: they began to overthrow and destroy all the countries about *Thracia*. When *Valens* heard of this, it was high time for him to leave exiling of the true Christians, and to turn himself unto these rebels. Now mused he and cast doubts with himself, immediately he left *Antioch* and got him to *Constantinople*. By this means the heat of persecution kindled against the Christians was wholly quenched. Then also died *Euzaius* the Arian Bishop of *Antioch*, the first Consulship of *Valens*, and the first of *Valentinianus* the younger; in whose room *Dorotheus* succeeded.

* Chap. 35. in the Greek. Thus dealt the Saxons with the Britains.

CHAP. XXIX.

How the Saracens under the reign of *Mavia* their Queen, took one *Moses* a Monk, a godly and a faithfull man to their Bishop; and embraced the Christian faith.

Chap. 36. after the Greek.

When the Emperour had left *Antioch*, the *Saracens* who before time were fellows, friends, and in league with the *Romanes*, then first began to rebell: being governed and guided by a woman called *Mavia* (whose husband had departed this life a little before) they took armour against them. Wherefore all the provinces of the *Romanes* dominions that lay towards the East had then wholly been overrun by the *Saracens*, if the divine providence of God had not withstood their enterprises. The means were these, *Moses* a *Saracen* born, led in the desert the monastical trade of life: for his zeal and godlines, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mavia* Queen of the *Saracens* required of the *Romanes* this *Moses* to be her Bishop, and in so doing the would call off armour and joy in league with them. The *Romanes* captains hearing of this, thought themselves happy if peace were concluded upon such a condition: and laying all delays aside, they command it should be so done. *Moses* therefore was taken from the wilderness and sent to *Alexandria* for orders. When *Moses* was come in the presence of *Lucius* who then governed the Churches of *Alexandria*, he refused to receive orders at his hands, reasoning with him in this sort: I think my self unworthy of the priestly order, yet it be for the profit of the Common-wealth that I be called unto the function, truly thou *Lucius* shalt never lay hand upon my head. For thy right hand is imbrued with slaughter and bloodshed. When *Lucius* said again that it became him not so contumeliously to revile him, but rather to learn of him the precepts of Christian Religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practices against the brethren prove thee to be altogether void of the true principles of Christian religion. For the true Christian striketh no man, reveileth no man, fighteth with no man: for the servant of God should be no fighter. But thy deeds in exiling of some, throwing of others to

Moses the Monk reasoned thus with *Lucius* the Arian Bishop.

wilde beasts, burning of some others, do cry out against thee: yet are we surer of the things we see with our eyes, then of those we hear with our ears. When *Moses* had uttered these and other such like sayings, his friends brought him unto a certain mountain to be made Priest of such as were there exiled. After that *Moses* had thus ben consecrated, the *Saracen* war ended, *Mavia* thenceforth was in league with the *Romanes*, and married her daughter to captain *Vitor*. Thus much of the *Saracens*.

CHAP. XXX.

When *Valens* was gone from *Antioch*, the *Catholikes* throughout the East, specially of *Alexandria*, thrust out *Lucius*, and placed *Peter* in his room, who came with the letters of *Damasus* Bishop of *Rome*.

CHAP XXXI.

After the return of *Valens* into *Constantinople*, being reviled of the people because of the *Goths*, left the city and went against the *barbarians*. He joined with them at *Adrianopolis* a city of *Thracia*, and was slain the fiftieth year of his age, and the sixteenth of his reign.

The Emperor *Valens* entering into *Constantinople*, in his sixt Consulship, and the second of *Valentinianus* the thirtieth of *May*, found the citizens in great heaviness. For the *barbarians* who lately had overrun *Thracia*, now began to set upon the suburbs of *Constantinople*, because there was then no power prepared to repell their violence. When the *barbarians* were come nigh unto the wals, the city was wonderful sorry, they lamented their case, and forthwith they flew unto the Emperor, and charge him that he entertained within his own dominions, such as now were ready to cut his own throat: they blame him that he withstood them no sooner they condemned him because he proclaimed not open wars against them. As they ran at tilt, and exercised such warlike and triumphant pastime, all with one consent ran unto the Emperor and cried out against him, that he had set such exercise at naught, saying: give us armor and we our selves will deal with them. While they exclaim in this sort, the Emperor began to boil within himself for anger, he left the city the eleventh of *June*, threatening them, that if he returned home again safe and sound, he would plague the city of *Constantinople*, partly because they reviled him, and partly also for the treason they committed against the Empire, in aiding the rebel *Procopius*. When he had threatened he would utterly destroy the city, make it even with the ground, turn it to arable land, for the plough to pass through the bowels thereof: he took his voyage against the *barbarians*, made them recoil time from the city: he drave them as far as *Adrianople* a city of *Thracia*, lying in the confines of *Macedonia*. As he joined there with the enemy he was slain the ninth of *August*, and the foresaid Consulship, the fourth year of the 289. *Olympiad*. Yet some say, that as he fled into a certain village, the which was set on fire by the barbarian enemy, he was burned to ashes. Some other say he threw aside the imperial robe, and thrust himself among the throng of footmen, and when the horsemen had yielded without any great fighting, the footmen after the breaking of the array, as they stood confusedly to have been all slain, the Emperor after throwing away of the princely habit, when none could discern who he was, also to have lain among them unknown. He departed out of this life the fiftieth year of his age, after that he had reigned thirteen yearstogether with his brother, and three years after his decease. This book continueth the history of sixteen years.

The end of the fourth book of *Socrates*.

THE

THE FIFTH BOOK OF THE ECCLESIASTICALL History of Socrates Scholasticus.

The Proem.

Before we enter into the discourse of our fifth book of Ecclesiasticall history, we desire the Reader to be admonished not to blame us, for that our special drift being to deliver to posterity in writing the Ecclesiasticall affairs, we have also (as far forth as we could learn) mingled therewithall battels and bloody wars, at severall times waged in sundry parts of the world. For this have we done for lest the reader by continual consideration of the Bishops affairs, and their practices every where one against another, should be overcome with tediousness, but chiefly that it may appear, how when the Common-weal hath been tossed and turmoiled with troublesome diffention and discord, the Church of God likewise (as infected with the same contagious disease) hath been altogether out of quiet. For whosoever with diligent observation will remember the foresaid times, without doubt he shall perceive, that when the common-weal was on hardly-burly, the Church in like sort was shaken with the storms of adversity. For either he shall finde that both at one time were out of square, or that the ones misery ensued immediately after the others misfortune: and sometime when the Church began to vary about religion, the Common-weal immediately followed after with rebellion, and some other times on the contrary: so that I am easily brought to beleve, that the interchangeable course of these calamities, cometh not to passe by hap hazard, but by reason of our horrible sin: that these mischiefs are sent in stead of punishments: or as the Apostle writeth: *Some mens sins are open before hand, besetting before unto judgement, and in some they follow after*. For the foresaid causes we have mingled temporarily with Ecclesiasticall, prophane with divine stories. And though we could not attain unto the knowledge of such battels as were waged in the reign of *Constantine*, by reason it is so long ago: yet have we entercased such acts as befall since that time, as well as we could learn of aged and long lived men. We have therefore throughout our history made mention of the Emperors because that: since they began to embrace Christian religion, the Ecclesiasticall affairs seemed very much to depend of them: so that the chiefest Councils were in times past, and are at this day summoned by their consent and procurement. We have therefore also remembered paganism and the idolstrick service of the *Ethnickes*, because it wonderfully molested the quiet state of the Catholike Church. Thus much I thought good to lay down by way of preface unto the History.

CHAP. I.

How that after the death of *Valens* when the *Goths* marched towards *Constantinople*, the city went out to meet them together with a few *Saracens*, whom *Mavia* the Queen had sent to aid them.

When the Emperor *Valens* was dispatched out of the way in such sort as no man was certain of, the *barbarians* marched apace towards the wals of *Constantinople*, and began to destroy the suburbs thereof. The people being moved with this, went forth of their own accord to withstand the barbarian enemy, and every one took that weapon which came first to his hand. *Dominicus* the Emperesse gave hire unto every one that went forth to battell, out of the Emperor's treasury, as the covenant was with the soldiery, with the Emperesse, sent of her subjects to aid them, Thus the people gave them battell. and drove back the *barbarians* far from the city.

E c 3

CHAP.

This fifth book containeth the History of 16. years and 8. months end. in 3. Ann. Dom. 397.

i Tim. 5.

The Councils were summoned by Emperors, and not by Popes.

Dominicus.

Mavia.

CHAP. II.

How Gratianus the Emperor called home from exile the godly Bishops; banished the heretikes, and made Theodosius his fellow Emperor.

Anno. 385.

Theodosius was Emperor together with Gratianus and Valentinianus the younger.

Gratianus governing the Empire together with Valentinianus the younger, condemned the cruelty which his uncle Valens practised against the Christians: called home again such as he had exiled; made a law that every sect and opinion should thenceforth freely without any molestation frequent their wonted assemblies, except the *Eunomians*, *Photinians* and *Manichees*. And when he foresaw that the *Roman* Empire daily diminished, and the *Barbarians* waxed strong, and multiplied exceedingly, and that he stood in great need of a valiant and worthy man to govern the Common-wealth, he joined with him Theodosius a noble man of *Spain*, trained up in feats of arms, one that was by the uniform consent and common voice of all men thought fit to rule, yea before Gratian himself was created Emperor. He proclaimed him Emperor at *Sirmium* a city of *Illyria*, in the Consulship of *Ausonius* and *Olybrius*, the sixteenth of January, and divideth with him the charge of the battell against the barbarians.

CHAP. III.

Of the Bishops which then governed the Church.

Damasus.
Cyrill.
Dorotheus.
Paulinus.
Meletius.
Lucius.
Timothee.
Demophilus.

AT that time Damasus the successor of *Liberius* was Bishop of *Rome*, and *Cyril* of *Ierusalem*. The Church of *Antioch* as I said before was divided into three parts. For *Dorotheus* the Arian Bishop which succeeded *Ennoius*, governed the Arian Churches, the rest were partly under *Paulinus* and partly under *Meletius* who then was lately come from exile. Of the which Churches of *Alexandria*, the Arians were under *Lucius* who then was banished man: such as embraced the faith of *One substance* had *Timothee* the successor of *Peter* to their Bishop. The Arian Church at *Constantinople* had *Demophilus* to their Bishop, who was chosen immediately after the decease of *Eudoxius*. But they that detested his doctrine and opinion, frequented private conventicles.

CHAP. IIII.

How the Macedonians who a little before sent legates unto Damasus Bishop of *Rome* for the establishing of the faith of *One substance*, fell again into their former error.

A council of Macedonians.

THe Macedonians though after their embassage sent unto *Liberius*, they had communicated a good while throughout every Church without difference and exception, with such as cleaved from the beginning unto the *Nicene Creed*; yet when the Emperor Gratianus gave liberty unto every sect to frequent their several assemblies, they severed themselves from the Church. Wherefore after that company of them had met at *Antioch* in *Syria*, they decreed thenceforth for altogether the clause of *One substance* should never be received: and that they ought no more to communicate with the professors of the *Nicene* faith. But their wavering minds strained not unto so prosperous a successe as they hoped it would: for many of their own sect seeing that they did say and unlay, that they ratified and abrogated the self same constitution, condemned them in their own opinions, fell from them, and embraced the faith of *One substance*.

CHAP. V.

Of the stir at *Antioch* by reason of Paulinus and Meletius, how that Gregory Bishop of *Nazianzum* by the consent of all the Catholike Bishops was translated unto the sea of *Constantinople*.

AT *Antioch* in *Syria* about that time there was raised a great tumult and sedition about *Meletius*, the occasion was as followeth. We said before how that *Paulinus* Bishop of *Antioch* because he was a grave and a godly father was not exiled: that *Meletius* was first called home from banishment in the reign of *Julian*, afterwards being exiled by *Valens*, returned in the time of *Gratian*. After his return into *Antioch* he found *Paulinus* so old that he seemed ready to lie in his grave. Immediately all the friends of *Meletius* endeavoured to join him fellow Bishop with *Paulinus*. When *Paulinus* affirmed it to be contrary unto the canons of the Church, that any being excommunicated of Arian Bishops should be made colleague in any Bishoprick, the people endeavoured to compell it by force. In the end they made preparation

paration to slay him Bishop in a certain Church of the suburbs. When it was done, all the city was on an uprore. In proceesse of time the people were reconciled upon such conditions as follow. All that stood for the Bishoprick were six in number, wherof one was *Flavianus*. These being called together, they bound with an oath that none of them should aspire unto the Bishoprick during the lives of *Paulinus* and *Meletius*, and when either of them departed this life, the Bishoprick to remain unto the survivor of them both. When the oath was manifested, the people were quiet, and thenceforth made no stir at all. The favourers of *Lucifer* were offended with this manner of dealing, and fell from the Church because that *Meletius* being ordered of the Arians was admitted to the government of that sea. At that time when the affairs of *Antioch* were thus out of frame, and Gregory by uniform consent of all the Catholike Bishops was translated from the Bishoprick of *Nazianzum* unto the sea of *Constantinople*. Then *Meletius* got him in all the haste to *Constantinople*.

CHAP. VI.

How Theodosius the Emperor after the falling of the Barbarians, came to *Thessalonica*, where being sick he was baptized of *Atcholius* the Bishop.

BY that time Gratianus and Theodosius had gotten the victory of the barbarians, whereupon Gratianus immediately made expedition into *France*, because the *German* had destroyed part of that country: but Theodosius after the erecting of the sign, in token that the enemies were vanquished, made hast towards *Constantinople*, and came to *Thessalonica*. There falling into a dangerous disease, he was very delirious of baptism, for of old he was being sore sick and speeding to baptism, he gave charge that the Bishop of *Thessalonica* should be sent for to minister the Sacrament. Being come, first he demands of the Bishop what he was best of? When the Bishop made answer, that the opinion of *Arius* prevailed not throughout *Illyria*, and that the new found invention of his pestilent brain was not planted in the Churches of that country, but that all the Christians throughout those coasts retained and ever observed that authentick and ancient faith delivered of the Apostles, and confirmed by the council of *Nice*: the Emperor with willing minde was baptized of *Atcholius*, for so was the Bishop called. A few daies after being somewhat recovered, he went towards *Constantinople* the four and twentieth of November, in his first Consulship, and the fifth of Gratian.

CHAP. VII.

How that Gregory Nazianzen understanding that divers Bishops did stomach him, refused the Bishoprick of *Constantinople*: The Emperor sent unto Demophilus the Arian Bishop, that either he should subscribe unto the faith of *One substance*, or depart the city, the which he did.

Gregory being then translated from the city *Nazianzum*, governed a certain little Church within the walls of *Constantinople*. Unto the which the Emperor afterwards annexed a goodly temple, and called it the *resurrexion*. Gregory a famous man excelling in vertue and godlinesse all that flourished in his time, when he perceived that some did murmur and object unto him that he was a stranger and a foreigner, although he rejoiced at the Emperours coming, yet refused utterly to continue longer at *Constantinople*. The Emperour seeing the Church out of square, endeavoured with all means possible to reduce it unto peace, to establish unity, and to enlarge the Churches. Wherefore immediately he gave *Demophilus* the Arian Bishop to understand his pleasure, and in plain words demanded of him whether he would embrace the *Nicene Creed*, let the people at unity, and embrace concord himself. When he refused so to do, the Emperour said unto him: if thou refuse to embrace peace and unity, I command thee to avoid the Church. *Demophilus* hearing this, and knowing that it booted not for him to withstand the sentence of the higher power, assembled together a great multitude in the Church, stood up in the midst, and brake out into these words: Brethren, it is written in the Gospel: If ye persecute you in one city, fly into another. Inasmuch that the Emperor banisheth us the Churches: I would have you know, that to morrow you must meet together out of the city. When he had made an end of speaking

Socratus lib. 7. c. 5. faith that the Church was called the resurrexion, because the faith which of a long time seemed to be suppressed by the Arians, for then revived. Mat. 10.

king he went forth. He understood not that such as he that trade of life which worldlings follow (forso must we take the words of the Gospel) must seek the higher *Ierusalem* but he went it otherwise, and thenceforth raised conveniences without the wals of the city. There departed together with him *Lucius*, who as I said before was banished *Alexandria*, enjoined to live in exile, and then led his life at *Constantinople*. Wherefore the Arians which held the Churches for the space of forty years, refusing the unity and concord which *Theodosius* the Emperour exhorted them unto, departed the city in the fifth Consulship of *Gratian* and the first of *Theodosius* the 26. of November. Then such as were of the faith of *One substance* came in their rooms, and took possession of the Churches.

CHAP. VIII.

Of the hundred and fifty Bishops which as the commandement of the Emperour Theodosius met at Constantinople, their decrees, and how they created Nestorius Bishop of that See.

The Council
of Constantinople.
Aug. Dom.
385.

THE Emperour without long deliberation summoned a councill of such Bishops as were of his faith, to the end the canons of the *Nicene Council* might be confirmed, and a Bishop chosen of *Constantinople*. And in hope to reconcile the *Macedonians* with the Bishops which embraced the faith of *One substance*, he cited all the Bishops of the *Macedonian* sect. Wherefore there met thereof of them which embraced the *Nicene Creed*, *Timotheus* Bishop of *Alexandria*, *Cyrillus* Bishop of *Ierusalem*, who then after his recantation added him wholly unto the faith of *One substance*: *Meletius* who was called thither in a while before to the stalling of *Gregory Nazianzen*: *Apholius* Bishop of *Thessalonica*, with many others, to the number of a hundred and fifty Bishops. The chief of all the *Macedonian* Bishops was *Eusebius* Bishop of *Cyprus*, and *Marcianus* Bishop of *Lampacum*. The number of that sect came to thirty six, whereof the greater part came out of *Hellaspoint*. The Council met together in the Consulship of *Encharides* and *Evagrius* in the moneth of *May*. The Emperour together with the Bishops of his opinion first used all means possible with *Eusebius* and the rest of the *Macedonians*, for to reconcile them unto the Catholike Church: they not only bring them in remembrance of the Embassage which *Eusebius* together with many others did in their names to *Liberius* late Bishop of *Rome*, but also that not long before without exception they communicated throughout every Church with such as professed the faith of *One substance*: and that they behaved themselves neither godly, nor religiously, since that sometime they ratified the self same opinion and faith with them, if now again they endeavoured to overthrow such things as they had advisedly decreed before. But neither admonition nor reprehension would prevail with them. They said flatly, rather then they would subscribe unto the faith of *One substance*, that they would hold with the Arians. When they had made this answer, they left *Constantinople*, and sent their letters abroad into every city, that they should in no wise consent unto the faith of the *Nicene Council*. The Bishops that were of the other side continuing at *Constantinople*, consulted together about the election of a Bishop. For *Gregory* (as I said before) had refused that see and returned to *Nazianzum*. There was at that time one *Nestorius* of noble lineage, whose ancestors had been Senators, a man he was of good life and godly conversation, who though he were by office a *Presbyter*, yet the people chose him their Bishop: in the end, by the consent of a hundred and fifty Bishops then present, he was stilled Bishop of *Constantinople*. Then was it decreed, that the Bishop of *Constantinople* should have the next prerogative, after the Bishop of *Rome*: the reason was, because that city was called *New Rome*. Again they ratifie the faith of the *Nicene Council*: they divide provinces, and ordain Patriarchs: they decree that no Bishop shall leave his own diocese and intermeddle with forraign Churches, for unto that time by reason of the great heat and storm of persecution it was sufferable at every ones chaire and liberty. *Nestorius* Bishop of *Constantinople* had that great city together with all *Thracia* allotted to his jurisdiction. The Patriarchship throughout *Pontus* was assigned unto *Hedimus* Bishop of *Caesarea* in *Cappadocia* after *Basil* unto *Gregory* the brother of *Basil*, befall *Sigis* a city also in *Cappadocia*: and unto *Oversius* the Bishoprick of *Meletius* in *Armenia*. *Apholochius* Bishop of *Iconium* and *Oppimus* Bishop of *Antioch* in *Syria* took the Patriarchship of *Asia*. The Province of *Egypt* fell unto *Timotheus* Bishop of *Alexandria*. *Philegus* Bishop of *Laodicea*, and *Diadormus* Bishop of *Tarsus* are appointed over the Eastern diocesse, reserving the prerogative of honour unto the Church of *Antioch*, the which then presently they

Nestorius chosen by the council Bishop of *Constantinople*.
The canons of the council held at *Constantinople*.

The institution of provincial Councils.

they granted unto *Meletius*. They decreed moreover that if necessity did so require, a provincial Synod should determine provincial affairs. The Emperour gave his assent unto all the aforesaid and thus the Council was dissolved.

CHAP. IX.

How the Emperour Theodosius caused the corps of Paulus late Bishop of Constantinople to be brought from exile with great honour: at what time Meletius Bishop of Antioch departed this life.

AS soon that time the corps of *Paulus* the Bishop (whom as I said before *Philip* the Emperours Lieutenant through the procurement of *Macedonius* sent to exile, and called him to be killed at *ucusum* a city of *Armenia*) was conveyed by the Emperours commandment from *Ancyra* to *Constantinople*, and there received with great honor in the Church which beareth his name unto this day: the which Church was unto that time frequented of the *Macedonians*, who severed themselves from the Arians, but then were thrust out by the Emperour, because they refused to be of his faith and opinion. At that time *Meletius* Bishop of *Antioch* fell sick and died, *Gregory* the brother of *Basil* preached at his funeral. His corps was carried of his familiar friends into *Antioch*, and there interred. Again the favours of *Meletius* would not be under *Paulinus* jurisdiction, but chose *Flavianus* to their Bishop in the room of *Meletius*. Whereupon the people again were at discord, and fell to raising of tumults and diffention. And because of that, the Church of *Antioch* was divided again, not about the faith, but about their fond contention in choosing of Bishops.

CHAP. X.

How the Emperour when his son Arcadius was created Augustus, summoned together a Synod of all sects and opinions: He banished all hereticks, the Novations only excepted, because they embraced the faith of One substance.

WHEN the Arians were banished the Churches, the flame of tumult and schisme flashed about in every Congregation. I cannot chuse but wonder at the Emperours advice and policy therein. For he suffered not this sedition to raige very long throughout the cities, but with speed he summoned a Council, charging that all sects and opinions whatsoever should meet together, supposing verily that by conference and communication had between themselves they would at length be brought to establish one faith and opinion. The which drift and good meaning of his as I suppose was cause and director of all his prosperous successes. For then it fell out through the providence and procurement of Almighty God, that all the barbarians were at peace within his dominions, rebelled not at all, but yielded themselves unto the Imperiall scepter, for example *Athenarichus* the valiant Captain of the *Goths* came in with all his power, and shortly after died at *Constantinople*. The Emperour created *Arcadius* his son *Augustus* in the second Consulship of *Merogandus*, and the first of *Saturnius*, the sixteenth of January. Shortly after all Bishops of every sect, out of all provinces came thither in the said Consulship, but the moneth of *June*. The Emperour for *Nestorius* Bishop of *Constantinople*, reasoned with him how he might rid the Christian religion of that discord and diffention, how it were possible to reduce the Church unto unity: he said further that the controversies and quarrels that molested the state of the Church, and rent asunder the members of Christ, were to be fitted out, and the punishments to light upon their pates that were found the authors of schisme, and disturbers of peace and quietnesse. *Nestorius* hearing of this, was wonderful sad and pensive: he called unto him *Agellus* the Novatian Bishop, who embraced together with him the faith of *One substance*, and opened unto him the minde and purpose of the Emperour. He although otherwise a rare and singular man, yet was he no body in controversies of religion and disputation of Ecclesiasticall matter, but appointed *Sigisnius* a reader of his Church, to reason with them in his stead. *Sigisnius* an eloquent man, well experienced in all things, a skillfull interpreter of holy Scripture, a notable Philosopher, knowing full well that disputations would not only not reconcile schismes, but also fire the lyptic matter of contention rainging in

in the rotten bowels of heretics: therefore he advised *Nestarius* in this sort: that it was best to avoid the strife of logical disputation, and to lay flat before them the forms of faith established by our ancestors (for he knew of a fancy that the Elders had taken heed lest they should assign unto the Son of God a beginning of essence, because they were of opinion that the Son of God was coeternal with the Father) and that the Emperor should demand of the ringleaders of the heretics, whether they made any account of those ancient fathers, who governed the Church godly and prudently before the schism and division, or whether they condemned them as aliens and far estranged from the Christian faith? If they reject them, then let them boldly pronounce them accursed: and if they presume to bold an enterprise, then will the common people cry out against them. This being done, the truth after such trial no doubt will prevail. If they reject not the ancient fathers, then let us allege their works and writings, and confirm the matter in controversy out of them. *Nestarius* being thus compassed by *Sisinnius*, got him with speed unto the Emperours pallace, and made the Emperour privy unto these circumstances. He thinketh well of the advice, and compasseth the matter circumpectly. At the first he concealed his drift, and required of them to tell him whether they esteemed and allowed of the fathers which governed the Church before the division, or no? When as they confessed as much in effect, and said that they highly revered them for their masters: the Emperour demanded of them again, whether they would be tried by their testimonies touching the true and right faith? The sects and factious Bishops together with the Logicians then present (for they had brought with them many well prepared for disputation) hearing this, knew not what answer to make. They were divided among themselves, while that some held with the Emperour, and some other affirmed that it was altogether contrary to their minde and purpose, for the diverse opinion they conceived of the ancient fathers distressed their mindes one from the other. So that not only the opinion was divers among contrary sects, but also such as were of one opinion were divided among themselves. Wherefore their linked malice was no otherwise then the confuse language of those ancient Giants, and the turret of their spitefull invention was turned down to the ground. When the Emperour perceived their manifold dissention, and that they builded not upon the ancient fathers exposition of the faith, but trusted in their sophisticall quirks of Logick, he dealt another way with them, and bad every sect lay down their faith and opinion in writing. Then the principle of every sect took pen in hand and wrote his opinion. There was a day appointed for their purpose. All the Bishops being called met at the Emperours pallace. There came thither *Nestarius* and *Agellus* favouring the faith of *One substance*; *Demophilus* of the Arians; *Eusebius* himself in the name of the other Eunomians, and *Eusebius* Bishop of *Cyzicum* for the *Macedonians*. First of all the Emperours saluted them courteously: next he received every ones writing: then he went aside and tocke in himself: fell down upon his knees, and praised unto God that he would assist him in the choice and revealing of the truth. Last of all having perused every ones opinion, he condemned and tore in pieces all such Creeds as derogated from the unity which is in the blessed Trinity: he allowed and highly commended onely of all the rest, the creed containing the clause of *One substance*. This was the cause that the *Novatians* were favoured and thenceforth suffered to celebrate their wonted assemblies within the wals of the city. The Emperour wondering at their content and harmony touching the faith, made a law that they should enjoy their own Churches with security, and that their Churches should have such privileges as the other Churches of the same opinion and faith were wont to have. The Bishops of other sects because there reigned among them mutual discord and dissention, they were let at nought, yea of the people committed to their own charge. Who thought at their departure they were all sorrowfull and pensive, yet fell they a comforting of their charge by letters exhorting them not to shrink at all from them because many had left them and fell to embracing the faith of *One substance*: For many were called but few chosen. This they attended not when the greatest part of the people cleaved unto the higher power, and zealously embraced the faith. Yet for all this were not they which held the faith of *One substance* void of disturbance and molestation. For the controversy that fell out in the Church of *Antioch* divided such as were of the Councell in two factions, for the *Egyptians*, *Arabians*, and *Cyprians* held together, and thought good to remove *Flavianus* out of the Bishops see of *Antioch*; but the *Palestinians*, *Phariseians*, and *Syrians* took his part. The issue and end of this controversy I will lay down in another place.

CHAP.

CHAP. XI.

How that Maximus the tyrant through wiles became the Emperour Gratianus. And how that Justina the Emperesse, the mother of Valentinianus the younger, left persecuting of Ambrose Bishop of Milan, because she feared Maximus the tyrant.

WHEN the Councell was held at *Constantinople*, we have learned such a brood as followed to have been in the West parts of the world. *Maximus a Brittain* took arms against the Empire of *Rome*, and conspired the death of *Gratian*, who now was weakened together with his power, by reason of the battel he waged with the *Germans*, who sometime was Consul, was chief governer of *Italy*, during the reign of *Valentinianus*, who with great prudence ruled the Common-wealth *Valentinianus* the Emperours mother being infected with the filth of *Arianisme*, while her husband lived could no kinde of way molest such as embraced the faith of *One substance*; yet after his decease removing to *Milaine*, and her son being of tender years, she raised such tumults against *Ambrose* the Bishop, that in the end he was exiled. But when the people, for the singular love and affection they bore unto *Ambrose*, withstood her act, and kindred their force that went about to convey him to exile, tidings came that *Gratianus* through the wiles and sleight of *Maximus* death. *Andragathius* the Captain of *Maximus*, the tyrant was put to the form of a litter borne of Mules, gave hisouldiers charge to signify unto the Emperours guard, that the Emperesse rode therein, and went to meet the Emperour, who passed over *Rheanus* a floud that runneth by *Lions* a city of *France*. The Emperour thinking verily that his wife was there indeed, avo ded not the conspiracy, but fell unwares into the enemies hand, as flew *Gratianus* pretently. He died in the Consulship of *Merozandus* and *Saturnius*, after he Emperours mother kindled against *Ambrose*. Wherefore *Valentinianus* the time constraining the governer of *Italy* fearing the power of *Maximus*, determined with himself to remove into the East. With all speed therefore he left *Italy*, and halting towards *Illyrium*, he made his abode at *Thessalonica* a city of *Macedonia*.

Gratianus the Emperour died An. Dom. 387. Maximus the Brittain is made Emperour

CHAP. XII.

Theodosius the Emperour left Arcadius his son and Emperour at *Constantinople*, and went towards *Milaine*, to wage battel with Maximus the Brittain.

THEodosius the Emperour for the aforelaid cause being wonderfully sorry, gathered great power to go against the tyrant, and feared greatly lest *Maximus* would conspire the death of *Valentinianus* the younger. Then came all legates from the *Persians*, to conclude peace between them and the Emperour, it was the very same time his son *Honorius* was born by his wife *Placidia* the Emperesse, in the Consulship of *Ricemellianus* and *Clearchus* the ninth of September. A little before, when the aforelaid men were Consuls, *Agellus* the *Novatian* Bishop spoiled the race of his naturall life. The year following being the first Consulship of *Arcadius*, *Augustus* and *Valentinian*, after that *Theodosius* Bishop of *Alexandria* departed this life, *Theophilus* succeeded him in the Bishoprick. The second year when *Demophilus* the Arian Bishop had changed this life, the Arians sent for *Marinus* out of *Thracia*, a man of their own crew, and appointed him their Bishop. *Marinus* in whole time the Arians were divided among themselves (as it shall be shewed hereafter) lived not many daies after, wherefore they call *Dorotheus* out of *Antioch* in *Syria*, and assign him their Bishop. The Emperour leaving his son *Arcadius* at *Constantinople*, marched forwards to give battel unto *Maximus*. As he came to *Thessalonica* he found the souldiers of *Valentinianus* all dismayed and quite discouraged, because that necessity had constrained them to take the tyrant *Maximus* for an Emperour. *Theodosius* shewed himself openly to seem of neither side. For when *Maximus* had sent Embassadors unto him, he neither received nor rejected them: yet was he forty that the Empire of *Rome* should be oppressed with tyranny, under colour of the Imperiall title. Therefore he gathered his power together, and made hatte to *Milaine*, for *Maximus* was lately come thither.

An. Dom. 388

CHAP.

Gen. 11.

The zeal of the Emperour Theodosius for the sifting out of the truth.

to the contumely of their religion. *Heliadus* boasted in the hearing of many, how that in the skirmish he slew nine men with his own hands. These were then the broils at *Alexandria*.

CHAP. XVII.

Of the hieroglyphicall letters found engraven in the Temple of Serapis, letters they were which yielded no sense by conjunction of syllable, or knitting of sentence, but were to be construed by the signification of the beasts which they resembled.

IN the Temple of *Serapis* now overthrowen and rifled throughout, there were found ingraven in the stones certain letters, which they call *Hieroglyphicall*. The manner of their ingaving resembled the form of the crosse. The which when both *Christians* and *Ethnickes* beheld before them, every one applied them to his proper religion. The *Christians* affirmed that the crosse was a sign or token of the passion of *Christ*, and the proper cognizance of their profession: The *Ethnickes* avouched that therein was contained something in common, belonging as well to *Serapis* as to *Christ*: that the sign of the crosse signified one thing unto the *Ethnickes*, and another unto the *Christians*. While they contend thus about the interpretation of the letters, many of the *Ethnickes* became *Christians*, for they perceived at length the sense and meaning of the *Hieroglyphicall* letters, that they prognosticated salvation and life to come. The *Christians* perceiving that this made very much for their religion, made great account thereof, and were not a little proud of it. When as by other *Hieroglyphicall* letters it was gathered that the Temple of *Serapis* should go to ruine when the sign of the crosse therein ingraven came to light (by that, life to come was foreshewed) many more embraced Christian religion, confessed their sins, and were baptized. Thus much have I learned of the crosse. But verily I am not of opinion, that the *Egyptian* priests foreseeing that which should come to passe of *Christ*, should ingrave in stone the sign of the crosse (for if the mystery of *Christ*'s incarnation was hid from the beginning of the world, and from many generations, as the *Apostle* writeth, and concealed from the devil the prince of all impiety, how much more from the *Egyptian* priests his ministers?) but that in sifting out the fence and understanding of those characters, it came to passe by the providence of God as in times past with the *Apostle S. Paul*. For he being induced from above with the spirit of wisdom, dealt with the *Athenians* in like sort, and converted many of them unto the faith, while he read the sentence that was ingraven upon the altar, *Unto the unknown God*, and applied it to his purpose. Unless that peradventure some man will say, that the Word of God wrought so forcibly in the *Egyptian* priests as it did in *Balaam* and *Caiphas*, for they were constrained against their wils to prophesy of good things. So far of these things.

CHAP. XVIII.

How the Emperor Theodosius during the time of his abode at Rome, did see the city much good, by removing the thievish dens of the bake-houses and the infamous ringing of bells at the dead doing in the stews.

THE Emperor *Theodosius* although he continued but a little while in *Italy*, yet in that space did he much good unto the City of *Rome*, both by giving that which was good, and taking away that which was ill. For as he shewed himself bountifull and liberrall towards her in many things, so hath he removed two things, which were great blemishes unto that City. The one was in this sort. There was at *Rome* an huge and a great house of ancient building, where all the bread that served the City was baked. The masters of this house the *Romans* called in their own tongue *Mancipes*, such they were as served all with bread by great, who in processe of time turned those large rooms to dens of thieves. For by reason the bake-house that belonged unto that building was under ground, and because that on every side there were victualers, tawerners and tipling houses full of harlots and naughty packs: many that resorted thither, partly for food and victuals, and partly also for the satisfying of their filthy lust, were craftily spoiled of all they had, and most commonly dispatched, so that their friends could never hear tidings of them again. A certain privy conveyance

A bake-house
under ground.

Blinde ale-
houses.

conveyance there was devised to throw them down headlong from those bawdy taverns into the blinde bakehouse. By this means many, specially of the strangers which inhabited *Rome*, were cast away. For being thus caught in the trap, they were constrained to grinde in the bakehouse, and most of them were never permitted to depart, but continued all their time in drudgery, making their friends believe they were not in this world. It fell out that one of the Emperor *Theodosius* souldiers was thrown into this hole: being in the close bakehouse, and could not get licence to depart, he drew out his dagger and slew them which stopped his passage, the rest being afraid of their lives, let the souldier go. The Emperor understanding all the circumstances, sent for the millers and bakers, punished the masters with extreame torment, overthrew those blinde houses, which were receptacles of thieves and harlots, and thus rid he the princely city of this one shameful dealing. The other was as followeth. If a woman were taken in adultery, the *Romans* used such a kinde of punishment as removed not the sin, but increased the vice. For they shut her up in narrow stews, and compelled her beauly without all shame to play the harlot, yea they procured ringing while the deed was a doing, that the neighbours might understand of it, and that by the sound of the tinging bells, all might be made privy to that filthy and shameful kinde of correction. When the Emperor heard of this horrible custome, he thought it in no wise to be winked at, but caused *Sisera* (for so were the stews called) to be overthrowen and suppressed, and made other laws for the correction of adulterers. Wherefore *Rome* by the benefit of *Theodosius* the Emperor, was delivered from both these beauly and foul abuses. After that he had let other things in order, he left the government of that city unto *Valentinianus*, took thence his voyage together with his son, towards *Constantinople*, and came to his journeyes end at that time when *Tatianus* and *Symachus* were Consuls, the 10th of *November*.

CHAP. XIX.

Of the Priests appointed to bear confession, and why striving was forbidden in the Church.

ABOUT that time it seemed good unto the Church to take away the office of such Priests as were appointed thoroughout every Church to receive penitents after the confession of their sins, unto the company of the faithfull, and that for this occasion. Since the time that the *Novatians* divided themselves from the Church, and refused to communicate with such as fell in the persecution under *Decius*, the Bishops added unto the Ecclesiastical Canon, that in every Church there should a Priest be appointed for the admission of penitents: to the end such as had fallen after baptism, should in hearing of the Priest appointed for the purpose, confesse their sin and infirmity. This Canon is as yet of force among other sects: only the true Christians embracing the faith of *One substance*, together with the *Novatians* which therein hold with them have banished this penitential function out of the Church. Neither did the *Novatians* at the beginning allow of this addition: yet the Bishops which now adaeies govern the Churches, although they retained this custome of a long time, notwithstanding removed it out of the Church in the time of *Neftarius* Bishop of *Constantinople*, by reason of an hainous offence committed in the Church in such sort as followeth. A noble woman came unto the Priest whose office was to hear penitents, and confessed orderly the sins he had committed after baptism. The Priest enjoynd her to give her self wholly to fasting and continuall prayer, that together with her confession in word, she might shew forth the works of repentance indeed. As she continued a while longer a striving, she accuseth her self of another crime, and declareth that a certain Deacon of that Church had abused her body. For which offence by this means come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not only because of the hainous offence that was committed, but also that thereby the Church was blemished with reproach and infamy. When the Priests were sharply rebuked, and the aforesaid crime objected unto them, *Evastus* now Minister of that Church, by birth of *Alexandria*, counselled *Neftarius* the Bishop to take away the function of the striving Priest, and grant free liberty unto every one at his conscience served him, to become partaker of the holy mysteries. For in so doing there was hope that the Church should no longer be slandered. Inasmuch as I heard these things of *Evastus* own mouth, I doubted not to annex it unto this our History. For as I have often admonished the Reader, it was ever my drift and purpose, to learn the Histories of

Theodosius took
away this filthy
law, & suppressed
the stews.

The original
of confession.

The removing
of confession
and thriving
out of the
Church.
A Deacon abused
a certain
noble woman of
Constantinople.

ready pining with toil and labour: therefore it cometh to passe, that every one in every place, of a certain custome do celebrate of their own accord the remembrance of the Lords passion. For neither our Saviour, nor his *Apostles* have commanded us any where to observe it, neither have they laid it down as a law: neither have the *Evangelists* and *Apostles* threatened us, or enjoined us a penalty or punishment, as the law of *Moses* hath done unto the *Jews*: but only the *Evangelists* make mention of this feast, partly to the great shame of the *Jews*, who defiled their bodies, and prophesied their kinsmens deaths with blood and slaughter: and partly also to signify that our Saviour suffered death for the salvation of mankind, in the dais of unleavened bread. The drift of the *Apostles* was not to lay down canons and decrees concerning feasts and holidais, but to become patrons unto us of piety, of good life, and godly conversation. I am of opinion, that as many other things crept in of custome in sundry places: so the feast of *Easter* to have prevailed among all people of a certain private custome and observation, inasmuch that (as I said before) not one of the *Apostles* hath any where prescribed to any man as much as one rule of it. The success and events have manifestly declared unto the world, that of old time it was observed not by canon, but of custome. The greater part throughout the lesser *Asia* have solemnized this feast of old upon the fourteenth day of the month, without any account made, or heed taken of the Sabbath day. Notwithstanding while they did so, they were not at discord with such as retained a contrary observation of the feast, until that *Victor* Bishop of *Rome* through boiling heat and cholera, had excommunicated all *Asia*, I mean such as observed the feast of *Easter* the fourteenth day of the month. For which act *Irenaeus* Bishop of *Lions*, a city of *France*, inveighed bitterly in his letters against *Victor*, rebuked him for his humil dealing and furious rage, put him in remembrance that the Elders and ancient Fathers, who varied among themselves about the observation of this feast, communicated nevertheless one with another: and also that *Polycarpus* Bishop of *Smyrna*, which suffered martyrdom under ** Gordianus*, communicated with *Anicetus* Bishop of *Rome*, neither fell he out with him at all (as *Eusebius* reporteth in the first book of his Ecclesiastical History) though he kept the fourteenth day of the month, as the custome of *Smyrna*, where he abode, did prevail. Some (as I said before) in the lesser *Asia*, do celebrate that feast the fourteenth day of the month: some again inhabiting the furthest parts of *Asia* Eastwards, vary in the month, yet hold the feast upon the Saturday: they think that the *Jews* are herein to be followed, though curiously they mark not the time of the feast: these men do solemnize it after the *Aequinoctial* space, yet do they derelict the time limited by the *Jews* for the celebration thereof: for they think that *Easter* is ever to be kept when the Sun is in *Aries*, after the *Antiochians* in the month *Xanthicus*, but with the *Romans* in *April*. That also therein they followed (as *Iosephus* writeth in his third book of *Judaical antiquities*) not the *Jews* of the later age, who foolishly erred therein, but the eldest and most ancient. And as these men varied thus among themselves about the observation of the feast of *Easter*: so it manifesteth that all other countries throughout the West parts of the world, whole banks are beaten with the turgung waves of the Ocean sea, of old tradition, and prescribed custome have celebrated this feast after the *Aequinoctial* line. And although all these countries, nations and languages thus varied one from other, yet they never divided the communion of the Church: neither brake they slander the bond of unity. Neither is that true which is risen in the mouths of malicious men, that the Conncell summoned in the time of *Constantinus Magnus*, perverted and let quite out of order the manner and custome retained about the celebration of this feast. For *Constantine* himself wrote unto such as varied from others, exhorting the lesser multitude to follow the greater number, the which epistle of the Emperor, thou shalt finde wholly in *Eusebius* third book of the life of *Constantine*. But some portion thereof, which specially concerneth the feast of *Easter*, is read in this sort: In my simple judgement that is a notable custome, the which all the Churches, West, South and North, together with many countries of the East do retain: and therefore it cometh to passe, that all presently do think very well of it. I my self have presumed so much upon your discreet wisdoms, that what custome sever is observed with uniform consent in the City of *Rome*, Italy, *Africk* and all *Egypt*, *Spain*, *France*, *Brittain*, *Libya*, and all *Greece* in the provinces of *Asia*, *Pontus* and *Cilicia*, you must willingly would approve the same: weighing with your selves aright that there are not only more Churches, but a greater number of people in those parts, and that all of duty should wish and earnestly desire, that thing to be most religiously established, which right and reason requirereth, which also hath no fellowship with open perjury of *Suborn*

* *Euseb* ecc. hist. l. 4. c. 15. saith that *Polycarpus* suffered martyrdom under *Vermus* the Emperor.

The epistle of *Constantine*. Church l. 3. c. vii. *Constantin*.

and stiff necked *Jews*. This is a piece of the Emperors Epistle. They that keep *Easter* the fourteenth day of the month, bring *John the Apostle* for their author: but such as inhabit *Rome*, and the West parts of the world alledge *Peter* and *Paul* for themselves, that they should leave them such a tradition. Yet there is none that can shew in writing any testimony of theirs for confirmation and proof of their custome. And hereby I do gather, that the celebration of the feast of *Easter* came up more of custome, then by any law or canon. Every sect and religion hath sundry and divers rites and ceremonies, yet conceive they no worse opinion of others therefore then of themselves. For they which are of one faith and opinion, vary among themselves in rites and observations. Wherefore occasion is now ministred to discourse of the diversity of ceremonies and customs throughout all countries and Christian congregations. The manner of fasting usually observed before *Easter*, as it appeareth unto the whole world, hath diversly been observed. Such as inhabit the princely city of *Rome*, do fast three weeks together before *Easter*, excepting the Saturday and Sunday: *Illyrium*, all *Greece* together with *Alexandria*, begin their fasting daies six weeks before *Easter*, and that space they call fourty daies fasting or *Lent*. Other some contrary to the afore said customs, begin to fast seven weeks before *Easter*, yet in all that while they use abstinence but only fifteen daies, passing between every of them, and these few daies they call fourty daies fasting or *Lent*. So *Lent* that I cannot chuse but marvel, that they differing in number of daies, yet all joyntly do call every of their observations, fourty daies fasting or *Lent*. Other some have derived the etymology of this word as it pleased them best, according unto the invention of their own brain. Neither is this difference only about the number of the daies, but also a great diversity in the kinds of meat. For some do abstain from every living creature, some other of all the living creatures feed only upon fish: others together with fish, feed upon the fowls of the air, affirming as *Moses* doth write, that their originall is of the water: others some eat neither nuts, nor apples, neither any other kind of fruit, nor eggs neither: some feed only upon dry bread, some other receive no not that. There are some that when they have fasted untill nine of the clock, they refresh nature with divers sorts of meats. Other nations have other customs, the manner and causes are infinite. But inasmuch there is no man able to shew a precedent or record thereof in writing, it is plain that the *Apostles* left free choice and liberty unto every man at his own discretion, without fear, compulsion and constraint, to addeth himself unto that which seemed good and commendable. We know for most certain, that this diversity of fasting is rife throughout the world. Again, touching the Communion there are sundry observations and customs. For though in manner all the Churches throughout the whole world doe celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting *Alexandria* and *Rome*, of an old tradition do not use it. The *Egyptians* adjoining unto *Alexandria*, together with the inhabitants of *Thebes*, use to celebrate the Communion upon the Sunday, yet do they not receive the Communion as the manner is among the Christians. For when they have banqueted and filled themselves with sundry delicate dithes, in the evening after service they use to communicate. Again, at *Alexandria* upon the Thursday and Friday the Scriptures are read, the Interpreters expound them, all the solemnity for the Communion is accomplished, yet the Communion then not received. And this is an old and an ancient custome at *Alexandria*. It is well known that *Origen* flourished in those daies in the Church, who being a wife and discreet Doctor and expounder of holy Scripture, perceiving that the precepts of *Moses* law could in no wise be literally understood, gave forth of the Pascheover a mystical and more divine kinde of interpretation: That there was but one only true Pascheover or *Easter*, the which our Saviour effectually solemnized at his nailing to the tree, when he encountered with the power of darkness, and triumphed over the devil and all his works. Again the Readers and Interpreters of holy Scripture at *Alexandria* be they *Catechumens* or baptized, it forceth not: when as the custome in other Countries and Churches, is to admit none into that function unless he be first baptized. I remember my self another custome, which prevaileth and is of force in *Thebes*: That there if he which is a Priest, after the receiving of orders, do keep company with his wife, the which he married being a lay man, he is forthwith deposed of the ministry: yea when as all the famous Priests thoroughout the Eastern parts of the world, and the Bishops also refrain the company of their wives at their own choice, without law or compulsion. For many of them notwithstanding the administration and government of marriage of their Bishopricks, beget children also on their lawfull wives. The author and ringleader of Priests,

Diversity of meats in fasting.

Gen. 1.

The Communion.

Readers.

that custome in *Theffalia* was *Theodore* a Priest of *Triva*, a city of that countrey, the writer of those wanton and amorous books, the which he made in the prime of his flourishing youth, and intituled *Ethiopica*. They retain the same observation and custome at *Theffalonia*, *Macedonia*, and *Hellas* in *Achaia*. I remember they have another custome in *Theffalia*, that is, they baptize only on the *Easter* holidays, and therefore very many die without baptism. The Church of *Antioch* in *Syria* is situated contrary to other Churches, for the Altar stands not to the East, but towards the West. In *Hellas*, *Jerusalem* and *Theffalia*, service is said with candle light, after the manner of the *Novatians* at *Constantinople*. In like sort at *Cesarea* in *Cappadocia* and at *Cyprus*, the Priests and Bishops do preach and expound holy Scripture at evening prayer on the Saturdays and Sundays by candle light. The *Novatians* of *Hellefpont* have not the same order and manner of service as the *Novatians* of *Constantinople*, yet for the most part they imitate the chief Churches among them. To be short, among the customs and observations of all sects and religions, we shall not be able to finde two which follow and retain one order of service. Morcover at *Alexandria* the inferior Priest doth not use to preach: that order first began when *Arius* turned upside down the quiet estate of the Church. At *Rome* they fast every Saturday. At *Cesarea* in *Cappadocia* after the manner of the *Novatians*, they receive not into the Communion such as sin after baptism. Even so do the *Macedonians* in *Hellefpont*, and such as thoroughout *Asia* do celebrate the feast of *Easter* the fourteenth day of the month. The *Novatians* thoroughout *Phrygia* allow not of second marriages: such of them as inhabit *Constantinople* doe neither receive it, neither reject it: Again, such as are in the West parts of the world admit it wholly. The originals and authors of so great a diversity were Bishops which governed the Churches at divers and severall times. Such as like of these rites, do commend them unto the posterity for laws. But to pen in paper the infinite and divers ceremonies and customs thoroughout cities and countries, would be a very tedious piece of work, and scarce, nay unpossible to be done. Thus much already laid down may seem a sufficient Treatise for to prove that the celebration of the feast of *Easter* began every where more of custome then by commandment, either of Christ or any Apostle. Wherefore their talk favoureth not of the truth, their report is to no good purpose, which say that the *Nice* Council set the manner of celebrating this feast out of square. For the Bishops of that assembly endeavoured with all might possible to reconcile the lesser number unto the greater, which varied from them. Neither were the *Apostles* times without such broils and dissensions, neither were they themselves ignorant hereof, as it appeareth by the *Acts* of the *Apostles*. For when the *Apostles* understood of the tumult and stirre raised among the faithfull, through the variety and contention of the *Gentiles*, they all assembled together: they laid down a certain holy law, the which they published unto the world in forme of an epistle, delivering the faithfull from the heavy yoke of bondage, from the vain and frivolous contention rising thereof. They have taught them a sure and a certain rule for the direction of good life, prescribing them only such things as were necessary to be observed. And although the Epistle isto be seen in the *Acts* of the *Apostles*, yet there is no cause to the contrary, but that the Reader may finde it among these our Histories. The *Apostles*, the *Elders* and *Brethren* unto such Brethren as of the *Gentiles* inhabit *Antioch*, *Syria* and *Cilicia*, send greeting. Whereas we are given to understand, that some which departed from us have troubled you with words, and combured your mindes, saying, ye must be circumcised and keep the law, to whom he gave no such commandment: it seemed therfore good unto us, being gathered together with one accord, for to send chosen men unto you, with our wellbelovéd *Barnabas* and *Paul*, men they are that have jeopardized their lives for the name of our Lord Jesus Christ. Therefore we have sent unto you *Indas* and *Silas*, who by word of mouth can declare unto you the same. For it seemed good unto the holy Ghost and to us, to charge you with no more then with these necessary things, to wit: that ye abstain from things offered to Idols, from blood, from strangled and fornication, ye shall do well in keeping your selves undefiled from these things: Farewell. These things were agreeable with the will of God, for so the Epistle testifieth: It pleased the holy Ghost not to burthen you further, then with the observation of these necessities. But some neglecting these things, account of fornication as a thing indifferent, yet they contend about holidays as it were for life and death: they despite the commandments of God, and establish them Canons of their own: they set at naught, they make no account of the law published by the *Apostles*, and so unadvisedly they put in practice decrees contrary unto the will of God himself. Furthermore although I could pre-

Baptisme.
The altar standing
Evening prayer
by candle.
Diversity of
service.

An inferior
Priest without
licence doth
not preach.
Saturday fast.
The Novatian
opinion retained.
Second marriages.

Acts 15.

scarcely discourse more at large of the feast of *Easter*, and prove with manifest demonstrations, that the *Jews* themselves observed not diligently neither as they ought, either the time by the manner of the celebration, and that the *Samaritans* a sect of the *Jews*, kept it alwayes after the *Equinoctial* space; yet because it requirith a several title and a long Treatise: Will here set it off. Only this I will adde, that whosoever they be that are so much in love with the imitation of the *Jews*, and so curious in observation of types and figures; it becometh them to vary froit them, no (as commonly we say) not the breadth of a nail. For if they addict themselves unto such precise observations, of necessity they must not only observe daies and months; and yetts; but also whatsoever Christ did after the Jewish manner for the fulfilling of the law, or the injuries he unjustly sustained of the *Jews*, or the things he uttered in figures and parables to please all generally. For example, he taught in a ship, he commanded the Passover should be prepared in an upper chamber or parlour, he charged them to looke the Ass that was tied, he gave the man bearing a pitcher of water in his hand, for a sign unto such as went to provide the Passover, and infinite other such like examples written in the Gospel. Yet they that think themselves justified by the observation of this feast, endeavour not at all to fulfill any of these after the external manner and literal understanding. Not one of them ever preached out of a ship unto the people: not one celebrateth the Passover in a parlour: not one first tieth a she Ass, then ioferth her again: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumstances appertaining unto these mysteries. They think that these things belong rather unto the *Jews*, then unto the Christians. For the *Jews* retain such ordinances more with the outward and corporall observation, then with the inward and spiritual understanding. Wherefore they are held secured, because they think that *Moses* law consisteth rather in figures and types, then in truth and the things themselves. Such as favour the *Jews*, although they conceive these things after a mystical and divine kinde of interpretation, yet raise they a foall stir about daies and months, and tread under foot the inward and high knowledge inscribed within them, and therefore of necessity, they are in this point to be condemned alike with the *Jews*: for they purchase unto themselves the sentence of censure and condemnation. But of these things enough and enough.

CHAP. XXII.

Of the fir between the Arians at Constantinople, and how they were called *Phrygiari*.

Now let us return unto our former purpose and drift mentioned a little before, that is, to discourse how the Church being once divided, rested not with the first division, but such as were severed into sundry sects and schismes, fell from their fellows, and upon light and trifling occasions, disagreed among themselves. The *Novatians* (as I said before) were divided about the observation of the feast of *Easter*, neither yet were they content with one division. For thoroughout sundry Provinces, they sometimes jttred, and sometimes joynted together, not only about the month, but also the day of the week, and other such like matters of small importance. The Arians were divided upon such an occasion as followeth. Continual arguing and broaching of intricate quibbs brought their disputations to very absurd and horrible opinions. Whereas the Church believeth that God is the Father of the Son, who is the Word, they call into controversy whether God might be called a Father before the Son had his being. And because they were of opinion that the Word of God was not begotten of the Father, but had his being of nothing, erring in the chief and principally, no marvel though they plunged into absurd opinions. *Dorotheus* whom they had translated thither from *Antioch*, said that the Father could be neither in essence nor appellation, if the Son had no being. *Marinus* whom they had called out of *Thracia* before *Dorotheus* time (Romeking that *Dorotheus* was preferred before him) supposed now that it was high time for him to work his feat, set himself opposite, and maintained the contrary opinion. Wherefore they were divided, and by occasion of the vain and frivolous question proposed among them, they parted companies: *Dorotheus* with his followers continued in their former rooms, *Marinus* with his train erected their chappels, and there had private meetings, their conclusion was that the Father was ever a Father, yea before the Son had his being. These followers of *Marinus* were called *Phrygiari*, because that one *Theodotus* a waster born in *Syria*, was an earnest maintainer of that side. Of that opinion was *Selenus* Bishop of the *Goths*, a mingrel, by father a *Goth*, by mother a

Socrates inveighs against such Novatians as fell to Jewish apostasie.
Luke 14.
Mat. 21.

Chap. 23. after the Greek.

Novatians.

Arians.

Phrygiari,



THE SIXTH BOOK OF THE ECCLESIASTICALL

History of *Socrates Scholasticus*.

The Proöme of Socrates, signifying that now he beginneth the History of his time.

This sixth book continueth the History of twelve years and six months ending *Anno Dom 412.*

He beginneth the History of his time.

Have performed (most holy *Theodosius*) in the former five books the promise I made, and the task you have enjoyed me as touching the continuing of the Ecclesiastical History from the reign of *Constantine* unto these our daies, after my slender skill, and the simple talent bestowed upon me. But I would have you know before you reade them, that I have not curiously addicted my self unto lofty stile, neither unto a glorious shew of gay sentences: for so peradventure in running after words and phrases, I might have mist of my matter, and failed of my purpose and intent, which if I had purposed, yet was it not in my reach to lay down that forcible kinde of stile used of ancient writers, wherewith they amplify and diminish, extoll and debase at their pleasure. Again such a penning profiteth very little the vulgar and ignorant sort of people, who desire not so much the fine and elegant phrase, as the furtherance of their knowledge, and the truth of the History. Wherefore least that our story should halt of both sides, and displease the learned in that it doth not countervail the artificial skill and profound knowledge of ancient writers: the unlearned, in that their capacity cannot comprehend the substance of the matter by reason of the painted Rhetorick and picked sentences, I have tied my self unto such a mean, as though the handling be simple, yet the effect is soon found and quickly understood. Furthermore now entering into discourse of our sixt book, I must needs tell you the truth, that I am even in a manner dismayed when I take pen in hand to paint forth unto the posterity the famous acts of these our flourishing daies, least it fall out that we lay down in writing such things as may offend some kinde of men, or (as commonly we say) least truth be constrained to try her friends, when as we publish not without praises and commendations the names of such as they like well of, or extoll not unto the skies their noble and famous acts. The favourers of Prelats and Patrons of Clergy-men will blame us for not inticuling the Bishops, most godly, most holy, and such like epithetons. Other sorts of men, somewhat more curious then the rest, will misconstrue our meaning for not calling the Emperours, Lords, and most vertuous, with other such like honourable titles usually given them of men. But seeing that I am able to prove and justifie out of ancient writers, that the servant in their books hath called his Lord and Master no otherwise then after his christened name, I will lay aside these lofty titles, and tie my self as my bounden duty requireth, unto the truth of the history: and keeping my self within the compasse and limits of faithful Historiographers which cover a simple and a plain kinde of stile, I will now to the matter, and write of such things as I have partly seen, and partly learned of such as saw them with their eyes, the which I have better liking of, because the reporters varied not among themselves. I had much ado and great labour in sifting out the truth, because that sundry men of divers sorts made relation thereof unto me: whereof some affirmed that they had been present, some other that they had occasion to search out all circumstances.

CHAP. I.

How that after the death of Theodosius the Emperour, his sons parted the Empire. Of the Bishops when flourishing. And how that Arcadius meeting the army at the gates of the city, had Rufinus a Magistrate of his slain at his feet by the souldiers.

When the Emperour *Theodosius* had departed this life, in the Consulship of *Olybrius* and *Probinus* the seventeenth of *January*, his sons took in hand the government of the Roman Empire, *Arcadius* ruled the East, and *Henorius* the West. Then was *Damasus* Bishop

Bishop of the princely City of *Rome*: *Theophilus* of *Alexandria*, *John* of *Jerusalem*, *Fleavianus* of *Antioch*: and of *Constantinople*, otherwise called new *Rome*, *Nectarius* was Bishop, as I remembered in the former book. The eight of *November*, he being Consul himself, the corps of *Theodosius* was brought to his grave, and solemnly entered with noble funeral by his son *Arcadius*. Shortly after, being the eight and twentieth day of the same Moneth, the Emperour perour *Arcadius* went forth as the manner is unto the gates of the City to meet the army, the souldiers presently laid hands upon *Rufinus* the Emperours Embassador, and beheaded him, for he was suspected of treason, and the report went of him, that he procured the *Hunnes* a barbarous Nation to invade the *Roman* Dominions. For at that time they destroyed *Armenia* with other countries of the East. The same day when *Rufinus* was beheaded, *Marcianus* the *Novatian* Bishop departed this life, in whole room *Sisinnius* (of whom we spake before) succeeded.

Rufinus.

Marcianus.
Sisinnius.

CHAP. II.

The death of Nectarius, Bishop of Constantinople, whom John Chrysostome succeeded.

Shortly after, *Nectarius* Bishop of *Constantinople* departed this life, in the Consulship of *Celsarius* and *Ariscus*, the eight and twentieth of *September*. Immediately there was much ado about the election of a Bishop. And when some thought on this man, some on that man, after long advisement and deliberation, in the end it seemed good to them to send for *John*, a Priest of *Antioch*: for the report went of him, that he was a profound Interpreter, and a sent both of Priest and people sent for him. And to the end his consecration might be of more authority, by the commandment of the Emperour there was present among many other Bishops, *Theophilus* Bishop of *Alexandria*, who went about by all means to discredit *John*, and to prefer unto the Bishoprick one *Isidorus* a Priest of his own Church. *Theophilus* made very much of this *Isidorus*, because that for his sake he had taken a perilous piece of work in hand. And what the same was I am now about to declare. When the Emperour *Theodosius* waged battel with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* unto the Emperour, together with two letters, charging him withall to present him that had the upper hand with the gift and one of the letters. *Isidorus* being careful of his business, went diligently about this, and got him to *Rome*, and hearkneth after the victory. But his fetch was not long ere it was found out: for his Reader that kept him company stole away his letters. Whereupon *Isidorus* being afraid to be taken with the manner, took his heels in all the haste to *Alexandria*. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperours court, preferred *John* to the Bishoprick. And afterwards, when as many charged *Theophilus* with heinous crimes, and presented unto the Bishops then present libels and articles against him, some for this thing, and some for that: *Eutropius* one of the Emperours chamber having gotten the articles and enditements, shewed them to *Theophilus*, bad him chuse whether he would create *John* Bishop, or stand at the bar and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the stalling of *John*. He was consecrated to execute the Priestly function of a Bishop, and stilled in the seat of *Constantinople*, the six and twentieth day of *February*, the Consulship following when as the Emperour *Henorius* governed the commonweal of *Rome*, and *Eutychianus* the Senator in the Emperours stead ruled *Constantinople*.

CHAP. III.

The lineage and education of John Chrysostome Bishop of Constantinople.

IN so much that *John* was a famous man partly for the books he penned and left unto the posterity, partly also for the great perils and persecution which befell unto him: it seemeth very necessary unto us not to runne over with silence, but briefly to rehearse such things as of him might largely be intreated, and so to declare out of what country he came, what parents he had, how he came by Priesthood, and wherefore he was thereof deprived, last of all, how that after his death he purchased more fame and renown then ever he did in his life time. *John* was born in *Antioch* a city of *Celestria*, his father was called *Secundus*, his

The country
and parents of
Chrysostom.
his

G g

his mother *Ambrus*, he descended of the noble race of Senators, he was the disciple of *Libanius* the Sophist, and the auditor of *Andragathius* the Philosopher. When that he had purposed with himself to apply his mind unto the law and publick affairs of the common-weal, and perceived how lewd and unrighteous a trade of life they led which busie themselves therein, he left that troublesome trade, and transformed himself unto a quiet and solitary kinde of life. The example of *Evagrius* as I think allured him therunto, who being brought up under the same teachers and schoolmasters, addicted himself a little before unto a solitary life, void of all trouble and molestation. Immediately he changed both habit and behaviour, and gave himself wholly to the study of sacred Scriptures: he deviled with himself how by all means possible might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him frequented the school of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gain, and to follow that which was satisfied with a little: of these men one was afterward Bishop of *Mopsessia* a city in *Cilicia*, the other was Bishop of *Seleucia* in *Isauria*. These men being then wonderfully inflamed with godly zeal and desire of vertue, learned the Monastical trade of *Diodorus* and *Carterius* who then were over-seers of the religious conventicles, but afterwards *Diodorus* being made Bishop of *Tarsus* wrote many books, and while he addicted himself only unto the bare and naked letter of holy Scripture, he erred foully in the sense and mystical understanding thereof: but of these things is much talk suffice. *John*, when that he had of a long time accompanied *Basil*, who then was made Deacon by *Meletius*, but afterwards Bishop of *Cesarea* in *Cappadocia*, was made Reader in the Church of *Antioch* by *Zeno* Bishop of *Jerusalem*. Being Reader, he wrote that book which he intitled *against the Jews*. In a while after *Meletius* made him Deacon, at what time he wrote the books intitled of *Priesthood*, with them also which he made against *Saguirius*. Moreover the books of the incomprehensible nature, with the tracts he made of cloistly kept women. In proceesse of time when that *Meletius* had departed this life at *Constantinople* (the election of *Gregory Nazianzen* had driven him thither) *John* forsook the *Meletians*, left also the communion of *Paulinus*, and for the space of whole three years led a solitary life severed from all the troublesome affairs of the world. Again in a while after that, *Evagrius* who succeeded *Paulinus* in the see of *Antioch* made him Priest. His manner of living and behaviour before he was made Bishop, that I may use few words, was in such sort as followeth. He was a man by reason of his marvellous great temperance, in life very austere, and (as one that knew him from his youth up did report) more ruled by choler then given to courteous civility. A man he was of no great forecast, he made no account of the world, and because of his plain and simple meaning, he was soon deceived. He was very copious and free of speech with all such as had conference with him, and as he was very painful, to the end by teaching he might reform the manners and lives of his auditors: so again of such as were not acquainted with his behaviour, he was accounted in his exhortations very arrogant and insolent.

CHAP. III.

How that by the procurement of his Deacon Serapion, John was greatly hated of his Clergie.

A Bishop.

John being thus conditioned, and preferred unto the Bishoprick of *Constantinople*, purposing to reform the lives of his Clergie (for so he had determined with himself) practised greater severity towards them then right and reason did require. So that immediately after his falling in the Bishops sea, because of his great austerity he was hated of his Clergie: many of them were offended with his dealing, and began to fettle themselves out of his danger, as one that was altogether out of square. And in few words to utter the truth, *Serapion* Deacon of that Church, made him incur all that displeasure, who in presence of all the Clergie said thus unto him: O Bishop, thou shalt never be able to rule all these as thou wouldst, unless thou make them all taste of one whip. The which saying of his procured great hatred unto the Bishop. The Bishop shortly after thrust many out of the Church, some for one thing, and some for another. They as it commonly falleth out where such Lordly Prelates put such devices in ure, conspired against him, and of spite contradicted him with the common people. The reports that went of him, to wit, that he would never eat or drink with any man, and being invited to a banquet that he would not come, perswaded the hearers. So that the fanders raised of him increased more and more. The reason why he would not

not feed in company with other men, there was no man that knew certainly. Some that endeavoured to excuse him therefore, affirmed the cause of his severall and private feeding to be infirmity, that he was a sickly man, and could hardly away with whatsoever was laid before him. Other some affirmed, that it was because of his strait and austere kinde of life. But howsoever it went, these excuses were not of force sufficient to wipe away the hainousness of the crimes where with he was charged of the adversaries. But the people were wonderfully affected towards him, and loved him entirely, because of the notable sermons he made in the open audience of the Church, wherefore they made no account of the accusations and slanders that were laid to his charge. The sermons he made being penned of swift Scribes, as he uttered them out of the Pulpit, what they were, how excellent, and with what force they perswaded, I need not presently to rehearse, in so much they are extant abroad in the world, for every man to peruse, and thereof to gather great profit.

CHAP. V.

How he reprehended not only the Clergie, but also such as were of great honour among the Laytie. And of Eutropius the Eunuch.

As long as *John* inveighed only against the Ecclesiastical order, the conspiracie and slanders raised of him prevailed not very much: but when that he fell a taunting of the Magistrates, then heaped he on his own head great spite and malice. And first, many reports and slanders were bruied abroad of him, next they were increased, for a tale is not twice told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the invective he made against *Eutropius* augmented the slander. For *Eutropius* the Eunuch and chief of the Emperours chamber made great lure unto the Emperour, for to have a law made by the Emperours, that none might take the Church for his sanctuary, but that such as fled thither for refuge might be pulled out by the ears. The taste of which law he himself first tried: for as soon as the new found law was enacted and published abroad in the hearing of all the people of *Constantinople*, *Eutropius* incurred the high displeasure of the Emperour, and took the Church for his sanctuary. *John* the Bishop seeing *Eutropius* lie along at the foot of the Alter, and as it were beset or amazed for fear, sitting in his Pulpit where he was wont to preach to the end his voice might be the more audible, made a whole sermon in dispraise and reprehension of him. Wherefore many misliked of him very much, that he not only not pitied the man lying in that lamentable plight, but also inveighed against him bitterly. The Emperour commanded *Eutropius* who then was Consul, for certain hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honour and dignity, should only be given to his colleague and fellow Eunuch *Theodorus*. The report goeth moreover, that *John* the Bishop rebuked freely after his wonted guile, *Gainas* the captain, because that he went about to beg of the Emperour one of the Churches within the city for the Arians his fellow hereticks. Again, for other matters, he inveighed freely against other Magistrates of the common-weal, which turned in the end to his great displeasure. *Theophilus* also Bishop of *Alexandria*, immediately after he had consecrated him Bishop, began busily to devise how he might work him mischief: And as in presence he practised privately by word of mouth, so in his absence he wrote and signified by letters unto such as dwelled in foreign countries, what he wished might be brought to passe. The wonderful boldness and liberty of speech which *John* used, fretted *Theophilus*, and vexed his minde: neither only that, but also because his malicious practises took no prosperous success, for he had purposed to place *Isidorus* a Priest of his Church in the Bishops sea of *Constantinople*. Thus went the affairs of *John* the Bishop, who was continually hated ever since he began to enjoy the Bishoprick. But of him we shall have occasion to speak more hereafter.

CHAP. VI.

The tyranny of Gainas the Goth; the sedition raised by him at Constantinople, and of his end.

Now I go about to declare a certain history of that time, which is worthy of memory among all posterity in time to come: I will declare how the City of *Constantinople* itself, and the prosperity of the *Roman* Empire were delivered out of extreme peril and utter overthrow by the wonderful providence of Almighty God. Now hearken to the circumstance. One *Gainas*, by birth a barbarian, yet a subject of the Empire of *Rome*, was so

Here is a lesson for them that pull down Sanctuaries.

trained up in warlike exercise and feats of arms, that at length through the daily credit he purchased by valiant acts, he was of the Romans made captain both of horsemen and footmen. When he had got unto his person such honour, and so great a power at his beck and commandment, he forgot himself, and could not moderate the aspiring pride of his swelling stomach, but devised every way, and rolled as commonly we say every stone, for to bring the Romans under his girdle. And therefore he sent for all the *Goths*, out of their country, determining with himself to entertain and stay with him as many as were fit for feats of arms. *Tribigildus* tribute of the souldiers in *Phrygia*, being some what a kinne unto him, and also of his conspiracy, subdued all the *Phrygian* nation: *Gainas* then made earnest suit unto the Emperour in his own behalf, that he would make him Lieutenant of *Phrygia*. The which *Arcadius* the Emperour without foresight of that which was likely to ensue, granted unto him with a willing minde. He immediately (as it was thought) went to give battell to *Tribigildus*, but as truch was, to play the tyrant, and brought at his tail thousands of the barbarous *Goths*. He was no sooner entred into *Phrygia*, but all the countrey yielded unto him. The Romans were in a wofull plight, partly because that so great a multitude of barbarians followed after *Gainas*, and partly also because that the Eastern parts of the Empire were in great danger of invasion. Then the Emperour yielding unto the necessity of the time, advised himself, dealt subtilly with the barbarian, sent unto him Embassadors, and fought by all fair means to pacifie him. And when that he requested the Emperour to lend unto him *Saturinus* and *Apelianus*, who were Consuls and head Senators, whom he suspected to be the hinderers of his enterprized conspiracy, the Emperour though unwilling, yet because of the time yielded unto his request. They being of a noble and valiant courage, desirous also of death in the quarrell and defence of their countrey, obeyed the Emperours commandment. To be short, they met the barbarian in a plain green, where they fled to just and run at tilt a good way off *Chalcidion*, and ready they were to endure what torment soever were laid upon them. But he did them no harm, for he dissembled his drift and got him to *Chalcidion*: there *Arcadius* the Emperour met him. The Emperour and the barbarian being together in the Temple where the corps of *Epiphania* the Martyr lieth interred, swore one to the other, that neither would conspire nor procure the others death. But although the Emperour a man both godly and zealous, made great account of his oath, and kept it inviolably: yet *Gainas* forswore himself, brake the league, and ceased not to proceed on in his former treason and conspiracy: but devised with himself how he might set the city of *Constantinople* on fire, and over-runne the whole Empire of *Rome*. Wherefore *Constantinople* by reason of the infinite number of barbarians which abode there, became in manner a barbarian city: of the citizens and inhabitants, there was no other account made, then of captives and bond-slaves. The city was in so great danger, that a wonderful great Comet reaching in manner from the skie unto the earth (the like whereof was never remembered to have been seen before) prognosticated the same: *Gainas* first at all laying shamefastnesse aside, and feeling his face with impudency, purposed in his minde to tifle the shops of the bankers and exchangers. But whenas the report thereof prevented his lewd purpose, and the bankers removed their exchanging tables, and conveyed away their money: he endeavoured to compass another mischievous act: for he sent in the night season a multitude of Barbarians to fire the palace of the Emperour. At what time it appeared unto the whole world how careful God was over that city. For an infinite number of Angels resembling men of monstrous bodies, all in glittering armour, were seen of these rebels that went about to set the palace on fire: the Barbarians supposing they had been a great army and a mighty host, were astonied and ran away. *Gainas* hearing of this, thought it a thing incredible. He knew for certainty that so great a power of Roman souldiers could not possibly be there, for they were appointed severally throughout every city. The night following he sent thither others, and that not once nor twice: whenas the souldiers being oftentimes of him reported the same (for the Angels of God were alike in the sight of the traitors) at length he went thither himself with great power to know the certainty of the wonderfull sight. He perceiving of a fury that it was an army of souldiers, hiding themselves in the day time, and withstanding his violence in the night season, went about to compass a crafty feat as he thought, whereby he might greatly hurt the Romans, but as the event declared, it availed them very much. He flattered himself to be possessed of a Devil, and therefore he got him to the Church of *Saint John*

Tribigildus,
Phrygia subdued,

Gainas a persecuted person,
and a trouble-breaker.

A Comet.

Constantinople was saved by Angels.

John the Apostle, which was not far from the city, there for to pray. The Barbarians went forth with him, conveying armour privily in wags and vessels, covering them also with other sleights and devices. When the watch and porters of the City gate perceived their wile and treason, they commanded them to carry forth no weapons: the Barbarians hearing this, drew their swords and dispatched them every one, immediately all the City was on an uproar, and death being shut and well fortified. The Emperour advising himself in time, proclaimed *Gainas* a traitor, and an open enemy: he commanded that the Barbarians which remained in the city should be slain every one: this was the day after the death of the porters: the souldiers with together dealt hand to hand with the Barbarians, for the Church on fire, and flew many of them. *Gainas* hearing that as many of his complices as he left behinde within the city were executed, and perceiving that his traitorous conspiracy had no prosperous success, left his by took shipping thence in all the haste to *Lampacum*, for to subdue from that place forward, all the western parts of the world. When the Emperour had prevented him in those countries, flew there his wonderfull power both by sea and land, it fell out that God of his providence they fell a framing of new vessels, and so to transport souldiers in them. The Roman navy came and laid at will, the Western *Zephyrus* blew on their side. In the nick, for they had winde themselves thither with ease and pleasure: so the greater part of the Barbarian navy, both horse and man, ships and all were tossed to and fro, scattered one from the other, and sunk in the deep gulphs of the surging seas. Divers also of the Romans were drowned alike. And thus taking his flight by *Thracia*, lighted by chance into the hands of the Roman souldiers, who dispatched both him, and also as many Barbarians as were in his company. Thus much by the way of *Gainas*. If any be disposed to know all the circumstances of that warre, let him read the book of *Enchiridion Scholasticus*, intituled *Gainas*, who at that time was the disciple of *Tretylus* the *Sophist*. This man being present in the warres, wrote in Hexameter verse all that therein was done, and divided it into four books. And because the acts thereof were fresh in memory, his Poeme was of great price and estimation. *Ammonius* also the Poet of late daies wrote the same argument in verse, which he read in the hearing of the Emperour, about the eleventh Consullship of *Theodosius* the Younger, the which he enjoyed with *Fausius*, and therefore was highly commended. This warre was ended in the Consullship of *Stilichon* and *Aurelianus*. The year following *Phranitus* was made Consull, who though he were a *Goth* born, yet was he greatly beloved of the Romans, and behaved himself valiantly in that battell, that the Romans thought him worthy the dignity of a Consull. The same year and the tenth of *April*, the Emperour *Arcadius* had a son, to wit, the good *Theodosius*. So far of these things.

Gainas was
slain, and
Dom 403.

CHAP. VII.

Of the schism between Theophilus Bishop of Alexandria, and the religious men inhabiting the desert: and how Theophilus condemned the books of Origen.

While the commonweal of the Roman Empire was tossed with these troublesome storms of rebellion, such as were promoted unto the reverend function of priesthood were at dissension among themselves, to the great slander of Christian religion. Then was one set against the other, the original of which pestilent schism came from *Egypt*, and the occasion was as follows. There was a question broched a little before, whether God were a body, made after the likeness and form of man? Or whether he were without body, and not only without the form of man, but also (to utter the whole in one word) some affirmed this, other some that. Certain of the rudest and unlearned sort of religious men thought that God was corporeall, and that he was of the form and figure of man, but the greater part condemned them with their heretical opinion, affirming that God had no corporeall substance, that he was void of all bodily shape. Of the which opinion was *Theophilus*

G g 3

Bishop

The heretic of
the Antiochians,
morpheus, be-
gan, Anno
Dom 403.

Fear maketh
Theophilus to
forget himself.

This Bishop
hath more tel-
lows in the
world.

Theophilus to
revenge him-
self of his ene-
mies, persecut-
ed his own op-
inion.
This is a sin a-
gainst the holy
Ghost. This
heretic was the
original that
God the Father
hath been pain-
ted like man.

Bishop of Alexandria, so that in the heating of the whole Congregation he inveighed bitterly against such as attributed unto God the form of man, proving that he had no body at all. The worshippers of Egypt understanding of this, left their religious houses, came to Alexandria, flocked about Theophilus, condemned him for a wicked person, and sought to bereave him of his life. Theophilus being made privy unto their conspiracy, was wonderfully pensive, devised with himself how he might escape their hands and save his life. As soon as he came into their presence, he saluted them courteously, and said thus unto them: When that I fasten mine eyes upon you, me thinks I do see the lively face of God. With these words the rash heat of the unruly Monks was daisied. Again, they reply in this sort: If that be true that thou sayst, that the condescension of God is no other wise then ours, accurse then the works of Origen. For divers of his books do impugn our opinion. But if thou refuse to do this, assure thy self to receive at our hands the punishment due unto the impious and open enemies of God. Nay faith Theophilus, I will do that which shall seem good in your eyes. I pray you be not offended with me, for I hate the books of Origen, and think them worthy of great reprehension which allow of them. When he had thus appealed the Monks, he sent them away quietly. This question peradventure had lain in the dust unto this day, had it not been blown up and revived upon another occasion, in such sort as followeth. The religious houses in Egypt were overtaken of four worthy men, Dioscorus, Ammonius, Eusebius and Eutymius. These men were natural brethren, and by reason of the goodly stature of their tall bodies, they were called Longe. Men they were of great fame for their doctrine and godly trade of life, and therefore at Alexandria they were much spoken of. Theophilus Bishop of Alexandria loved them entirely, and made much of them. Wherefore one of them whose name was Dioscorus, he in manner constrained to leave the desert, and made him Bishop of Hermopolis, other two he entreated to lead their lives with him. The which he could hardly with fair means obtain, yet as Bishop he compelled them. These men making a virtue of necessity for that they could no otherwise chuse, applied themselves about the Ecclesiasticall affairs: yet it grieved them very much, that they could not at their pleasure addit themselves unto the solitary life, and the wonted exercise of true philosophy. When that in process of time their conscience was pricked, perceiving that the Bishop was set upon heaping and hoarding of money, and that all his labour tended to gathering, they would no longer dwell with him, but got them into the desert, affirming the solitary life to be farre better then the trade and conversation used in the cities. Theophilus all that while perceiving the cause that moved them to depart, entreated them earnestly to continue with him: but as soon as he understood they abhorred his manner of living, he was wonderfully incensed and promised to work them a displeasure. When they had made light of his threats, and departed into the desert, Theophilus as it seemed being prone of nature to anger and revenge, belirred himself against them, and endeavoured by all means to work them mischief. Wherefore he began to spite Dioscorus their brother, whom he had made Bishop of Hermopolis. For it grieved him to the guts, that the worshippers made so much of Dioscorus and revered him so highly. And knowing that he could no kind of way molest those godly men, unless that he alienated and withdrew the miades of such Monks as were subject unto their government from favouring of them, he wrought such a kinde of feat, as followeth. He called to memory that in conferring with them, they had affirmed that God was without body, and void of humane form or figure: for had he the shape of man, it would follow necessarily, that he could suffer after the manner and guise of man: and that Origen with other ancient writers had exquisitely fitted out the truth thereof. But Theophilus although he was himself of that opinion, yet to the end he might revenge him of his enemies, slicked not to oppugn their sincere opinion and sound doctrine: yea, he perswaded many Monks, simple and plain souls, such as were idleots, and divers also of them which were altogether unlearned, to cleave unto his side. He sent unto the religious houses of the desert, that they should obey neither Dioscorus nor his brethren, inasmuch their opinion was that God had no body. For God (saith he) as holy Scripture doth witnesse, hath eyes, ears, hands and feet even as men have. Dioscorus and his followers (saith he) are of a wicked opinion: they deny with Origen, that God hath eyes, ears, feet and hands. With this subtle and crafty sleight he allured to his side many religious men so that there arose much ado and great dissension among them. Such as were not bewitched, but guided themselves aright, cleaved unto the opinion of Dioscorus and Origen: but the simpler sort, which indeed were the greater number, being kindled with the fierce flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were divided,

CHAP. VIII.

Of the Conventicles and Hymns which both the Arians and professors of One substance sang in the night season, and their skirmishes also how the singing of Anemes was first ordained by Ignatius the disciple of Saint John the Evangelist and Apostle.

John Bishop of Constantinople, was altogether ignorant of that said great stir and contention raised in the desarts of Egypt: he was a man that lived in those daies for the gift of utterance, and was also of great estimation. He himself sung in the evening prayer, I mean such services as usually is said in the night, and that upon such occasion as followeth. The Arians, as we said before, had their conventicles without the walls of the city in the suburbs. Wherefore when the festival meeting throughout every week was come, I mean the Saturday and the Sunday, upon which daies the Christians are wont solemnly to assemble in the Church, they (I mean the Arians) gathering themselves together in the porch of the gates, singing interchangeably such songs as they had made themselves, and favoured of the Arian opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to go out at the gates and to sing Anemes such lewd songs through the middle of the city, until they came to the place of their assembled congregation. But inasmuch they ceased not to sound out contumelious sentences against such as favoured the faith of One substance, (for among divers others this was one: Where be these fellows which affirm three to be but one power?) John fearing lest any of the simpler sort should be incensed, and lest these opprobrious names would be stumbling blocks and occasions to fall from the faith, ordained of the contrary certain of his own people, which in like sort should occupy themselves in the night in singing of hymns, partly for to quell the insolency of the Arians, and partly also to confirm their own side in the faith. And though the meaning of John was good, and his drift available, yet the end proved very troublesome and perilous. For when the hymns extolling the faith of One substance, purchased greater majesty & reverence, because of the melodious concert and sweetness in the night season, (for there were silver candlesticks after the manner of crosses, dewed unto them) the Arians flocked together, burned with emulation and for to revenge themselves, set upon their adversaries. And because that a little before their side had prevailed and got the upper hand, they were then twain with pride, and eagerly bent to take armour, and made no account at all of such as favoured the faith of One substance. Wherefore without further deliberation, on a certain night they made an uprose. In this skirmish Bris, an Eunuch of the Emperour, was stricken on the forehead with a stone: and divers of the common sort were slain on either side. The Emperour understanding of the stir, was wonderfully incensed, gave the Arians straight commandment they should openly sing no more hymns. These things were then in this sort. Now let us record whence the hymns that are sung interchangeably in the Church, Bishop by succession from Peter the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed Trinity with hymns that were sung interchangeably: and delivered unto the Church of Antioch the order and manner of singing expressed in the vision. Thereof, it came to passe, that every Church received the same tradition. So much of Anemes.

Anthropo-
morphites be
those heretics
which attri-
bute corporall
substance unto
God the Father

Chrysolome
made Anemes
An. Dom. 404.

Of the Monks that were called Longe, and how that about them Theophilus Bishop of Alexandria persecuted John Bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius Bishop of Cyprus, being wonne through the Wiles of Theophilus, called a Council at Cyprus, condemned the Works of Origen, and pretended John for pursuing of them..

Shortly after the Monks left the desert, and came together with *Dioscorus* and his brethren unto *Constantinople*. There came thither also with them *Isidorus* the great friend sometime of *Theophilus*, but then his deadly foe, and so became upon such an occasion as followeth. *Theophilus* conceiving great displeasure against one *Peter*, head priest in the church of *Alexandria*, determined to banish him the Church: he charged him that he had received into the communion a woman of the heretical sect of the *Manichees*, before he had converted her. But when *Peter* avouched that he both withdrew her from the heretical opinion, and admitted her also into the Church with the consent of *Theophilus*, making him privy thereto: *Theophilus* stomacked the dealing, as if *Peter* had done it in spite of him. For he said that he knew nothing of it. Wherefore *Peter* called *Isidorus* to witnesse, that *Theophilus* the Bishop knew of the womans admission. *Isidorus* then was at the princely City of *Rome*, for *Theophilus* had sent him unto *Damascus* Bishop of *Rome*, for to reconcile unto him *Flavianus* Bishop of *Antioch*. For as many as were of *Melchius* side fell from *Flavianus*, because he kept not his oath, as we said before. *Isidorus* then immediately after his return from *Rome*, being called of *Peter* to hear witnesse, affirmed plainly, that the woman which had been of the *Manichees* opinion, was received by the consent of *Theophilus* the Bishop, and that he himself had ministered the communion unto her. *Theophilus* hearing this, fretted within himself for anger, and thrust them both out of the Church. This was the cause that made *Isidore* to accompany *Dioscorus* unto *Constantinople*: that both in presence of the Emperor and *John* the Bishop the sleights and wiles which *Theophilus* practised against them might be revealed. *John* understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common and publike prayers, but he would not receive them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was falsely reported unto *Theophilus*, that *John* both received them into the communion, and was also ready to take their part. Wherefore *Theophilus* endeavoured with might and main, not onely to revenge him of *Dioscorus* and *Isidorus*, but also to thrust *John* besides his Bishoprick, and thereupon he sent letters unto the Bishops throughout every City, where he concealed his principall drift, pretending onely unto them, that he mistilke with the works of *Origen*, whence *Athanasius* before his time borrowed testimonies to the confutation of the *Arians*. Moreover, he reconciled and linked himself with *Epiphanius* Bishop of *Constantia*, a city of *Cyprus*, with whom afore time he had jarred and been at variance. For *Theophilus* had charged him a little before, that he thought of God basely and abjectly, attributing to him the form or shape of man. And though *Theophilus* was of this opinion, and accused them which believed that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in word, that which he beleaved secretly in minde: and linked unto him *Epiphanius* in the league of friendship, who lately had been his foe, but then as it were repented him of his folly, joyed with him in one faith and opinion of God. Through his aid and furtherance he purposed to summon a Council at *Cyprus*, for the condemning and rooting out of *Origen*s works. *Epiphanius* being a veruous and a godly man, was easily perswaded therunto by the letters of *Theophilus*. To be short, the Bishops of that Isle assembled together, and decreed that thenceforth none should read the works of *Origen*: moreover they write unto *John* Bishop of *Constantinople*, exhorting him to abstain from pursuing the books of *Origen*, requesting him also to summon a Council, and to ratifie the same with uniform consent of them all. When *Theophilus* had snared *Epiphanius* (a man of great fame and renown) to his side, and perceived that his fetches now framed according unto his own desire, he dealt more boldly, and summoned a Synod within his own Province, where (even as *Epiphanius* had done before) he condemned the works of *Origen*, which had departed this life about two hundred years before him: this was not his principall drift, but he purposed verily to revenge him this way

* Chap. 10. in the Greek. *Epiphanius* sometime thought that God had a body.

A Council held in *Cyprus*, where at first through the procurement of *Theophilus* the books of *Origen* were condemned. A Synod at *Alexandria* to the same purpose.

way of *Dioscorus* and his brethren. *John* made small account of the things which *Epiphanius* and *Theophilus* had signified unto him by their letters, for he occupied himself to the furtherance and profit of the Churches, and therein he excelled: as for the conspiracy, and mischief intended against him, he made very light of it. As soon as it was openly known and manifestly perceived, that *Theophilus* bent all his might to depose *John* of his Bishoprick, divers that bare *John* ill will, set a devising and a forging out of false crimes and accusations against him. Many of the Clergy, sundry also of the Magistrates which were in great favour with the Emperor, tapping now they had gotten fit opportunity to revenge them of *John*, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at *Constantinople* a Council of Bishops.

CHAP. X.

Of Severianus and Antiochus the Syrians whom, and upon what occasion they fell from John.

Chap. 11. after the Greek.

Another thing gave occasion to increase the hatred and ill will owed unto *John*, in such sort as followeth. There were two Bishops by birth Syrians, which flourished at one time, the ones name was *Severianus*, the others *Antiochus*: the one was Bishop of *Gabale* in *Syria*, the other of *Ptolemais* in *Phoenicia*, both excelled in the gift of utterance, but *Severianus* although he was learned, yet pronounced he not the Greek tongue distinctly, neither skilfully, for he spake Greek as a Grecian, yet pronounced it like a Syrian. *Antiochus* coming from *Ptolemais* to *Constantinople*, continued there a while, and preached with great diligence: after that thereby he had got unto himself good store of money, he turned home to his own Church. *Severianus* hearing that *Antiochus* had got much money by preaching at *Constantinople*, was very desirous to do the like himself. He exercised himself diligently, he patched together a great company of bold sermons, and came to *Constantinople*. Being there friendly and lovingly entertained of *John*, he applied himself cratically for a while to please *John*, and got great favour by flattery. He was much set by and in great estimation: and as he was highly commended for preaching, so in like manner purchased he unto himself great credit with the chief Magistrates and with the Emperor. In the mean space, because that the Bishop of *Ephesus* was departed this life, *John* of necessity was constrained to take his voyage into *Ephesus* for to chuse there a Bishop. After his coming thither when that some would have this man, and some that man preferred to the room, and thereupon fell to bitter words and contention, whilst that every one would have his friend advanced to the dignity, *John* perceiving that they were all set on tumults, and that by no means they would be ruled by him, endeavoured to end the quarrell without offending of either side. He assigned one *Heraclides* a Deacon of his Church, yet born in *Cyprus*, to be Bishop. With that both parts were pleased, and gave over contention. *John* was fain for this matter to continue a great while at *Ephesus*. In his absence *Severianus* had brought his auditors at *Constantinople* to bear him far better good will then ever they did before, neither was *John* ignorant of this, for it was told him quickly. When *Serapion* of whom I spake before had signified unto *John*, that *Severianus* had divided the Churches, he forthwith was kindled with the flame of contention. Wherefore whereas he had not fully ended all such things as he determined with himself, for he had deprived both the Novatians, and such as celebrated the feast of *Easter*, the fourteenth day of the month of many Churches: he returned to *Constantinople*, and applied himself after his usual manner unto the oversight of the Ecclesiastical affairs. The insolent disdain and haughty stomack of *Serapion* was intolerable, for he bolded himself upon *John*, and inveiged contumeliously without all modesty and shamefastnesse against all men, which turned to the excretion of the spite and hatred born unto *John*. Moreover, when *Severianus* on a certain time came to the place where *Serapion* late: *Serapion* gave him not the honour and reverence due unto a Bishop, neither rose up, thereby declaring that he regarded not the person of *Severianus*. This contempt and disdain of *Serapion* was not taken patiently of *Severianus*, for he exclaimed against him in these words: If *Serapion* dieth a Christian, then was Christ never incarnate. *Serapion* took this as a fit occasion, ministered unto him, made *John* to become his foe: whilst that he concealed the full sentence, to wit, if *Serapion* dieth a Christian, and repeated the latter, to wit, that Christ was never incarnate, affirming that he heard it of *Severianus* own

An old custom to take money for preaching, if the gain were not sweet, I warrant you at this day, the custom would be left.

Heraclides Bishop of *Ephesus*.

own mouth. And to the end he might justify the report, he brought forth men of his own degree and calling to testify that they heard the words. To be short, *John* without any more ado, banished *Severianus* the city. *Eudoxia* the Emperesse understanding of the circumstance, found great fault with *John*, caused *Severianus* to be sent for out of *Chalcedon* in *Bithynia*, who came immediately, *John* kept himself out of his company, and would not be brought by any mans persuasion to become friends with *Severianus*. At length when that *Eudoxia* the Emperors mother, in the *Apostles Church*, had thrown her son *Theodosius* the Emperour (who though he were then of tender years, yet governed he the commonwealth with good success and prosperous oversight) at the feet of *John*, and craved of him with solemn protestations, that of all love and friendship he would not deny her request: with much ado he was won to embrace *Severianus* again. But though outwardly they bare a shew and countenance of friendship, nevertheless inwardly they continued their spite and hatred one towards the other. The cause that divided *John* and *Severianus* was in such sort.

CHAP. XI.

How that Epiphanius coming to Constantinople, celebrated the communion, and gave orders Without the licence of John, therein to gratifie Theophilus.

Shortly after, *Epiphanius* the Bishop came from *Cyprus* to *Constantinople* at the request of *Theophilus*, and brought thither with him the decree of the Bishops, wherein he had excommunicated *Origen*, but only condemned his books. Wherefore after his coming into the Church of *Saint John*, which was not far from the walls of the city, he celebrated the communion, made a Deacon, went forth out of the Church, and came to *Constantinople*. When that *John* had invited him, requesting he would take a piece of a lodging with him, he for to feed the humor of *Theophilus*, refused his courteous, and took up an Inn by himself. After that he had called together the Bishops which then by chance were at *Constantinople*, he read in their hearing the decree, wherein he had condemned the works of *Origen*. Of the books there nothing to say, but thus much, that it pleased *Epiphanius* and *Theophilus* to condemn them. Of the Bishops, some for reverence of *Epiphanius* subscribed unto the decree, some other denied it utterly. Of which number *Theodosius* Bishop of *Syria* made *Epiphanius* this answer: *I of mine own part, O Epiphanius, will not so much injure the man, who is departed to rest many years ago: neither dare I presume once to interprise so heinous an offence, for to condemn the books which our ancestors have not condemned, specially seeing I understand not as yet, neither read any part of the doctrine therein contained.* And when that a certain book of *Origen* was brought forth, he read it, and shewed there the interpretation of holy Scripture agreeable unto the faith of the Catholike Church: last of all he concluded with these words: *They that reprehend such things, do no less then mislike with the matter whereof these books do increase.* This was the answer of *Theodosius* unto *Epiphanius*, a man he was of great fame both for sound doctrine, and godly conversation.

CHAP. XII.

A kind of Apologie in the behalf of Origen.

In so much that many were drawn headlong through the procurement of malicious slanderers, much like a blast of hurliwind, to revile *Origen*, it shall not be amiss to say somewhat of them. Observe men, odd fellows, such as have no pitch or substance in them to the end they might become famous, go about most commonly to purchase unto themselves glory and renown by dispraising of such men as farre excell them in rare and singular virtues. Of which sort of back biters first I remember *Marbodius* Bishop of *Olmutz*, a city of *Lydia*: next *Enstadius*, who for a while was Bishop of *Antioch*: thirdly, *Apollinaris*: last of all, this *Theophilus*. This mess of railers (if I may so term them) fell a slandering of *Origen*, neither yet all for one thing. One charged him with this, another with that, whereby they all severally declared unto the world, that they allowed wholly all such things in him as they had not reprehended by name. For in as much as they blamed him severally for several doctrine, it appeareth they took that for truth in him which they concealed and misliked not withall: and they approved in very deed that which they denied not in word. *Marbodius* though at the beginning he inveighed bitterly against *Origen*, yet afterwards

Chap. 11. after the Greek.

Theodosius Bishop of Syria

Chap. 12. after the Greek.

In the margin of the Greek copy there was written as followeth, We have to learn that the six general Councils condemned both Origen and his works But this Historie grafter was before the third.

as it were by way of recantation, he extolled him unto the skies, in that dialogue which he intitled *Zeno*. Their reviling in mine opinion increased the renown and fame of *Origen*. For while they had charged him with heinous crimes as they thought, and yet finding no fault with him as touching the blessed Trinity: they are witnesses themselves that he was of the right and sound faith. And as these men being not able justly to accuse him, bear witness with him of his true belief so *Athanasius* void of all partiality, a zealous maintainer of the clause of *One substance*, alleging him for a witness of his faith in the orations which he wrote to the confutation of the Ariens, citeth his words for testimonies among his works, and saith thus of him: *That notable man and painfull writer Origen, confirmeth in plain words the faith and opinion we have of the Son of God, in that he avoucheth him to be coeternal with the Father.* Wherefore such as go about to revile *Origen*, they unwares do slander *Athanasius*, who highly commendeth him, Thus much by the way of *Origen*, and now again to the story.

CHAP. XIII.

How that John sent for Epiphanius to come unto him, and charged him that he had behaved himself contrary to the canons of the Church: after that they had brawled a while together, Epiphanius returned homewards.

Chap. 13. after the Greek.

John at the first took not the matter very grievously, though *Epiphanius* contrary to the Canon had made a Deacon in his Church, but requested him to accept as a simple lodging a piece of the Bishops palace. *Epiphanius* answered him in this sort: *I will neither lie with thee, nor pray together with thee, unless thou both banish *Discorius* with his brethren out of the city, and also subscribe with thine own hand, unto the decree which condemneth the works of *Origen*.* When that *John* paused upon the matter, and said that he ought not rashly, neither without good advice to determine any thing of that matter, afore that he had generally examined, and that narrowly, the whole circumstance: the adversaries of *John* set *Epiphanius* otherwise on work. For at the celebration of the blessed and holy Communion in the Church commonly called the *Apostles*, they set *Epiphanius* in the midst: they cause him in the open audience to condemn the works of *Origen*, to excommunicate *Discorius* and his brethren, last of all, to rebuke *John* for taking of their part. When *John* heard of this, he sent unto *Epiphanius*, who the day following was at Church: this message by *Serapion*: *Epiphanius, Thou dost many things contrary to the canons: first, in that thou hast presumed to make Ministers within my Diocese; secondly, in that thou hast ministered the communion of thine own head without my licence: again in that thou dost refuse it when I requested thee, and now thou dost it of thyself. Wherefore take heed lest the people flout thee, and be set on an uproar if ought come amiss, thou hast thy remedy in thy hand.* *Epiphanius* receiving this message, was stricken with sudden fear, left the Church, inveighed bitterly against *John*, and took shipping towards *Cyprus*. The report goeth, that as he went down to the rode to take shipping, he prophesied thus of *John*: *I hope thou shalt never die a Bishop, and that John answered him thus again: I hope thou shalt never come alive into thy country.* Whether they that told me these things, reported truly, I am not able to say: but sure I am that it fell to either even as each one wished to the other. For neither came *Epiphanius* alive to *Cyprus*, (he died on the seas by the way) neither died *John* a Bishop, for he was deposed and banished the Church, as hereafter shall more manifestly appear,

CHAP. XIII.

How that after the departure of Epiphanius, John made a sermon against all women, which made both the Emperor and the Emperesse to summon a Council at Chalcedon, where John was deposed: In his absence the people made much ado, and to appease them, John is called home to Constantinople again

Chap. 14. after the Greek.

As soon as *Epiphanius* had hoisted up sail, report came unto *John* that *Eudoxia* the Emperesse had bolstered *Epiphanius* against him. He being very hot, and a hasty man of nature, ever ready, for his gift of utterance did to serve him, immediately went up in the Pulpit, made a whole sermon in the dispraise of all women. The multitude took it in the worst part, as if thereby he had determined secretly to pay home the Emperesse. The sermon was born away of ill willers, and brought to the Emperor: the Emperesse also hearing thereof, complained unto the Emperor, that therein she was contumeliously dealt withall

Athanasius testimony of Origen.

The message which Chrysostome sent unto Epiphanius. The content on between two ancient Fathers, Epiphanius Bishop of Constantia in Cyprus, and John Chrysostome Bishop of Constantinople.

The council
of Chalcedon
for the depo-
sitione.

withall, and that the reproach thereof redounded also unto him. Wherefore the worketh through *Theophilus* to summon a council against *John*. *Severianus* likewise went about the same, neither was the dealing of *John* towards him as yet gon out of his stomach. Shortly after *Theophilus* came thither, who called together at the Emperours commandment many Bishops out of divers cities. But above all other men, they came thither apace, which for divers quarrels owed *John* a displeasure. They also came thither whom *John* had deposed and put by their Bishopsricks. For he had deprived many of the Bishops in *Asia*, in the voyage he made to *Ephesus*, at what time he made *Heraclides* Bishop. Wherefore with one consent they met at *Chalcedon* a city of *Bithynia*. At that time *Cyrinus* an *Egyptian* born, being Bishop of *Chalcedon*, inveighed bitterly against *John* in presence of all the Bishops: he reported of him that he was a wicked man, that he was an arrogant and fullen Bishop. The rest of the Bishops were glad of that. But *Maruthas* Bishop of *Mesopotamia* trode against his will on *Cyrinus* foot, and hurt him fore. The brufe so increased and pained *Cyrinus* so much, that he could not go with the rest of the Bishops to *Constantinople*, but tarried behinde at *Chalcedon*: the rest failed to *Constantinople*. When as none of the Clergy of *Constantinople* went forth to meet *Theophilus*, neither exhibited unto him the accustomed honour and reverence (for then all began to hate him) the mariners of *Alexandria*, who then by chance were there, and had brought corn to *Constantinople*, went to meet him, and received him with gladlike shouts. He went not to the house of prayer, but unto the Emperesse pallace called *Placidia*. Then the adversaries of *John* went about to forge many false accusations against him: they brabble no longer about the books of *Origen*, but they take other absurd matters in hand. When these things were thus a doing, the Bishops assembled together in the suburbs of *Chalcedon* in a place called the *Oke*: immediately they cite thither *John* for to answer unto such crimes as he was charged withall. Beside him they charge *Scrapion*, *Tyrris* the Eunuch Priest, and *Paulus* the Reader (for they were also accused) to appear before him. When *John* had excepted against such as had cited him thither, as his open enemies, he appeared from them unto a general Council: they without any other circumstance called him four times: and seeing that he would not come, but sent them still the same answer, they proceed against him, they condemned and deposed him of his Bishoprick, for no other crime, but because he being cited would not appear. When tidings thereof about eventide were brought to *Constantinople*, the whole city was on an up-rore. Wherefore they watched all night, they would not suffer him to be thrust out of the Church, they exclaimed that his cause ought to have been heard in a greater assembly of Bishops. But the Emperours commandment was, that as soon as he were removed, he should be conveyed to exile. This being known for certainty, *John* the third day after his deposition, about noon, unknowing to the multitude (for he was loth there should be any adoe for his sake) yielded himself voluntarily into the hands of his adversaries, and so went away. * The people were all set on fiery sedition, and as it commonly falleth out in such hurli-burlies, many of them which aforetime pursued him with deadly hatred, then changing their minde, pitied his case: many others who lately desired to see his deprivation, reported then, that he was craftily dealt withall, and fallaciously accused. Many cried out against the Emperour, and exclaimed at the Council: but above all others, they inveighed against *Theophilus*, who was known to have been the author of all that trechery and malicious flanders raised of *John*. For the conspiracy and war he laid for *John* could no longer be concealed. And though it was diversely found out, yet especially in that he communicated with *Discorsus* and his brethren called *Longe*, immediately after the deposition of *John*. *Severianus* also as he preached in the Church, thought now he had fit opportunity given him to inveigh against *John*: he said plainly, though *John* were convicted of no crime, yet was he justly depured for his insolent and haughty behaviour: that all sins were to be forgiven, yet as holy Scripture bare witness, that God resisted the proud. With the hearing of these and such like contumelious phrases, the people were the more incited to contention. Wherefore the Emperour in all the haste caused *John* again to be sent for, and to return to *Constantinople*. *Briss* being the messenger (he was an Eunuch of the Emperesse) found him at *Premetum* a mart town over against *Nicomedia*, and brought him to *Constantinople*. But though he was thus called home from exile, yet purposed he with himself not to tread within the city, before he were proved and found innocent by the censure of the higher Judges: therefore he continued a while in the suburbs called *Mariane*. When that he lingered from returning into the Citie, the multitude took it grievously,

chrysostone
called,
* Chap. 16. after
the Greek.

Chrysostone
returned from
exile.

and forthwith fell a reviling of the Magistrates. Wherefore of necessity he was constrained to come home: the people went forth to meet him, they bring him to the Church with great reverence, they request him to consecrate their Bishop, and thenceforth after the usual manner to pray for the peace and prosperous estate of the Church of God. When that he refused to so do, and pleaded for himself, that it must not be to fore his cause were heard of indifferent Judges, and the depoters had changed their minde and absolved him: they were the more detestous, for they longed to see him stalled again in the Bishops seat, and preach a fresh anathema to the people. To be thought, the people compelled him to so do. When that *John* was placed in the Bishops seat, and praised after the accustomed manner, for peace unto the people and congregations throughout the world, he was constrained also to preach. The which thing ministered occasion unto the adversaries to accuse him again, although for a while they suffered it to lie for dead.

CHAP. XV.

How that when *Theophilus* would have *Heraclides* master heard in his absence, and *John* resisted it: the citizens of *Constantinople* and *Alexandria* went together by the ears, so that *Theophilus* with other Bishops were faine to leave the city and flee away.

Chap. 17. after
the Greek.

IN the mean space *Theophilus* went craftily about for to call into question the consecrating of *Heraclides*: to the end he might thereby if it were possible, finde matter to charge *John* afresh, and so to depose him the second time. *Heraclides* though he was not present, yet they proceed against him: they lay to his charge, that he had unjustly punished certain persons, imprisoned them, and last of all led them thorow the open streets of *Ephesus* to be ignominiously derided. When *John* made answer, that of right no man ought to be judged in his absence without the presence of the party, and the hearing of his own cause: the people of *Alexandria* urged very earnestly that the accusers of *Heraclides* were to be heard: although he himself were absent. Hereupon there arose great strife and contention between the citizens of *Constantinople* and the inhabitants of *Alexandria*. And while they skitmith one with the other, many were fore wounded, and divers also presently dispatched. When the heat of this combat was past, and the truth come to light, *Theophilus* got him in all the haile to *Alexandria*, the other Bishops ran likewise away, few only excepted, which held with *John*, and repaired every one to speak ill of *Theophilus*. The hatred grew and increased against him daily, because he sticked not studiously to perute the works of *Origen* secretly, though openly he condemned them. And being demanded why he made so much of the books he lately condemned his answer was, that the books of *Origen* were like meddows clad with every kinde of flowers: therefore (saith he) if I finde in them ought that is good, I cull it out, if other wise briars or brambles, I let naught by them, because of their pricks. This was the answer of *Theophilus* when he called not to remembrance the saying of the wise man: that the words and counsels of sages resemble very much pricking thorns, and that such as are touched therewith, ought not to kick against the prick. The aforesaid causes made *Theophilus* to be hated of all men. *Discorsus* Bishop of *Hermopolis*, one of those religious men which commonly were called *Longe*, departed this life shortly after the departure of *Theophilus* into *Alexandria*, and enjoyed an honourable funeral at the Church called the *Oke*, where the council was summoned for the hearing of *John*'s cause. *John* gave himself wholly to teach and preach unto the people: he made *Scrapion*, who had procured unto him great hatred, Bishop of *Heraclia* a city of *Thracia*.

Bed. 111.

CHAP. XVI.

How the picture of *Eudoxia* was erected all of silver, with plaist and spectacles: *John* reprehended the authors that did the whole, and was there fore banished.

Chap. 18. after
the Greek.

SHORTLY after such things as follow ensued. A silver picture (covered with a mantle) of *Eudoxia* the Emperesse was set upon a pillar of red marble. The place of this erected pillar was not very nigh the Church called *Wisdomes*, neither very far off, only the broad street went between the picture and the Church: There were common plays and shows (as the manner was) celebrated. *John* supposing verily that these things redounded to the

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great

A Council assembled at Constantinople for the deposition of Cyrinus.

great slander and infamy of Christian religion, not forgetting his wanted audacity and liberty of speech, prepared himself for the authors thereof: and instead of the exhortation he should have used to the perswasion, or rather the reformation of the Princes and Magistrates, he bestowed with nipping taunts at such as had caused those vanities to be solemnized. The Emperress likewise applying these things to herself, supposing that all was uttered to her disgrace and reproach, procured another Council of Bishops to be called together against him. *Iohn* understanding of this, made that famous and notable sermon in the Church, which beganeth in this sort: *Herodias rageth against thee, how canst thou escape her wrath? she hath set thee at naught, as a plaster.* This sermon made the Emperress mad, let her on fire against him. Not long after the Bishops met there together, *Leontius* Bishop of *Ancyra* in *Galatia* the Jeller: *Ammonius* Bishop of *Laodicea* a city in *Pisidia*; *Brisio* Bishop of *Philippis* in *Thracia*; *Acacius* Bishop of *Be-roa* in *Syria*, with divers others. The accusers which largely charged *Iohn* with heinous crimes, are now brought forth before these Bishops. *Iohn* trusting to the just dealing of the Bishops, requirerth of them that the accusations may indifferently be examined. By that time the feast of our Saviours nativity was come, on which day the Emperor went not to the Church after the wonted manner, but sent *Iohn* this message: that he would not communicate with him, before he had cleared himself of the crimes laid to his charge. And whereas the accusers seemed to mistrust themselves, and that *Iohn* through the uprightness and equity of his cause bolded himself; the Bishops then present affirmed they ought not to examine any other offence, save only whether he of himself had taken possession of the Bishoprick after he was deposed; without the sentence and admission of a Council. When *Iohn* made answer that he had the consent of fifty Bishops which communicated with him, *Ammonius* replied against him: But more (saith he) of the Council withstood thy admission. Again, when *Iohn* said that the Canon which contained such a clause appertained not unto their Church, but was to be executed where the Asians did reign (for such as assembled at *Antioch* to root out the faith of *One substance*, laid down that Canon against *Athanasius*) they nevertheless making no account of his answer, proceeded and gave sentence against him, not weighing with themselves, that such as were authors of this Canon, were also depoters of *Athanasius*. These things were done a little before Easter. Then also the Emperor sent unto *Iohn*, that he had no authority to go into the Church, so much he was deposed and condemned in two several Councils. Wherefore *Iohn* gave over executing of the Ecclesiastical function, and refrained from going into the Church. Immediately also such as favoured him departed the Church; they keep Easter in the common baths called *Constantiane*, together with many Bishops, Priests, and other Ecclesiastical persons, who thenceforth, because of their several conventicles were called *Iohannites*. For the space of seven moneths *Iohn* was never seen abroad, until that by the Emperours commandement he was brought to exile, and so at length being banished the Church, he was bereaved of his country soil. The same day certain of such as were called *Iohannites*, set the Church on fire. With that the Eastern winde being up, blew the flame into the Senators Court, and ceased not burning, until all was consumed to ashes. This was done the twentieth of *June*, in the sixth Consulship of *Honorius*, the which he enjoined together with *Aristokratius*. For which conspiracy and treason, what heavy penalties and grievous punishments *Optatus* Governour of *Constantinople*, justice ligation a Pagan, and therefore a fore-plaguer of Christians, made them endure, I think it better overskip them with silence.

CHAP. XVII.

Chap. 19. after the Greek.

How that after the deposition of *Iohn*, *Arcadius* was made Bishop of *Constantinople*. Of *Cyrinus* Bishop of *Chalcedon*, that was paired with the fore foot, and of the death of *Eudoxia* the Emperress.

Arcadius an old man, above the age of fourscore years, who sometime governed the Bishoprick of *Constantinople* before the daies of *Iohn*, was shortly after made Bishop of that see. In his time whereas the Church enjoined great ease and quietness, by reason of his singular modesty and meek behaviour. *Cyrinus* Bishop of *Chalcedon*, whole foot *Marinus* Bishop of *Misopontia* had, trode on, and hurt against his will, had such unfortunate success, that his foot rotted of the brule, and therefore of necessity he was constrained to saw it off. Neither suffered he that once, but twice and oftner too. For the purpose faction ran over his whole body, and fell at length into his other foot: then was he fain to looke

lole both. I have therefore remembered these things because it was ripe in every mans mouth that *Cyrinus* suffered this plague or punishment for reviling of *Iohn*; and terming him (as *I. Cyrinus* was plagued for reviling of *Chrysostome*. Great hail-stones of Gods wrath, which he made *Heraclides* Bishop of *Ephesus* he thrust many out of their Churches, usually the *Novatians*, and such as celebrated the feast of Easter the fourteenth day of the month, which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages and slanderous reports: last of all, whether the hail and the death of the Emperress were signes of Gods displeasure for banishing of *Iohn*; or whether they happened for some other causes, God alone knoweth, which searcheth the secrets of mans heart, and pronounceth hereof the right sentence of full judgement. I of mine own part committed to writing such things as then were ripe in every mans mouth.

CHAP. XVIII.

How that after the death of *Arcadius*, *Atticus* was chosen Bishop of *Constantinople*.

Chap. 20. after the Greek.

Arcadius continued not Bishop very long, for the year following, to wit, in the second Consulship of *Stridon* but the first of *Anthemius*, and the eleventh of *November*, he departed this life. When that the election of a Bishop fell out to be a troublesome piece of work, and the contention endured a very long time: the next year after in the first Consulship of *Aradius*, and the first of *Probus*, *Atticus* a godly man by birth of *Schessia* in *Armenia*, by order a religious man, trained in the monastical discipline from his youth up, of mean knowledge, yet of singular wisdom naturally ingrafted in him, was chosen Bishop of *Constantinople*. But of him more hereafter.

CHAP. XIX.

How that *Iohn* Bishop of *Constantinople* died in exile.

Chap. 22. in the Greek.

Iohn being banished his Church and bereaved his country soil, died in exile at *Comanum* situated upon the sea *Eximius* the fourteenth of *November*, the seventh Consulship of *Honorius*, and the second of *Theodosius*: a man he was as I (said before) more led with heat of burning choleric, then ruled by civil courtesie: and because he was a man of wonderful boldness, he used liberty of speech, and had tongue at will. I cannot verily but wonder at him; why he adding himself to much temperance, taught in some sermons that temperance was in manner to be let at naught. For whereas by the council of Bishops there was admision left, and pardon granted for such as had once fallen after baptism to be received again after repentance into the Church, he stuck not to say, *If thou fall a thousand times, and repent thee of thy fall, come boldly into the Church*. For which doctrine, besides that he was disliked of many his familiars, yet was he rated of *Sisinnius* the Novatian Bishop, which wrote a book against that saying of his. But these things were done a little while ago.

CHAP. XX.

Of the conference had between *Iohn* Bishop of *Constantinople* and *Sisinnius* the Novatian.

Chap. 23. in the Greek.

Here occasion is offered to say somewhat of *Sisinnius*. A man he was (as I have remembered oftentimes before) very eloquent, and a profound Philosopher: and as he was a skillfull disputer, so was he also a cunning interpreter of holy Scripture, so that for his notable wit, *Eunomius* the heretick refused oftentimes to reason with him. He was no spare man of diet, but liberrall and a great spender, yet with good order and temperancy. He seemed riotous, and to exceed in sensuality, partly in that he araid himself in white, and partly for bairning himself twice a day. When he was demanded on a certain time, why he being a Bishop, bairned himself twice a day, his answer was: because I cannot do it the third time. At another time going of reverence to visit *Arcadius* the Bishop, one of *Arcadius* familiars asked of him why he used such attire as was uncomely for a Bishop? and where he found

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Written

Ecd. 9.
Luk. 9.

written that a Priest ought to wear white? Tell thou me (saith he) first where it is written that a Bishop should wear black. And whereas the other mused what answer he should make, *Sifinius* prevented him and said, Thou art not able to shew me that a Bishop ought to go in black, but I am able to alledge *Solomon* for my self, where he saith: *Let thy garments be white.* Again our Saviour, as we read in the Gospel wore white, and moreover he shewed unto his Apostles *Moses* and *Elias* clad in white. With these and other such like answers he brought all that heard him into great admiration. When that *Leontius* Bishop of *Ancyra* in *Galatia* the lesser, had deprived the *Novatians* of a certain Church, and then as it fell out, remained at *Constantinople*, *Sifinius* went unto him, requesting him to restore them their Church again: *Leontius* in a great chafe made him this answer: It is pity that you *Novatians* should enjoy any Church, in whom you take away repentance, and deprive men of the benefits which God hath bestowed upon them. After that *Leontius* had uttered these with other such like sentences, to the reprehension of the *Novatians*, *Sifinius* replied: No man repenteth more than I. Why saith *Leontius*, and how dost thou repent? Because saith *Sifinius* that ever I saw thee. Again, when *Iohn* the Bishop had taunted him, and said that one city could not hold two Bishops, his answer was, no more it doth. *Iohn* taking this answer in ill part, said again, Mee thou wilt be Bishop alone: Nor lo (saith *Sifinius*) but with thee alone I am not Bishop, though others do take me. *Iohn* being grieved with this answer, told him again: I will forbid thee to preach for thou art an heretick. *Sifinius* replied merrily in this sort: Then will I do thee a good turn, if thou este me to be great a labour. *Iohn* was somewhat pleased with that answer, and said: Nay then will I not itay thee from preaching, if it be a grieve unto thee. So witty and so pleasant was *Sifinius* in his answers. But it were too long to rehearse all his pithy and sage sayings. Wherefore I think it sufficient in these few lines to declare what kinde of man he was. Yet thus much further I am able to avouch, that by the report of all men, he excelled for learning all the Bishops which succeeded him, count all one after another: and therefore was he much made of, and in great estimation, yes the chief senators made great account of him, and had his virtues in admiration. And though he wrote many books, and furnished them with rhetorical phrases and poetical sentences, yet was he commended more for pronouncing then for penning. For he had a notable grace in his countenance, voice, behaviour, and look, with all other his bodily gestures, for the which he was honoured of all sects and religions, but above all others of *Antioch* Bishop of *Constantinople*, so far by occasion of *Sifinius*.

CHAP. XXI.

Of the death of Arcadius the Emperor.

Arcadius the
Emperor died,
Ann. Dom. 418.

Shortly after the death of *Iohn*, the Emperor *Arcadius* departed this life, a quiet and a courteous man he was, who in the latter end of his life was thought to be a very goodly man, upon such an occasion as followeth. In *Constantinople* there is a great palace called *Carya*, and in the porch there stands a hazel tree, on the which report goeth, that *Arcadius* the Martyr was hanged. Wherefore there was a Church erected at that tree: the Emperor passing by was desirous to see it, went in, and after he had said his prayers, came forth again. All the parish ran forth to see the Emperor: some left their houses, and took up their standing in the open street, thinking verily to see the Emperours face as he passed by with all his port and train: other some followed the Emperor out of the Church, until that both men, women, and children had all gone out of the house which adjoined unto the Church. They were no sooner gone, but the house where they flocked together fell down. Immediately the fame of the Emperor was spread abroad with great admiration, that so great a multitude of people was faved by the means of his prayers. The end of that was is in this sort. *Arcadius* leaving behinde him his son *Theodosius* of the age of eight years, departed this life in the Consullship of *Bassus* and *Philip*, the first of *May*, the second year of the two hundred ninety and seventh Olympiad. He reigned together with his father *Theodosius* the space of thirteen years, and beginning with the one and thirty years of his age, he reigned fourteen years after the decease of his father. This book containeth the history of twelve years and six months.

The end of the sixth book of *Socrates Scholasticus*.

THE

THE SEVENTH BOOK OF THE ECCLESIASTICAL History of Socrates Scholasticus.

CHAP. I.

How that after the death of *Arcadius* the Emperor, who left his son *Theodosius* of the age of eight years, *Anthemius* the Lieutenant took the government of the Empire.



After the decease of *Arcadius* the Emperor, being in the Month of *May*, and the Consullship of *Bassus* and *Philip*, his brother *Honorianus* took the rule of the West parts of the Empire, and *Theodosius* the younger, the son of *Arcadius* being eight years old, governed the East parts of the world by the Consullship of *Anthemius*, his chief Magistrate. This *Anthemius* was *Neposianus* the Bishop, which in the time of *Constantine* thrust *Paulus*, the Bishop out of the Church, and placed *Artemidorus* in his room. The same man compassed the city of *Constantinople* with a strong wall, he learned and was indeed a man accounted among the wisest sort of that age: he never took anything in hand without good advice: he would confer with some of his familiars of the house if he went about, but above all others, he used the advice of *Troilus* the Sophist, a man very wise of great experience and singular policy: he was nothing unkind to *Anthemius*, and therefore *Anthemius* retained him of his counsel in all his affairs.

Honorianus.

Theodosius
Anthemius.

Troilus.

CHAP. II.

Of *Atticus* Bishop of *Constantinople*.

When the Emperour *Theodosius* went on the eight year of his age, the third year of *Atticus* Bishop of *Constantinople* consecration (which he enjoyed with great commendation) was expired: a man he was (as I said before) of mean learning, yet in life godly, and of great wisdom, and therefore the Churches in those daies increased and flourished exceeding. He reconciled not only such as were favourers of his own faith, but also made the hereticks to have his wisdom in admiration: whom he would in no wise molest, but when he had railed them again he would shew himself loving and amiable towards them. He was a painfull student, for he bestowed great labour, and spent the greater part of the night in reading over the works of ancient writers, so that there was no ground of Philosophy nor quick of Sophistry that could blank or astonish him. He was gentle and courteous unto such as conversed with him, and with the sorrowfull he seemed to sorrow himself. In few words he became (as the Apostle writeth) all men first as soon as he was made Priest, the sermons which with great labour he framed together, he learned without book, and pronounced in the Church. In proceesse of time by daily exercise and diligence, he so bolded himself, that he preached *ex tempore*, his manner of teaching was very plain. His sermons were so simple, that the auditors thought them not worthy the bearing away, neither the writing in paper to the knowledge of the posterity following. Thus much of his condition, behaviour, learning, and gift of utterance, new to the history of that time.

1 Cor. 9.

CHAP. III.

Of *Theodosius* and *Agapetus* Bishops of *Synada*.

Theodosius Bishop of *Synada* a city of *Phrygia* *Pamphylia*, was a sore scourge unto the hereticks (for in that city there were many of the *Maccedonian* sect) he banished them not only the town, but also the countrey. Neither did he this according unto the rule of the Catholick Church, which accustomed not to persecute men, neither with zeal of the right and sincere faith, but in hope of filthy lucre, and foul gain, for to wring money from the hereticks. Wherefore there was no way that might grieve the *Maccedonians* left unassaid:

Theodosius a
cruel Bishop.

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he

Agapetus a
Macedonian
fell to embrace
the faith of
One substance.

he maintained his own Clergy against them: there was no device but he practised for to afflict them with: he ticked not to bring them in fetters, to hold up their hands at the bar, but above all others, he plagued their Bishop *Agapetus* with sundry griefs and vexations. And when as he perceived that the chief Magistrates within that province were not of authority sufficient, and that their commission extended not to the punishment of the *Macedonians*, he got him in all the haste to *Constantinople*, and sued out a commendment from the Lieutenant of that Province for the sharp correction of them: Whereat *Theodosius* the Bishop made friends at *Constantinople* for the furtherance of his suite, *Agapetus* whom I termed the *Macedonian* Bishop, was converted, and fell to embrace the right and sound faith. For after he had assembled together all the Clergy and Laity within his jurisdiction, he persuaded them to receive the faith of *One substance*. This being done, he went with speed together with a great multitude, nay with the whole city, into the Church, where after prayers and solemne service, he got him into the seat of *Theodosius*. Immediately after the linking of the people together in the bond of love and unity, thenceforth he maintained the faith of *One substance*, so that he obtained the government of the Churches belonging unto the Diocese and city of *Synada*. Shortly after *Theodosius* came home to *Synada*, and brought with him authority from the Lieutenant, whereof he bragged not a little, and being ignorant of all the things that were done in his absence, strait way he got him into the *Cathedra*, where he found but small welcome, for all the doors were made fast against him, and after that he understood of their dealing, again he possessed *Constantinople*. There he bewailed his suite before *Atticus* the Bishop, and opened unto him how that he was injuriously thrust beside his Bishoprick: *Atticus* understanding that all fell out to the great profit and furtherance of the Church of God, began to pacifie him with mild and courteous languages, exhorting him thenceforth to embrace a quiet life void of all trouble and molestation, and not to prefer his own private gain and lucre before the profit and commodity of the whole Church. He wrote moreover unto *Agapetus*, willing him to enjoy the Bishoprick, and not to fear at all the displeasure of *Theodosius*.

CHAP. IIII.

How a lame Jew being baptized of Atticus the Bishop, recovered again his limbs.

A Jew troubled with the palsy.

The gift of healing in the daies of *Agapetus*.

VEN as the foresaid circumstance which fell out in the daies of *Atticus* was a great furtherance to the Church of God: so likewise miracles with the gift of healing which reigned in those times, turned to the glory of God, and the profit of his people. For a certain Jew being held the space of many years with a palsy, was faine to keep his bed, who having tried all the salves and medicines, and all the practises and prayers of the *Jews*, was not a jot the better: at length he fled for refuge unto the baptism ministered in the Church of Christ, persuading himself for surety, that by the means of this, being the true physick of the soule, he might recover the former health of his body. *Atticus* was immediately made privy unto this devout minde and godly disposition: he instructed the Jew in the principles and articles of Christian religion, laid before him the hope that was to be had in *Christ Jesus*, and bade that Jew, bed and all should be brought unto the font, and place appointed for the ministration of baptism. This Jew being grievously taken with the palsy, was no sooner baptized in the faith of Christ, and taken out of the font, but his disease left him, so that he recovered his former health. This gift of healing being wrought by the power of Christ, prevailed in the world among the men of these our daies. Many of the *Gentiles*, hearing the fame of this miraculous power, received the faith and were baptized: but the *Jews*, although they sought after signes and wonders, yet could they not with signes be brought to embrace the Christian faith.

CHAP. V.

How that Sabbatius a Jew born, being Priest of the Novatian Church, fell from his own self.

Sabbatius a
Novatian
Priest.

ALbeit Christ the Son of God, bestowed the foresaid graces and benefits upon mankind of his singular love and goodnesse, yet the greater part making no reckoning thereof (more is the pity) wallow still in the puddle of sin and incredulity. Neither were the *Jews* only they which made light account of the signes and wonders wrought among men: but others also which are proud of their rites, yea and are proved to be no less then plain *Jews* in faith and religion. *Sabbatius* of whom I spake a little before, could not quiet himself with

with the inferior degree of priesthood, but coveting to climb up unto the room of a Bishop, took occasion then of the Jewish observation of the Feast of *Easter*, and severed himself from the *Novatian* Church. Wherefore as he frequented severall and private conventicles from his Bishop *Sisinnius*, in a certain place of the city called the dry hillock, where now the market of *Arcadius* is kept, he presumed so bawious an offence, that hanging might seem to be too small a punishment for his labour. For on the day appointed for the celebration of the communion, as he read a certain piece of the Gospel which began with these words: *The feast of sweet bread drew nigh, which is called Easter*, he added of his own that which was never found written, or ever heard of before, in these words: Curled be every one that keepeth *Easter* without sweet bread. Which words stuck in the mindes of many men, so that divers of the simpler sort of the *Novatian* laity being thus drawn from the faith, addicted themselves unto his fond opinion. But this his crafty and subtle forgery fell otherwise out then he hoped, for such as presume to corrupt the Word of God, have ever an ill end and unfortunate success. For shortly after, when as he kept the feast of *Easter* according unto the corrupt opinion conceived in his minde, when as many flocked unto him after the wonted manner, and solemnized throughout the whole night the accustomed vigils, they were all set on a furious and frantick kinde of tumult. They imagined with themselves that they saw *Sisinnius* their Bishop set upon them with an infinite multitude of men. Wherefore the throng being great, and as it is very like in the night season, being shut up in a narrow room, smothered one another, so that there died above three score and ten persons. This being done, many shrinked from *Sabbatius*, but divers others nevertheless cleaved earnestly unto the foolish and fond opinion they had conceived of that celebration of *Easter*. But how this *Sabbatius* forsooke himself a little before, and aspired unto the calling of a Bishop, we will declare hereafter.

Luke 22.

The corrupters
of Gods Word
have ill ends.

CHAP. VI.

Of such as were the Captains and Ring-leaders of the Arian opinion.

DIORETHEUS an Arian Bishop, whom we have remembred before to have been translated by the Arians from *Antioch* to *Constantinople*, departed this life when he had lived a hundred and nineteen years the first of *November*, in the seventh Consulship of *Honorius*, and the second of *Theodosius Augustus*. After his decease the Arian left chose *Barbas* to their Bishop, in whose time the Arians had amongst them two notable men, by whose means their heresie began to revive again: the one name was *Timotheus*, the other was called *Arifortis* or *Plato* in his hand, *Timotheus* be again was agreed man in *Origen*, and as he expounded holy Scripture, he shewed himself to be well seen in the Hebrew tongue. *Timotheus* was sometime of the *Presbyterian* sect, and *Georgius* was made Priest by *Barbas*. I my self by conferring with *Timotheus*, perceived how ready he was to satisfie and resolve every doubt that was demanded of him and plainly to set wide open the obscure places of holy Scriptures: he was ever wont to cite *Origen* for witness, to testifie that his sayings were no other then true. Wherefore I cannot verily but marvel, why these two men continued *Arians*, seeing that the one was a great reader of *Plato*, the other ever a perusing of *Origen*. For *Plato* affirmed that the second, and third cause (so he was wont to term them) had no beginning of essence: *Origen* likewise confessed every where the Son to be coeternall with the Father. And although they persevered in their Church, yet privily, and by little and little they reformed the Arian opinion, and purged their doctrine of many pernicious and pestilent blasphemies of *Arius*. Of these men so far. Shortly after when *Sisinnius* the *Novatian* Bishop had departed this life in the foresaid Consulship, *Crispianus* (of whom I minde to speak more hereafter) was chosen to be their Bishop.

Barbas.

Georgius.
Timotheus.

CHAP. VII.

How that Cyrillus succeeded Theophilus in the Bishoprick of Alexandria.

SHORTLY after *Theophilus* Bishop of *Alexandria* being fallen into a lethargie, departed this life the ninth Consulship of *Honorius*, the fifth of *Theodosius*, and the fifteenth of *Robur*. Then there arose a great stirre and contention about the election of a Bishop.

Flh 4

Some

Cirillus Bishop of Alexandria, Anno Dom. 418.
The Bishop of Alexandria both a Bishop and a Magistrate.

Some would have *Timotheus* the Archdeacon, some other would have *Cirillus*, *Theophilus* brothers son preferred to the Bishoprick. While the people were thus at variance, though *Abdatis* captain of the garrison in *Alexandria* laboured for *Timotheus*, and furthered his face: yet three daies after the decease of *Theophilus*, *Cirillus* was chosen Bishop and enjoyed the Bishoprick: and withall he chalenged unto himself more authority then ever *Theophilus* had before him. From that time forth the Bishop of *Alexandria* besides the oversight and jurisdiction of his Clergy and Ecclesiastical matters took also the government of temporall affairs. Wherefore *Cirillus* immediately after he had shut up the *Novatian* Churches within *Alexandria*, not only rifled them of all the treasure, but also bereaved *Theopompus* their Bishop of all his substance.

CHAP. VIII.

Of Maruthas Bishop of Mesopotamia, and how that by his means the faith of Christ took great increase in Persia.

Anno Dom. 418.

Isiderus king of Persia.

The Magicians do suffer.

I T fell out in those daies that the faith of Christ flourished in *Persia*, and that upon such an occasion as followeth. Between the *Romans* and the *Persians* commonly do pass many Embassadors, sundry causes confaining each of them to send in Embassie unto the other. That very instant did require that *Maruthas* Bishop of *Mesopotamia* of whom I made mention before should be sent from the Emperor of *Rome* unto the King of *Persia* The King perceiving by him that he was a godly man had him in great reverence; was ruled by him as by a rare and singular man. This grieved the Magicians which were much made of, and in great credulity the King of *Persia*. For they were wonderfully afraid, lest the King through the counsel of *Maruthas* would become a Christian. *Maruthas* by the means of prayer had rid the King of his continual head ach, which the Magicians and Sorcerers could not doe. Wherefore they devise a certain sleight for to delude the King withall. And became the *Persians* worship the fire for their God, the King is alwaies accustomed in a certain house to adore fire which continually burned: under the ground they convey a man, whom they make to rore and cry out as followeth: when the King is at his prayers: The King must be thrust out of his Kingdom: he behaveth himself lewdly in taking the Christian Priests for a godly person. *Isiderus* (for so was his King called) hearing this dreadful voice, although he revered *Maruthas*, yet supposed he to send him away. Then *Maruthas* being a right godly man, gave himself wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reasoneth thus with the King: Be no longer deceived, O King, but get thee into the house, cause the earth to be digged up, and thou shalt easily perceive their guile: for the fire speaketh not in a certain device invented by men for that purpose. The King yeeldeth unto the counsel of *Maruthas*, goeth again unto the house where the fire continually burned. When the voice was heard the second time, he commanded the earth should be cast up, and there was found which spake, and cried out, whose clamour they took to be the commandment of God himself. The King, when he espied their lewd treachery, was exceeding wroth, and gave charge that every tenth of the Magicians kindred should be executed: he turned him to *Maruthas*, and willed him to build Churches where it pleased himself. Upon this occasion it fell out, that the faith in Christ flourished exceedingly in the Kingdom of *Persia*. For that time *Maruthas* left *Persia*, and took his voyage to *Constantinople*. Shortly after he went again in Embassie into *Persia*: by that time the Magicians found out other deceitfull devices, and afresh they fall a forging, to the end the Kings minde might be alienated from him. Of set purpose they infected the air of a certain place where the King was wont to frequent, with a stinking favor, and withall they slander the Christians that it was heathered by them, but the King having just cause to suspect the Magicians for their former wiles, made great inquiry who should play to sturth a part: at length by long sitting it was known that the Magicians themselves had caused this corrupt odour for the nence to be spread all over the place: wherefore again he executed many of them, but *Maruthas* he had in great estimation. Therefore he loved the *Romans* entirely, and embraced them in league of peace and friendship. The King was almost become a Christian, when *Maruthas* together with *Abbas* the *Persian* Bishop published unto the world another experiment of trial of the Christian faith: for they both being continually given to watch and to pray, call a devil out of the Kings loe which tormented him out of measure. But death prevented him and

Abbas Bishop of Persia.

and bridged the reins of his mortal race ere he could fully be instructed in the Christian faith. After his decease his son *Barbarus* enjoyed the crown, his whole daies (as it shall be hereafter more plainly declared) the league between the *Romans* and the *Persians* was broken.

CHAP. IX.

The succession of Bishops in the Churches of Antioch and Rome.

A Bout that time when *Flavianus* Bishop of *Antioch* had departed this life, *Porphyrus* was chosen in his room, and after *Porphyrus*, *Alexander* was made Bishop of that see. In the Church of *Rome*, when that *Damasus* had governed the Ecclesiastical affairs the space of eighteen years, *Siricius* succeeded him in the Bishoprick Again, after that *Siricius* had continued there the term of fifteen years and departed this life, *Anastasi* was Bishop three years after his decease *Innocentius* (who first drove the *Novatians* out of *Rome*, and deprived them of many Churches) was made Bishop of that See.

Flavianus, Porphyrus, Alexander, Damasus, Siricius, Anastasius, Innocentius.

CHAP. X.

How that Alarichus took Rome, and made it subject unto the Barbarians.

I T fell out in those daies that *Rome* was taken of the Barbarians. For one *Alarichus* a Barbarian being in league with the *Romanes*, and sometime aided the Emperor *Theodosius* in the war against the tyrant *Engenius*, and therefore was advanced unto great honour by the *Romanes*, when he could not patiently content himself with the prosperous fall of fortunate success, although he aspired not unto the Imperiall scepter, yet left *Constantinople*, and posted in all the hast into the West parts of the world. He was no sooner come into *Italy*, but he labored unto him all that country. As he went forwards on his journey, the *Thessalians* withdrew him about the entries of the river *Peneus*, the ready way by mount *Pindus* unto *Nicopolis*, a city of *Epirus*: the field being there pitched, the *Thessalians* lye above three thousand men. After that the Barbarians which accompanied *Alarichus* ransacking and spoiling both town and country as they went, took at length the City of *Rome*. They ransacked the city: they despoiled and fired many worthy monuments: they violently spoiled the citizens of their money, they executed many of the Senators with sundry kindes of torments. *Alarichus* unto the end he might bring the Royall port and majesty of the Imperiall Scepter into contempt and derision, proclaimed Emperor one whose name was *Attilus*: this man by his procurement walked abroad the space of one whole day guarded with a troop of souldiers, the next day after, in the attire and habit of a servant. When these things prevailed then in such sort as you hear, *Alarichus* took his heels and ran away: for the report that was bruited abroad of *Theodosius* the Emperors great power marching to give him batel, astonished his minde, and put him in great fear. Neither was it a fable or a forged rumour, but a most certain truth, that the Emperors host made expedition to wage batel with him. He wheras he could in no wise away with the fame, betook himself to flight. The report goeth that as he went towards *Rome*, a certain monk met him, who admonished him not to delight himself with perperating of such heinous and horrible offences, neither to rejoice in committing of slaughter and blood-shed. Whom *Alarichus* answered in this sort: I God knoweth, do take this voyage against my will. There is one which molesteth me daily, may be compelleth me by force, and saith thus unto me: Go on thy journey, destroy the city of *Rome*. So that of *Alarichus*.

Alarichus.

Attilus.

Alarichus (as it is supposed) is commanded from above to destroy the city of *Rome* for their great sin and iniquity.

CHAP. XI.

Of the Bishops which in those daies governed the Church of Rome.

AFTER *Innocentius*, *Zosimus* governed the Church of *Rome* the space of two years: after his decease *Bonifacius* was Bishop three years; whom *Celsinus* succeeded. This man banished the *Novatians* out of *Rome*, deprived them of their Churches, and constrained *Antistius* their Bishop privily to raise private conventicles. For unto that time the *Novatians* flourished at *Rome*, enjoyed there many Churches, and had under them great Congregations. But then they began to be hated out of measure, wheras the Bishop of *Rome* (no other wise then the Bishop of *Alexandria*) passing the bounds of his Priestly order, presumed now to chalenge unto himselfe secular power and authority. Therefore those Bishops

Bishops permitted not such as held with them the faith of *One substance*, freely to frequent their wonted assemblies: and although they commended them for their uniform consent as touching the faith, yet they deprived them of all their substance. But the *Novatians* which inhabited *Constantinople*, were not so dealt withall. For the Bishops of *Constantinople* besides that they embraced them for their uniformity in faith, they suffered them (as I said before) to have their Churches within the City.

CHAP. XII.

Of Chrysanthus Bishop of the Novatian Church in Constantinople.

After the decease of *Sisinnius*, *Chrysanthus* the son of *Marcianus*, who was the predecessor of *Sisinnius* in the *Novatian* Bishoprick, was in manner compelled to be their Bishop. This man almost from his youth up was a soldier in the Emperours Court: afterwards in the reign of *Theodosius Magnus*, Lieutenant of *Italy*: again the Emperours vicegerent in the Isles of *Brittain*, where he purchased unto himself great commendation for his politick government, being well stricken in years, he came to *Constantinople*, and labouring to be Governor or Magistrate rather in that city, than in far and forraign countries, he was constrained against his will to be Bishop of the *Novatians*. For when *Sisinnius* being at the point of death, made mention of him as a fit man to succeed him in the room: the *Novatian* people taking the censure of *Sisinnius* as a canon or law, compelled him to be their Bishop. But when *Chrysanthus* had conveyed himself out of the way, lest he should take upon him that function, *Sabbatius* thinking verily that now he had found fit opportunity for to creep into the Bishoprick: despised the dreadful protestations he had solemnly vowed, and the oath he had taken: got him a company of obsecrate Bishops to consecrate him, and forth he steps a Bishop. One of the consecrators was *Hermogenes*, whom he himself had afore time excommunicated for the blasphemous books which he published unto the world. But all the fetches of *Sabbatius* framed not a right. For the people detesting his corrupt and intolerable ambition (there was no way assayed of him for to attain unto the Bishoprick) fought out both coast and country for *Chrysanthus*: when they had found him lurking in *Bithynia*, they forced him thence and stilled him Bishop. He was a man that excelled all others, not only in politick wildome, but also in modest behaviour: by this means the *Novatian* Churches in *Constantinople* flourished exceedingly. He was the first that of his own substance gave gold unto the poor: he took nothing save only two loaves every Sunday of the blessed bread: he was a man that was very diligent in his Ecclesiastical function: he took *Abelius* the Rhetorician a very wise man of the *Novatian* Church, out of *Troilus* the Sophists school, and made him Minister. There are extant notable and excellent sermons of this *Chrysanthus*. *Abelius* was afterwards made Bishop of the *Novatian* Church at *Nice*, where also he professed Rhetoric.

CHAP. XIII.

Of the Stir at Alexandria between the Christians and the Jews: of the contention between Cyrillus the Bishop, and Orestes the Lieutenant.

About that time the *Jews* were banished *Alexandria* by *Cyrillus* the Bishop upon such an occasion as followeth. The people of *Alexandria* above all other men are prone to schisme and contention: for if that any quarrell at any time arise among them, immediately heinous and horrible offences are wont to ensue, the tumult is never appeased without great blood-shed. It fell out that the great throng and multitude of people contented among themselves, not about any necessary matter, but who could approach neerer unto the dauncers, which lewd custom is now crept into all cities. For a great multitude assembled together on the Saturday to pastime themselves with the beholding of a certain dancer. And because the *Jews* spent not that day in the hearing of their Law being their Sabbath day, but gave themselves wholly unto the hearing of comedies and interludes, to the beholding of shewes and spectacles, that day was the occasion of great schisme and dissention among the people. And though the tumult was partly appeased by the Lieutenant of *Alexandria*: yet nevertheless the *Jews* gave not over their quarrell, for the spite they owed unto the one part of the faction. For the *Jews* as they were always found deadly foes unto such as professed the Christian faith: so then above all other times

Dancing used
in Alexandria
on Saturdays.

times they were incensed against them because of the dauncers. Wherefore when as *Orestes* the Lieutenant of *Alexandria* had nailed upon the theater the writ of politick government (for so do the people of *Alexandria* term the publick proclamations of the Lieutenant) some of *Cyrillus* the Bishops familiar friends stepped for to examine what the Lieutenant had written. Of which number one was *Hierax* a Schoolmaster and professor of Grammar, a diligent auditor of *Cyrillus* the Bishop, and one that was greatly delighted with his sermons. The multitude of the *Jews* seeing this *Hierax* upon the stage, incited immediately against him, that he came thither for no other cause, but only to set the people together by the ears. *Orestes* although heretofore he envied the authority of Bishops, because of the credit and power which the Emperours granted the Magistrates and Lieutenants, was by reason of them abridged and cut short: yet then he spited him above all other times, because that *Cyrillus* would privie into his writings, and curiously sift out the contents and meaning thereof: Therefore he caused *Hierax* openly to be apprehended in the midst of the theater, and to be punished extremely. *Cyrillus* understanding of this, warned the chief of the *Jews* to appear before him, and told them plainly if they would not give over their rebellion and traitorous conspiracy against the true Christians, he would punish them according unto their deserts. The *Jews* stomaching the Bishops threats, fretted the more, and boiled within themselves for anger: they fell to devising sleights for to mischief the Christians, which in the end caused all the *Jews* to be banished. *Alexandria* the circumstance was in such sort as followeth. The *Jews* after consultation laying down a sign for each of them to know the others, to wit, the wearing of a ring, made out the rinde or bark of the palm tree, purposed to set upon the Christians the night time. Wherefore on a certain night they sent abroad throughout the whole city such as should cry fire, fire, and where should it be but in the Church called *Saint Alexander*. The Christians hearing of this, rose up left their houses, ran to save the Church from burning, some out of this street, and some out of that. Then the *Jews* stepped forth suddenly from under the penthouses, set upon the Christians and slew them. And as they endeavored to keep their hands that their rings might not be seen: so they dispatched out of the way as many Christians as met them. When the day appeared and the Sun was up, the authorities of this horrible murder were known: well enough *Cyrillus* understanding of the circumstances, was wonderfully incensed against them: got him straight with great power into the Synagogues of the *Jews* (for so were their Churches called) and executed presently some of the *Jews*; some other he banished the city, other some he bereaved of their substance. Wherefore the *Jews* which inhabited *Alexandria* since the reign of *Alexander* King of *Macedonia*, were then banished the city, and dispersed over all Countries. *Adamantius* a physician, one of the scattered *Jews*, got him unto *Artemus* Bishop of *Constantinople*, became a Christian, and dwelt afterwards in *Alexandria*. *Orestes* the Lieutenant of that city took in very ill part that deed of *Cyrillus* and was very sorry that in noble a city should be deprived of so great a multitude of men. Wherefore he certified the Emperour of all the doings there. *Cyrillus* likewise painted forth in paper the wondrous conspiracy of the *Jews*, and sent it in writing unto the Emperour: yet nevertheless he laboured to become friends with *Orestes* for to the citizens of *Alexandria* it did not seeme so. But when *Orestes* would not as much as once hear the motion of reconciliation between them, *Cyrillus* reached unto his hand the New Testament, supposing verily he would renounce the book, and remember himself the better. When that the minds of *Orestes* could not be turned, neither to good mood found in him, but that deadly enmity grew between them, such a sedition ensued thereof as I made heretofore at large to declare.

CHAP. XIII.

How the Monks inhabiting the mount Nitria, came to the city of Alexandria to defend Cyrillus, and of the Stir they made against Orestes the Lieutenant.

Others of the Monks inhabiting mount *Nitria*, being hotly disposed, as they lately were, when as *Theophilus* the Bishop had raised them against *Isidorus* his brother, gave themselves contentiously to partaking, and compassed other words to maintain the quarrel of *Cyrillus*. Wherefore to the number of fifty Monks leaving their monasteries, came to *Alexandria*, compassed the Lieutenant as he rode in his chariot, stoned him, called him a sacrificer,

Temporall &
worldly Magi-
strates are grie-
ved that the
Church should
have any such
envy or prebe-
minence.

Adamantius.

Ammonius the Monk wounded the Lieutenant of Alexandria with a stone.

sacrificer, an Ethnic, with sundry other contumelious languages. He supposing with himself that *Cyrl* had wrought this conspiracy against him, cried out that he was a Christian, and that *Atticus* Bishop of *Constantinople* had baptized him. But whenas the Monks weighed, not his words, one of them whose name was *Ammonius*, took the Lieutenant on the head with a stone. The Lieutenant being sore wounded with the blow, for the blood ran about his ears, the sergeants and such as guarded the person of the Lieutenant, seeing the stones flie about their ears, fled away, few only excepted, and held down their heads among the multitude. In the mean while the people of *Alexandria* came about them, and in the Lieutenants behalf set upon the Monks: in the end these Monks ran all away, *Ammonius* only excepted. Him they took and brought before the Lieutenant, & openly according unto the laws, reasoned with him of the matter, pronounced against him the sentence of justice, and tormented him as long as breath remained in his body. All these circumstances shortly after were opened unto the Emperours. *Cyrl* also certified them of the same matter though in another sort. He took the corps of *Ammonius*, and buried it in a certain Church, calling him not *Ammonius* but *Thamasius*. In the Church he extolled the noble courage of this man, the great combat he endured for godliness, and commanded he should be called a Martyr. But the modest and graver sort of Christians allowed not of *Cyrl*'s doings herein, for they knew that *Ammonius* died not in torment because he would not deny Christ, but suffered due punishment for his rash enterprises. Wherefore *Cyrl* himself suffered at length this famous offence by little and little to fall into oblivion. Neither was the contention and quarrell between *Cyrl* and *Orestes* put up as yet, for there ensued another calamity not much unlike this, which I am now about to declare.

CHAP. XV.

Of Hypatia a woman which excelled in Philosophy.

Hypatia a woman of great learning.

There was in *Alexandria* a woman whose name was *Hypatia*, the daughter of *Thaen*, the Philosopher, who profited so much in profound learning, that he excelled all the Philosophers of that time; and not only succeeded in *Plato*'s his school, the which exercise *Platonism* continued, but also expounded to as many as came to hear her, the precepts and doctrine of all sorts of Philosophers. Wherefore as many as gave their study to the knowledge of Philosophicall discipline flocked unto her lessons from every countrey. Moreover for her great courage of minde, the which she gathered out of the fountains and bowels of philosophicall literature, for her modest and matronlike behaviour, she stuck not to present her self before Princes and Magistrates. Neither was she abashed to come into the open face of the assembly. All men did both reverence and had her in admiration for the singular modesty of her minde. Wherefore she had great price and envy owned unto her, and because she conferred oft and had great familiarity with *Orestes*, the people charged her that she was the cause why the Bishop and *Orestes* were not become friends. To be short, certain heady and rash cockbrains whose guide and captain was *Pater* a Reader of that Church, watched this woman coming home from some place or other, they pulled her out of her chariot: they hail her into the Church called *Cesarium*; they stripped her back naked: they reze the skin and rend the flesh of her body with sharp knes, until the breath departed out of her body: they quarter her body: they bring her quarters unto a place called *Cinarus* and burn them to ashes. This famous offence was to small blemish both to *Cyrl* and the Church of *Alexandria*. For the professors of Christian religion should be no fighters, they ought to be far from committing of murder and bloodshed with other such horrible offences. These things came thus to pass the fourth year of *Cyrl*'s consecration, the tenth consulsip of *Honorius*, and the seventh of *Theodosius*, in the month of *March*, and on the ember daies.

CHAP. XVI.

How the Jews conspired against the Christians and were foiled.

Shortly after the Jews for their horrible practices against the professors of the Christian Faith, suffered punishment due for their desert, in a certain place called *Immehar*, between *Chalcis* and *Amiack* in *Syria*. At the time of their playes and exercises, they committed many abused and shameful acts: at length through frensie and furious motion they removed

moved reason out of her seat, and like mad men they continually derided in their plays not only the Christians but also Christ Jesus himself; they scoffed at the crucifix, and mocked as many as put their trust in him that was crucified thereon. The manner is as followeth. They lay hold on a childe of the Christians, they nail him to a tree, and lift him up on high. When they had done, first they deride and laugh at him: immediately after that, when they scourge him as long as breath remained in his body. For this cause there was great contention between them and the Christians. Moreover the Emperours were certified what an horrible act the Jews had committed, who wrote again unto the Lieutenant and Magistrates of that province, that they should use diligent search and inquisition for the authors and workers of this great a mischief, and punish them severely. Therefore the Jews inhabiting that region, for the shameful act they had committed in jest, were punished in earnest.

CHAP. XVII.

Of Paulus the Novatian Bishop, and the miracle wrought at the baptizing of the deceased Jew.

About that time *Cyrl* sent the Novatian Bishop, after he had governed such congregations as were under him the space of seven years, departed this life in the Consulsip of *Monaxius* and *Phlytha*, the six and twentieth of *August*, whom *Paulus* succeeded. This *Paulus* a good while ago was schoolmaster and reader of the *Canonique* afterwarde left that kind of study, and framed himself to the monasticall life. He found a multitude of fact men as gave themselves to the study of virtue and godliness, not unlike unto the monasteries of the Monks inhabiting the desert. I knew the man my self to be such a one as *Evagrius* writeth the religious men living in the wilderness ought to be. For he imitated his precepts, he gave himself to continuall fastings: he spake little: he accustomed to abstain from living creatures, and oftentimes from wine and oil: he was very careful in relieving of the poor: he visited continually such as lay in *bedders* and *cloister*: he was a great tutor unto temporal Magistrates for the afflicted and inconsiderable, which always with willing mindes granted him his request, for the great reverence and singular opinion of godliness they conceived of him. But what need I use many words in the recital of his virtues? one notable act of his I am now about to declare, which shall suffice in stead of many, and worthy it is to be printed in marble, to the memory of all posterity in time to come. A certain dissembling Jew fasting he would embrace the Christian faith, was often baptized, through the which wiles he got much money. After he had guilefully deceived many men of sundry sects and opinions, (for he had been baptized of the *Arians* and *Macedonians*) having no more whose eyes he might deare, although he comes to *Paulus* the Novatian Bishop, and protesteth unto him that gladly he would be baptized, and praeth him that he may obtain it at his hand. *Paulus* liketh well of his suit, but he said unto him, that he would not baptize him afore he had learned the articles and principles of the faith, and given himself to fasting the space of many daies. The Jew against his will being constrained to fast, called upon them every day to be baptized. *Paulus* seeing that he was so earnest to be baptized, thought best not to dispute him with delay, but made all things ready for baptism. When he had provided for him a white garment, and caused the font to be filled with water, he sent for the Jew thither to be baptized. But all the water by a certain divine power and secret operation which the outward eye could not strain upon, was suddenly dried up. And whenas neither Bishop nor such others were present, perceived the manner how it was gone, but thinking that it ran through the hole in the bottom of the font: (where at other times they were wont to let the water go) they stopped all the holes and chinks on every side, and filled the font afresh. But when the Jew was brought the second time, and hanged his head over the font, the water again vanished away every drop. *Paulus* seeing this, said unto the Jew: O man thou dissembled egregiously, or else thou hast been baptized unwittingly. In the end when as the rumour and report of this miracle caused many to run about the place, one by chance among the rest knew the Jew by his favour, and affirmed that he saw him baptized of *Atticus* Bishop of *Constantinople*. This miracle was wrought under the hand of *Paulus* the Novatian Bishop.

The Jews crucified a boy in derision of all Christians.

Christians.

Paulus.

CHAP. XVIII.

How that after the decaie of Idigerdes King of Persia the league was broken between the Romans and the Persians, and how the Persians in the end were foiled and the way preserved.

After the decaie of *Idigerdes* King of *Persia*, which in all his life time persecuted not the Christians inhabiting his dominions, his sonne *Baranes* beinge crowned in his fathers stead, was directed therunto through the perswasion of *Mages* and souldieryers, so that he vexed the Christians out of measure, and punished them with sundry torments after the manner of *Persia*. Wherefore the Christians which dwelle in *Persia* were constrained to fly unto the *Romans* for refuge: they humbly crave of them that they will aide their case, that they will not suffer them in such fort miserably to be oppressed. The Bishoppercertained those suiters courteously, furthered their suit, and as in law he is bound, and opened unto the Emperor *Theodosius* their case. The *Romans* at this time were troubled with the *Persians* for another matter, the quarrel was followeth. The *Persians* had gathered the *Romans* certain searchers and diggers of gold mines, and when they would not only deliver back again, but spoiled also the *Armenians* Merchants of their wares and merchandise: the refuge of the Christians augmented the unkindenesse, and encreased the displeasure. For immediately after their flight the King of *Persia* sent Embassadors requiring them back again as fugitive persons. The *Romans* because they ran unto them for honour, would not restore them: nay they purposed not only to aid them which were simple persons, but also with all might possible generally to maintain the quarrell in the behalf of Christin religion. Wherefore they chuse rather to wage battell with the *Persians*, then suffer the Christians so miserably to perish. To be short, the league was broken and open war proclaimed, but in mine opinion it shall not be amiss briefly to run over some things thereof. The Emperour of *Rome* first of all sent an host of armed souldiers apart one from the other against the *Persians*, whereof *Ardauburius* was generall. He passing through *Armenia* entred with force into the *Persian* dominions, and destroyed the province called *Azazena*. *Narsaus* the king of *Persia* captain went forth to meet him with great power of *Persian* souldiers: they joined together: the field was fought: *Narsaus* was foiled and fled away to save his life. Afterward when he saw his time he determined to enter unlooked for into the *Romane* dominions through *Mesopotamia*, where there was no power to resist them, and purposed to recover him of the *Romans*. But the *Roman* Captain was quickly made privy unto the policy and loss of *Narsaus*, for he sacked and spoiled *Azazena* with all speed, and got him in post haste to *Mesopotamia*. Wherefore though *Narsaus* had gathered a wonderfull great power together, he could not invade the *Romane* countries. When he came to *Nisibis* a city of *Persia*, yet he stood just in the midst between the *Roman* and *Persian* dominions, he sent unto *Ardauburius* that he would gladly come to parly with him, touching the time and place, when and where the battell should be fought. *Ardauburius* answered the legats in this sort: tell *Narsaus* for me, that the Emperours of *Rome* use not to wage battell at *Narsaus* his pleasure. Wherefore the Emperour of *Rome* understanding that the King of *Persia* had gathered a great army together, for to wage battell with him, put his whole trust and confidence in God: and sent of the contrary a great host against him. And hereby it will evidently appear unto the whole world that the Emperour enjoyed immediately a singular benefit for casting his care and assistance upon God. For whereas the citizens of *Constantinople* were very sad and heavy, mistaking the doubtfull end of the variable chances incident to wars, a company of Angels appeared unto certain in *Bithynia*, whom necessary affairs constrained to travel to *Constantinople*, and willed them to invite the citizens of *Constantinople*, and bid them be of good cheer: exhorting them to pray and put their trust in God: that the *Romans* should foil the enemy and become conquerors, and that God had sent them as governors and sovereign captains of the warres. This being heard, not only the city was recreated, but also the souldiers hearts were lighted and the more encouraged to fight. When the camp was removed, and the wars translated out of *Armenia* into *Mesopotamia*, the *Romans* got the *Persian* souldiers into the city of *Nisibis*, and there besegged them: they set to the wals woden turrets resembling ladders rolled upon wheels and wadded up: they slew many of them which

which fought on the wals, defended their city, and withstood their skaling. *Baranes* king of *Persia* understanding that his countrey *Azazena* was destroyed, and that his souldiers were shut up of the *Romans*, and besegged within the wals of *Nisibis*, went himself with all his power against the *Romans*. But because he feared greatly the force of the *Roman* souldiers, he craved aid of the *Saracens*, whose governour then was *Alamudarus* a man of valiant courage and noble prowess, which brought with him an infinite multitude of *Saracens*, and encouraged the king of *Persia*, and promised moreover that in a short while after he would not only conquer the *Romans*, but also take *Antioch* of *Syria* and deliver it into his hands. But his promise was not performed, it succeeded not according unto his desire, for God upon a sudden so terrified and altonied the *Saracens*, that they imagined the *Roman* souldiers were no whitther to fly, they cast themselves headlong as they were all in armour into the river *Euphrates*, where the number of one hundred thousand was drowned. Such a misfortune befell unto the *Saracens*. The *Romans* which laid siege to *Nisibis*, hearing that the king of *Persia* was coming against them with a great number of *Elephants*, were wonderfully afraid, gathered together all the engines they had prepared for siege, burned them, and returned back to their country. But what battels were afterwards fought: how *Ardauburius* another captain of the *Romans*, slew a mighty *Persian* dealing with him hand to hand: how *Ardauburius* dispatched of the *Romans*, foiled the remnant of the *Saracens* power: I think it my duty to overskip them with silence, lest I seem to make too long a digression from the purpose.

CHAP. XIX.

Of Palladius the poet, and his swiftnesse.

The aforesaid news were quickly brought unto the Emperour *Theodosius*, but how he could so soon understand of matters done in countries so far distant, I am now about to declare. He had a man whose name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in minde. He was able in three daies to ride in such post, as was to be wondered, unto the furthest places and bounds of the *Roman* and *Persian* dominions, and back again in so many daies to *Constantinople*. Moreover he went with marvellous great speed throughout the world, whither soever the Emperour sent him, so that a wise man said once of him: This fellow with his celerity maketh the Empire of *Rome*, which is very wide, to be narrow and strait. When the king of *Persia* heard the fame of him, he could not chuse but wonder. So far of *Palladius*.

CHAP. XX.

How the Persians were again utterly foiled by the Romans.

The Emperour of *Rome* abiding at *Constantinople*, and understanding for truth of the victory that was given him, behaved himself so graciously, that he desired greatly the enjoying of peace and quietnesse, although his souldiers had such prosperous success in all their adventures: Wherefore he sent *Helion*, one that was in great credit with him in Embassie unto the king of *Persia* to conclude a league between them. *Helion* coming to *Mesopotamia* and the place where the *Romans* had trenched themselves, sent *Maximinius* a valiant man, and fellow captain with *Ardauburius*, as Embassador to intreat for peace. As soon as he had presented himself before the king of *Persia*, he said that he came not from the Emperour, but from his captains, to see whether it would please him to make truce: that the Emperour was ignorant of all the circumstances and events of that warre, and if peradventure it were told him, he would make small account of it. The king as he purposed with himself to receive this embassie with most willing minde (for his army was almost famished to death) the souldiers whom they call *Immortall* (their number mounted to 10. thousand of most strong and valiant men) came and perswaded him that he should not confirm any league, before that they first of all had assaulted and suddenly set upon the *Romans*, who now as they thought, were unprovided. The king yielded unto their advice and councell: delivered the Embassador in the mean while to be kept in hold: and sent those *Immortall* souldiers to assault the *Romans*. They went on their voyage, and divided their company into two armies, purposing

to beset and compass some part of the *Roman* host. The *Romans* whenas they might see but one only army of the *Persians*, set upon them: for the other had not as yet appeared, but suddenly rushed in upon the *Romans*. But as they skirmished together a *Roman* captain that was set by *Procopius* for the purpose, looking down (as God would) from the top of a hill, beheld his fellow soldiers in great peril, went behind the *Persians* and kept them in: so that they which a little before beset the *Romans*, were now beset themselves. Wherefore the *Romans* whenas in short space they had foiled the foremen, they turned themselves back towards them which rushed upon them through wilks, and in like sort dispatched them every one. Thus it came to passe, that they which called themselves *Immortals*, proved themselves mortal: and thus Christ revenged him of the *Persians*, because that they had executed many godly men and holy saints which served him devoutly. The king of *Persia* understanding of this slaughter and overthrow, fained he knew of nothing: accepted of the Embassie, and reasoned thus with the Embassadors: It is not for the *Romans* sake that now I assent unto peace, but only to gratifie and pleasure thee, whom I have tried by experience to be for policy and wisdom of the chiefest among the *Romans*. To conclude, by this means the warres which the *Romans* held with the *Persians*, in the quarrel and defence of the persecuted Christians, were ended in the thirteenth Consulship of *Honorius*, and the tenth of *Theodosius*, the fourth year of the three hundred Olympiad: and also the fiery flame of persecution kindled there against the Christians, was wholly quenched.

CHAP. XXI.

Of the piety and compassion which Acacius Bishop of Amida had on the captives of Persia.

Acacius Bishop of Amida.

Acacius Bishop of Amida, was renowned and much spoken of for a notable work of mercy which he wrought in those daies. When the *Roman* soldiers purposed in no wise to restore again unto the king of *Persia*, such captives as they had taken at the winning of *Azazena*, being in number about seven thousand (to the great grief of the king of *Persia*) all which were almost starved for food: *Acacius* lamented their state and condition, called his Clergy together, and said thus unto them: Our God hath no need either of dishes or of cups, for he neither eateth nor drinketh, these be not his necessities. Wherefore seeing the Church hath many precious Jewels both of gold and silver, bestowed of the free will and liberality of the faithful, it is requisite that the captive soldiers should be therewith redeemed and delivered out of prison and bondage, and that they also perishing with famine, should with some part thereof be refreshed and relieved. When he had used these and other such like reasons, he commanded that the treasure should be cast and translated, he made money thereof, and sent the whole price, partly for to redeem the captives out of prison, and partly for to relieve them that they perished not with famine. Last of all, he gave them their collage, to wit necessary provision for their voyage, and sent them back to their king. This notable act of the renowned *Acacius* brought the king of *Persia* into great admiration, that the *Romans* endeavoured to win their adversaries both with warres and with well doing. The report goeth moreover that the king of *Persia* desired greatly the sight of *Acacius*, and covered the presence of his person: and that the Emperor *Theodosius* commanded *Acacius* the Bishop to gratifie the king therein. When that so famous a victory was given from above, many notable writers laid pen to paper, and published unto the world the practices and virtues of the Emperor, extolling his name unto the skies. The Emperesse also being the daughter of *Leontius* the *Athenian* Sophist, instructed of her father, and trained up in all kinde of literature, set forth a Poeme of the same argument in heroicall verse. When the Emperor took her to his wife, *Asicus* the Bishop which christened her, instead of *Athenais* called her *Eudocia* at the time of baptism.

CHAP. XXII.

A discourse in commendation of Theodosius the younger.

Although many writers, as I said before, published abroad the praises of the Emperor, of which number some endeavoured by that mean to creep into his favour, some other desired thereby to blaze abroad in the world the fame of their skill and knowledge, left the

Eudocia the Emperesse was learned.

the learning which they had gotten with long study should be troden in the dust of oblivion: I of mine own part, though I desire not to be known of the Emperor, neither covet arrogantly to give the world a taste of my learning, have determined with my self simply without the glorious and painted shew of Rhetoric, to publish abroad the virtues of the Emperor. For if that I should passe them over with silence, being as they are both noble and fruitful, containing many examples for the amendment of life, I should in my opinion injure not a little the posterity in time to come. First of all though he was born and brought up in the very palace of the Emperor, yet notwithstanding he was nothing given unto light and idle behaviour: but to wife and discreet, that he seemed unto such as had conference with him, to be a man of great experience. Again, he was a man of such hardinesse and suffrance both inwardly in mind, and outwardly in body, that he could endure with great patience the pinching cold of winter, and the parching heat of summer. He was wont often to fast, but specially on the wednesdayes and fridayes. This did he to the end he might lively expresse the Christian trade of living. His palace and court seemed no other then a religious house. For at the dawning of the day his manner was to sing hymns and psalms interchangeably together with his sisters. He was able to repeat the holy Scriptures out of the book: he reasoned of them with the Bishops, as if he had been a Priest of great continuance: he was more earnest and far more diligent in gathering together the books of holy Scripture and the works of the ancient fathers, then we read of old *Psolomus Philadelphus*. Furthermore he excelled all men in patience, courtesie and clemency. The Emperor *Julian* though he professed the study of philosophy, yet could he not put up the hatred of such as reviled him at *Antioch*, but punished extremely one of them whose name was *Theodorus*. But *Theodosius* laid aside the subtleties and quirks of *Aristotle*, and practised daily in life the profession and study of true philosophy. He learned to bridle anger: to take grief and sorrow patiently: to revenge him of none that did him injury, nay there is not the man that ever saw him angry. When that one of his familiars had demanded of him, why he never executed any that had done him injury, his answer was: I would to God it lay in me to revive them that be dead. Unto another that demanded of him the like, he said: It is no hard matter to beleave a man of his life, but when he is gone, there is no man be he never so forty for him, that can restore him to life again, save God alone. He was always of that minde, that if any committed treason, he would not suffer him to go as far as the gates of the city towards the place of execution, but of his clemency he called him back again. Again, when he published spectacles on a certain time at *Constantinople*, with the bickering and fighting of beasts in compass of the theater, and the people shouted unto him requiring that one of the strongest men should be turned unto the savage beast which ranged about, his answer was in this sort: Do not you know that we cannot away with cruell spectacles? When the people heard this, they learned thenceforth to refrain from cruell shews. Moreover he was so religious, that he honoured all the priests of God, but specially such as he knew did excell in godlinesse. The report goeth, that he made search for the sackcloth which the Bishop of *Chebrum* wore that died at *Constantinople*, and being found, they say he wore it how homely soever it was, thinking verily to get unto himself thereby some of the dead mans holinesse. As he solemnized on a certain tempestuous and stormy time of the year (the people requiring the same) the usual and wonted spectacles and shews in the place called *Circus*, environed with a wall, and galleries round about, when the room was full of people, and the tempest waxed fore, there fell upon them suddenly a great storm of snow, then the Emperor revealed unto the world what affection and zeal he bare towards God: he willed the beadies in his name to say thus unto the people. It is far better for us to lay aside these shews and pastime, and with one voice to fall a praying unto God, that he will deliver us out of this present storm. The words were no sooner spoken, but all the whole city was become like one Church. The Emperor himself in the midst of the assembly, arrayed in common and usual attire, began the hymns, neither failed he of his purpose. For the weather became fair again, the great dearth and scarcity was turned by the goodness of God into plenty and abundance of all things. If wars at any time were proclaimed, he followed the example of *David*, he made God his refuge, perswading himself for certain that God ruled and governed all battels: and by the means of prayer, he obtained ever a prosperous success.

Discretion, Sobriety, Humilitie.

Fasting.

Devotion, Singing of Psalms, Memory, Knowledge, Study, Patience, Courtesie, Clemency.

Good life.

Mercy.

Humaneity.

Religion.

Zeal and fear of God.

Humility.

Prosperity and good success in well doing.

Of John, who after the decess of the Emperor Honorius plaid the tyrant at Rome, and how God delivered him through the prayers of Theodosius into the hands of the Roman soldiers.

Occasion is presently ministred to discourse how *Theodosius* being aided from above, foiled the rebell and tyrant *John*, immediately after the *Persian* war and the decess of *Honorius*, in the Consullship of *Asclepiodotus* and *Marianus*, the fiftenth of *August*. In mine opinion the acts of those daies are worthy the writing, and such they are as of right should be recorded to the knowledge of posterity in time to come. For the like things which happened unto the *Hebrews* under *Moses* as he passed through the red sea, now befell unto the Emperours capains being sent against the tyrant, the which I minde briefly to run over, leaving the large discourse, because it requireth a severall volume, unto others. Although *Theodosius* knew that *Honorius* the Emperor had departed this life, yet concealed he his death from others, so that another device which hereafter shal be spoken of, beguiled many therein. He sent privily a souldier unto *Salona* a city of *Dalmatia*, to give warning that if any novelty were attempted in the West parts of the world, there should be such preparation as might quickly suppress the authors thereof. When he had brought that about, he opened unto all men the death of his uncle. In the mean while *John* one of the Emperours chief Secretaries, when he could not content himself with his fortunate prosperity, chalenged the Empire, and sent Embassadors unto the Emperour *Theodosius*, requiring him to proclaim him Emperor. *Theodosius* took his legats, laid them in hold, and sent unto *John*, *Ardaburius* the captain, who of late had behaved himself valiantly in the batell against the *Persians*. He coming to *Salona*, failed into *Aquileia*, whence (as it is thought) he took a wrong count: the chance was as followeth. Being under sail in the main sea, the winde blew against him, and brought him ere he was ware into the tyrants claws. The tyrant laying hand on him, was now in good hope that *Theodosius* would be brought of necessity (if he tendered the life of his captain *Ardaburius*) to create and proclaim him Emperor. When these things came to light, both *Theodosius* himself and his army also, which marched forwards against the rebel, were wonderfully forty left. *Ardaburius* should take any harm at the tyrants hands. After also the son of *Ardaburius* seeing both his father taken captive, and also hearing for certainty that an infinite power of barbarians went to aid the rebell, knew not what to do, he was at his wits end. To be short, the prayers of the godly Emperor then also proved themselves again to be very effectual. For an Angel of God in the form of a shephard guided *Aspar* on his journey, and led his army by a lake adjoining to *Ravenna* (for there it was that the tyrant kept captain *Ardaburius* in hold) which way it was not remembered that ever man found passage. But God opened a way to *Aspar* where it was thought others could not go. He led then his army through the lake, which then as it fell out was dried up by the handy work of God: he mised in at the gates of the city which lay wide open, and dispatched the tyrant. At what time the most godly Emperour understanding of the tyrants death, as he celebrated those shows and spectacles in *Circus*, made manifest his singular zeal and piety Godwards, for thus he spake unto the people: Let us give over this vain pastime and pleasure: let us rather repair unto the Church and serve God devoutly, pouring unto God zealous prayers, and yielding unto him hearty thanks, who with his own hand hath bereaved the tyrant of his life. He had no sooner made an end of speaking, but they gave over their spectacles and shows, passed throughout the theater founding out thanksgiving with one voice together with the Emperour, and going straight to the Church, spent theret the whole day, so that all the city seemed to be as one Church.

CHAP. XXIII.

How Theodosius the Emperor after the execution of John the tyrant, proclaimed *Valentinianus* (the son of *Constantius* and *Placidia* the Anne of *Theodosius*) Emperor at Rome.

When the tyrant was dispatched out of the way, *Theodosius* began to consider with himself whom he should proclaim Emperor of the West parts of the world. He had to his kinsman one *Valentinianus*, a very young gentleman, begotten on *Placidia* his

his aunt, for she was the daughter of *Theodosius Magnus* the Emperor, and sister to *Arcadius* and *Honorius* the Emperors. *Consentient* that was made Emperour by *Honorius* and governed the Empire with him a very short space (for he died immediately) was the father of *Valentinianus*. *Theodosius* made this his cousin *Aspar* sent him into the West and put his mother *Placidia* in trust with the Imperiall affairs. After wards when he determined to go himself into Italy for to proclaim his cousin Emperour, and in his own person to counsel the *Italians* that they should not lightly give ear unto tyrants and rebels, he came as far as *Thessalonica*, and there was hindered with sicknesse, so that he could go no further. Therefore he sent the Imperiall courier unto his cousin by *Helion* the Senator, and returned himself back again to *Constantinople*. But of these things thus much shall suffice.

CHAP. XXV.

Of Atticus Bishop of Constantinople, and how he governed the Churches. Also how he caused that the name of John Chrysostome should be canonized among the Saints of that Church.

Atticus the Bishop was a great furtherer of the Ecclesiasticall affairs, for he governed with great wisdom, and exhorted the people diligently with heavenly doctrine to virtuous and goodly living. When he saw the Church divided, and that the *Isaiah*es used their private meetings and conventicles, he commanded that the memoriall of *John* should be solemnized at service time, as the manner is of other Bishops: that he deceased. For by that means he hoped verily it would come to passe, that many of them would return unto the Church. He was so bountifull and liberal, that he provided not only for the poverty of his own Church, but also sent money unto the next Churches to supply the want of the needy. For he sent unto *Calliopius* minister of the Church of *Nice*, three hundred peeces of gold, and withall letters containing this forme: *Atticus unto Calliopius* sendeth greeting in the Lords, I am given to understand that there is an infinite number in your city ready to perish with famine, and stand in need of the almes and charity of godly and well disposed persons. Where I write an infinite number, I mean a great multitude, the certain number whereof I do not readily know. Therefore seeing I received money of him which belongeth abundance and plenty of riches upon them which use it aright: seeing also daily experience teacheth us that some do want to the end that such as be wealthy, and minister not unto them, may thoroughly be tryed: my will is (well-beloved brother) that thou receive from me these three hundred peeces of gold, and distribute them as thy discretion among the poor people of thy parish. See that thou deal the same not among such as respect only the belly, and make a living or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I have thee herein to respect any opinion or say whatsover, neither to prejudice them which practise in doctrine a contrary faith unto us, but only to have consideration of this, that thou relieve them which hunger and thirst, and have not wherewithall to help themselves. Thus was he careful of the poverty of such as dwelt from him in far and forsaie countries. Again when he understood that such as severed themselves from the *Novatians* about the keeping of Easter, had translated the corps of *Sabbatius* out of the Isle *Rhodus*. (For there he died in exile) buried it solemnly and buried it in another sepulcher. Such as used to frequent the place, when they saw the grave digged up, ceased thenceforth to honour the tombe of *Sabbatius*. The same *Atticus* did passe in aligning of proper names to things. For the rode in the mouth of *Pontius Euxinus* which of old was called *Ponson*, he called *Medecin*, lest he should there raise an assembly & appoint thereunto a place called after a foul name. Moreover he termed a peece of the suburbs of *Constantinople*, *Argyrole* upon such an occasion as followeth. *Chrysople* is a rode in the head of the sea *Bosphorus*. Many ancient writers make mention thereof, namely *Strabo*, *Nicolaus*, *Damasenus*, and the famous writer *Xenophon*, who both in the sixth book of *Cyrus* expedition, and in the first of the acts of the Grecians remembereth the said town, that *Alcibiades* walled it about, and how there is a place therein aligned for the payment of tithes and tribute. For such as looke out of the main sea and arrive at that place, do use there to pay tithes. Wherefore *Atticus* seeing the place over against him had so worthy a name, procured this rode thenceforth to be called

Atticus Bishop of Constantinople unto *Calliopius* Minister of *Nice*.

Atticus endeavoured to bring the *Novatians* from Idolatry.

Argyrole. As soon as he spake the word the name was immediately changed. Again whereas some men said unto him, that the *Novatians* should not have their conventicles and assemblies within the wals of the city: what do you not remember (saith he) what troubles and vexations they endured, when we were tossed with the grievous storm of persecution in the reign of *Constantinus* and *Valens*, and how that at sundry other times they testified together with us the true faith which we maintaine. Moreover though they were of old divided from the Church, yet attempted they to establish no novelty touching the faith. Again this *Atticus* being at *Nice* about the ordaining of a Bishop, and seeing there *Arselapiades* a *Novatian* Bishop who was a very old man, he asked of him how many years he had been a Bishop? when the other had answered fifty years: Thou art truly a happy man (saith he) in that God granted thee to enjoy so worthy a function so long a time. He said again unto *Arselapiades*, verily I commend *Novatius*, but I allow not of the *Novatians*. *Arselapiades* marvelling what he should mean in so saying, replied: How lo O Bishop? *Atticus* made answer: I do commend him (saith he) for refusing to communicate with such as had sacrificed to Idols: for I would have done no lesse my self. But I like not of the *Novatians*, because they exclude from the communion such as of the laity have lightly offended. *Arselapiades* replied again unto these things: Besides the sin of sacrificing unto Idols, there are (as holy Scriptures do witnesse) many other sins unto death: for the which you deprive only the Clergy and we the laity of the communion, referring unto God alone the power of remitting their sin. The same *Atticus* had the foreknowledge of his death. For taking his leave of *Nice*, he said unto *Calliopius* the Minister of that Church: Make haste to *Constantinople* before *Autumnus*, that thou maist again see me alive, for if thou linger and make delays thou shalt see me no more in this world. In uttering of these words he hit the truth on the head, for he departed this life the one and twentieth year of his consecration, the tenth of *October*, in the eleventh consullship of *Theodosius*, and the first of *Valentinianus Cæsar*. *Theodosius* the Emperour returning from *The Salonica* came short to his funeral: for *Atticus* was buried the day before the coming of the Emperour into *Constantinople*. Shortly after, the creation of *Valentinianus* the younger was proclaimed, to wit, the 23. day of the same moneth.

CHAP. XXVI.

Of *Sisinius* the successor of *Atticus* in the Bishoprick of *Constantinople*.

After the decease of *Atticus* there was great contention in the Church of *Constantinople* about the election of a Bishop. For some would have *Philip* a minister, some other *Proclus* who also was a Minister preferred to the room: but all the people with uniform consent desired *Sisinius*. He was likewise a priest, not of any of the Churches within the wals of *Constantinople*, but of *Elaea* a Church in the suburbs over against the city, where all the people of *Constantinople* are wont to celebrate the feast of our Saviours ascension. All the laity laboured by all means to have him to their Bishop, partly because he was counted a very godly man, and partly also for that he endeavoured to relieve the poor beyond the reach of his substance. To be short, the laity got the upper hand, and *Sisinius* was consecrated the 28. of *Feb.* in the twelfth consullship of *Theodosius* and the second of *Valentinianus Augustus* the younger. *Philip* the Minister seeing that *Sisinius* was preferred before him, stomacked the matter wonderfully, and inveighed bitterly against his consecration in the work which he wrote and intitled the *Christian history*. While he inveiyeth against *Sisinius* that was consecrated, against the Bishops who were consecrators, and especially against the laity who were electors, he wrote such things as I am loth to report, for I cannot chuse but blame him greatly that ever he durst be so bold to lay down to rash and so unadvised reasons. Yet in my opinion it will not be against presently to say somewhat of him.

CHAP. XXVII.

Of *Philip* a Priest, bred and brought up in *Syda*.

Philip of whom we spake before was born at *Syda* a city in *Pamphilia*, where also *Trophimus* the Sophist had his original, of whom *Philip* boasted not a little that he was his kinsman, This *Philip* being a Deacon, and of great familiarity with *John* the Bishop, was as

it were driven to bestow great labour and diligence in the study of good learning, so that he wrote many books of divers sorts. His stile was Asiaticall, proud and lofty, and to the end he might confute the works of *Julian* the Emperour, he compiled a volume, and intitled it *The Christian History*, the which he divided into six and thirty books, every book hath forty tomes, the number of all amounteth very nigh to a thousand, the argument prefixed to every one, is in manner as big as the tome it self. This work he intitled, not the Ecclesiasticall, but the *Christian History*, where he patched together many matters, to let the world understand that he was keen in Philosophy. Wherefore he allegeth very oft precepts and rules of *Geometry*, *Astronomy*, *Arithmeticke* and *Musick*. Moreover he describeth fies, mountains, trees, with other things of small importance, so that it grew to a huge volume, full of pride and vain ostentation. In my simple judgement it is a work that is profitable neither for the learned nor unlearned. For the learned will condemn the often repetition of the same words, which is rife throughout the book: the unlearned have not the capacity to comprehend the inferior stile and affected sentences of his arrogant minde. But let every one judge of those books as he shall think good. I dare affirm that the order he followed in laying down the times, is both confuse and farre from good order. For when he had run over the reign of *Theodosius*, back again he gets him to discourse of the times of *Athanasius* the Bishop, the which I note to be his usuall manner. But of *Philip* so far. Now to the history of *Sisinius* time.

CHAP. XXVIII.

How that *Sisinius* made *Proclus* Bishop of *Cyzicum*, whom the *Cyziceni* would not receive.

After the decease of the Bishop of *Cyzicum*, *Sisinius* appointed *Proclus* to be their Bishop. The citizens understanding of his coming, prevented him and chose *Dalmatianus* a religious man to govern the Bishoprick. This they did, neglecting the law and canon which commandeth that no Bishop be appointed and ordained without the consent and authority of the Bishop of *Constantinople*. They made no account of that canon, because that it commanded, namely (as they thought) that the said authority should be given unto *Atticus* alone. Wherefore *Proclus* being not admitted to execute the function of a Bishop in the Church where he was ordained, continued at *Constantinople*, where he occupied himself in preaching, and purchased unto himself thereby great fame and commendation. But of him I shall have occasion to speak more hereafter. *Sisinius* had scarce been Bishop two years but he died, it was in the Consullship of *Himerius* and *Arabirius*, the four and twentieth of *December*. He was a man highly commended for temperance, for godly and virtuous life, and to be short, for his liberality bestowed upon the poor. He was a man both gentle and familiar, plain without fraud or guile, and therefore he never molested any in his life. He was a great enemy to buisie bodies and to quarrellers, and therefore taken of many for a coward.

CHAP. XXIX.

After the death of *Sisinius* Bishop of *Constantinople*, *Nestorius* was sent for to *Antioch* for to enjoy the Bishopricke, who immediately revealed himself what kinde of man he was.

It seemed good unto the Emperour after the decease of *Sisinius*, because of divers vain glorious persons, to chuse none of that Church to be Bishop (though many made sute for *Philip*, and many again for *Proclus*) but determined with himself to send for a stranger out of *Antioch*. There was in those daies there a man whose name was *Nestorius*, by birth a *German*, of a loud voice and an eloquent tongue, and therefore as it was thought a fit man to preach unto the people. They put their heads together, sent for *Nestorius*, and brought him from *Antioch* to *Constantinople* three moneths after: Who though his temperance was highly commended of many, yet the wildest sort and faggiest people perceived well enough his other conditions when he first began to preach. For immediately after his falling in

this clause, the mother of bearing of God as a traying ghost. This befell unto him for his pable error and ignorance. For though of nature he had a smooth and an eloquent tongue, and therefore was thought learned, yet to his knowledge he was altogether unlearned. Moreover he diddaine to praise the works of the ancient fathers. He in vaunted himself with his rolling tongue and eloquent speech that in manner he contemned the old writers, and preferred himself before them all. Again he was ignorant of that which was written in the old copies of *Iohns* Catholike Epistle: *Every man that receiveth the Son of man into his house, as many as were about to sever the divinity from the humanity of Christ, he is a sinner, and thus, therefore, out of the ancient copies. Wherefore the old copies signified that when these men had corrupted that Epistle, rather than they might divide the Son of man from the Divinity of God. His mispious opinion was that the Councils of *Nice* and *Ephesus*, in which (saith the ancient writers) were not present, namely *Mary*, the mother of God, by *Evagrius* *Pamphilus* in his first book of the life of *Constantine*, *Emperour*, was written: *earth for one, lake, and the place of his nativity, and that of the Virgin Mary, the mother of God, for another.* *Bethlehem*, wherefore when the most high *Emperour* had taken the Council of *Nice*, he had written *Origen* hath written no less in his first book of *Constantine*, *Emperour*, that *Origen* of *Scythia* unto the *Romane*, where he discoursed at large of *Constantine*, *Emperour*, and said that *Mary* was called the mother of God, therefore *Origen* never so much as he had written the works of the ancient fathers, and for that only could he begeth (as I said before) against this clause, the mother of God. For he said not that *Origen* had said *Origen* and *Pamphilus* affirmed: neither take he away the testimony of the Son of God, but consider every where that he hath his being, and that he is in the Father, after death he is divine as *Photinus* and *Sempronius* did. (to divide the *Mother* and *Motherhood*) set appeared by the sermons which he published unto the world. But though I finde that *Nestorius* used that opinion, partly by his books which I have perused, and partly by the report of his familiar friends, yet his foolish and fond doctrine disquieted not least in the whole world.*

CHAP. XXXIII.

Of a heinous offence committed by *Nestorius* against the altar of the great Church, and of the former Council summoned at *Ephesus* for the hearing of *Nestorius* opinion.

When these things were done in such sort as I said before, a certain heinous offence was committed in the open Church, and face of the whole people. For some vile men servants by birth barbarians, when they had tasted of their Lord and Masters extremest cruelty, and could not patiently away with the rigour thereof, ran forward into the Church, and got them unto the altar with swords hanging by their sides. Being called to depart, they would not in any wise, but disturbed, and hindered divine service. Moreover in the space of many daies they held their naked swords in their hands, ready to dispatch whomever came unto them. Wherefore when they had killed one of the Priests and worshippers, in the end they slew themselves, with the sight hereof one of them that witnessed said, that the prophecie of the Church prognosticated some calamity to come, and that two Iambick verses out of some old Poet to justify his saying:

*Men see full of such signs before and wonders ere:
When heinous crimes the holy Church so flau doth seek.*

Neither was he in a wrong box that uttered these Iambicks, for it prognosticated and seemed unto us division to rise among the people, and deprivation of him that was King-Head of the whole mischief. Shortly after the Emperour gave forth this commandment, that the Bishops out of all places should meet at *Ephesus*, where they came together, whither *Nestorius* took his voyage immediately after *Easter*, holy daies, together with a great multitude of people where he found the Bishops assembled. But *Cyrillus* Bishop of *Alexandria* came thither in a while after, it was about *Whitsunday*. The first day after *Pentecost*, *Avornus* Bishop of *Jerusalem* was come. But while *John* Bishop of *Constantinople* lingered by the way, the Bishops which were already so called called the matter into question. *Cyrillus* Bishop of *Alexandria*

* Chap. 34 in the Greek the Council of *Ephesus*. An. Dom. 435.

and to the end he might molest *Nestorius* (for he thought very ill of him) used certain preambles of divination. When many confirmed that Christ was God, *Nestorius* pleaded for himself: I verily (saith he) will not call him God, who grew to man's flesh by two moneths and three moneths and so forth, therefore I wash my hands from your blood, and from henceforth I will no more come into your company. Immediately after he had spoken thus, he went aside and joined himself with the Bishops which held with his opinion. So that the Bishops then present were divided into two parts. Such of the Council as held with *Cyrillus*, called *Nestorius* before them, he came not, but answered that he would defer the hearing of his cause until the coming of *John* Bishop of *Antioch*. Wherefore *Cyrillus* together with the other Bishops of the Council, after they had read over the sermons of *Nestorius*, the which he had preached unto the people, and gathered out of them that in good earnest he had uttered open blasphemies against the Son of God, deposed him of his Bishoprick. This being done, the Bishops which held with *Nestorius* assembled together severally by themselves and deposed *Cyrillus* and *Ammon* Bishop of *Ephesus*. Shortly after *John* Bishop of *Antioch* was come, who understanding of all circumstances, blamed *Cyrillus* greatly, as the author of all that stir, and because that upon a head he had so foolishly deposed *Nestorius*. *Cyrillus* taking *Isavenalus* on his side for to revenge him of *John*, deposed him also. When the contention grew to be very troublesome, when also *Nestorius* perceived that the poisoned infection of discord was scattered far and high among the common sort of people, he as it were recanting his folly, called *Mary* the mother of God, his words were these: *Let Mary be called the mother of God, and I pray you conceive no longer displeasure. But no man thought that he spake this and repented from the heart, therefore as yet he dwelleth in *Osas*, both deposed of his Bishoprick and banished his country. Thus was the council of *Ephesus* at that time broken up, it was in the Consullship of *Basilius* and *Antiochus* the 28. of June. *John* Bishop of *Antioch* after his return unto his proper place, called many Bishops together, and deposed *Cyrillus* who now was gone to *Alexandria*. Shortly after for all that, they laid aside all spite, grudge and enmity, they became friends, and restored each to other their Bishopricks again. After the deposition of *Nestorius*, there arose a great scisme in the Church of *Constantinople*, for the vain and foolish doctrine of *Nestorius* parted the people asunder. All the Clergy with uniform consent accused him openly, for to we Christians do call the fence which we pronounce against the author of blasphemy, whereby we meinde to make it so manifest unto the world, as if it were engraven in a table, and nailed to an open post.*

CHAP. XXXIII.

Chap 35. after the Greek

How that after the deposition of *Nestorius*, Maximianus was chosen Bishop of *Constantinople*.

AT *Constantinople* there arose another scisme about the election of a Bishop, For some would have *Philip* (of whom I spake a little before) some other would have *Proclus* chosen Bishop. *Proclus* verily had prevailed, had not come of great authority been his back friends, and signified plainly that the canon of the Church forbade any should be nominated Bishop of one city and translated to another. The which saying being alledged was of such force, that the people were there with appealed and satisfied. Wherefore three moneths after the deposition of *Nestorius*, *Maximianus* was chosen Bishop, a man he was which led a moral life, by degree a Priest, one that of late had purchased unto himself a good name, and was thought to be a godly man, because he had builded upon his own coits and charges the sepulchres and tombs where godly men should be interred. He was a man altogether unlearned, who determined with himself to lead a quiet life void of all care and molestation.

An. Dom. 435.

CHAP. XXXV.

Socrates proves that it is not forbidden, but that there may be a translation of Bishops from one seat to another.

Chap 36. in the Greek.

IN much that some by reason of the Ecclesiastical Canon which they alledged for themselves have inhibited *Proclus* intitled Bishop of *Cyzicum* from being placed in the Bishops seat of *Constantinople*, I thought good presently to lay somewhat thereof. Such as took upon

A Canon of
the Church.

Perigenes.

Gregory Na-
zianzen.
Meletius.
Dositheus.
Berenius.
John.
Palladius.
Alexander.
Theophilus.
Polycarpus.
Hierophilus.
Optimus.
Silvanus.

Chap. 37. after
the Greck.

upon them to justify that saying in ming opinion did not report the truth: but either of envy against *Proclus* forged such a decree, or of wilfull ignorance considered not the profits and covenants and other constitutions of antiquity established for the profit and commodity of the Church of God. For *Eusebius Pamphilus* in the first book of his Ecclesiastical History reporteth that one *Alexander* Bishop of some city in *Cappadocia*, taking his voyage towards *Ierusalem*, was of the citizens of *Ierusalem* caused to tarry, and called Bishop in the room of *Narcissus*, where he continued unto the end of his life. It was an indifferent matter of old time among the ancient fathers as often as the Ecclesiastical affairs so required, to translate Bishops from one city unto another. If it be any thing available to amend the canon decreed in this behalf unto this our present history let us see how it may be. These men were who sheweth *Proclus* besides the Bishoprick of *Constantinople*, and how justly they reported of the canon, for it is read as followeth. If any Bishop be assigned to govern any Church whatsoever, and goeth not thither, the fault being not in himself, but either that the people repelled him, or some other necessary cause do stay him: unto him he is lawfull to enjoy the honours and the priestly functions, so that he be not troublesome unto the Church whereof he is appointed Bishop, but approve whatsoever the provincial Council shall determine of the matter called in controversy. These be the words of the Canon. But that it may appear more evidently that many Bishops were translated from one city unto another, upon necessary and urgent causes, I will here lay down the names of such as were removed. *Perigenes* being chosen Bishop of *Parus* in *Achaia* and refused by the citizens of that place, was by the commandment of the Bishop of *Rome* placed in the *Metropolitane* see of *Corinth*, so succeeded the late deceased, where he continued all the rest of his life. *Gregory Nazianzen* was first Bishop of *Sassima* a city in *Cappadocia*, next of *Nazianzum*, afterwards of *Constantinople*, last of all he went back again to *Nazianzum*. *Meletius* was chosen Bishop of *Sesostia* in *Armenia*, but afterwards removed to *Antioch*. *Dositheus* Bishop of *Seleucia* was by *Alexander* Bishop of *Antioch*, translated unto *Tarsus* in *Cilicia*. *Berenius* Bishop of *Arce* in *Phoenicia* was brought thence unto *Tyrus*. *John* was taken from *Gordus* a city of *Lydia* to govern the Bishoprick of *Procensus*. *Palladius* was translated from *Helenopolis* to *Aphania*; *Alexander* from *Helenopolis* unto *Adrian*; *Theophilus* from *Apamea* in *Asia* to *Eudoxopolis*, which of old was called *Salabria*; *Polycarpus* from *Sezumprissa* a city in *Myria*, unto *Nicopolis* in *Thracia*; *Hierophilus* from *Trapezopolis* in *Phrygia* unto *Ploisopolis* in *Thracia*; *Optimus* from *Andagania* in *Phrygia*, unto *Antiochia* in *Syria*; and *Silvanus* Bishop of *Philippopolis* in *Thracia*, was translated unto *Troas*. But these many shall suffice in stead of many others, who were translated from their proper sees unto other Bishopricks.

CHAP. XXXVI.

Of *Silvanus* who being Bishop of *Philippopolis* was removed to *Troas*.

Now I think it amiss to write a few lines of *Silvanus* whom he said a little before to have been translated from the Bishoprick of *Philippopolis* in *Thracia* unto *Troas*. This *Silvanus* first studied Rhetorick in the school of *Trallus* the Sophist, who though he was an earnest embracer of Christian Religion, and exercised the Monothetical trade of living, yet wore he still the Philosophical habit. In process of time *Atticus* the Bishop sent for him and made him Bishop of *Philippopolis*. Who having continued in *Thracia* the space of three years, when he could no longer away with the pinching cold of that country (for he had a thin and a weak body) he requested *Atticus* to substitute another Bishop in his room, protesting that he left *Thracia* for no other cause but only to avoid the extreme cold. *Silvanus* then having procured another Bishop to succeed him, remained at *Constantinople* and exercised continually the monothetical trade and discipline. He was so far from pride and haughtiness of stomach, that oftentimes in great assemblies and solemn meetings of the citizens he wore sundels and buskins of rusted hay. Shortly after the Bishop of *Troas* departed this life, and immediately the people of *Troas* came to *Constantinople* to seek a Bishop, *Atticus* musing with himself whom he might prefer to the room. *Silvanus* by chance came by: as soon as *Atticus* espied him, he ceased to bethink himself, and turned unto *Silvanus* with these words: Thou maist no longer excuse thy self, but of necessity thou maist take upon thee the government of the Church: for in *Troas* there is no chilling cold, behold God hath

hath provided for the infirmity of thy body a delectable and pleasant soil, make no more ado brother, but in haste get thee to *Troas*. To be short, *Silvanus* went thither. Here I think very fit to lay down the miracle which he wrought. A great ship or hulk (for the breadth thereof called *Trias*) being freighted and laden with great pillars, newly made upon the shore or rode of *Troas*, could not be drawn from the land to take sea: no, though the Pilot together with a great multitude of men drew her with cable ropes she would not move. When they had the space of many daies assayed what they could do, and nothing prevailed, they thought verily that some devil held the hulk from moving. Wherefore they go unto *Silvanus* the Bishop, and request him to pray in that place, for so they hoped it would come to pass that the ship might be drawn into the sea. But he excused himself very modestly, saying, he was a sinner, and told them that he could not help them, that it was the office of a just man. But seeing that they were so importunate upon him that they would not be answered, he came to the shore, there he praised unto God, took the rope by the end, and had the rest do their endeavour. The ship then being shaken with a little violence, was suddenly brought into the main sea. This miracle which *Silvanus* wrought allured many of that province to embrace with fervent zeal the Christian faith. *Silvanus* also expressed no less in other acts and dealings of his, the good motion of his godly minde. For when he perceived that the Clergy respected nothing but gain in deciding the controversies of their clients, he suffered thenceforth none of the Clergy to be judge, but took the supplications and requests of suitors, and appointed one of the laity whom for certainty he knew to be a just and godly man: gave him the hearing of their causes, and so ended quietly all contentions and quarrels. For the aforesaid causes *Silvanus* became renowned and famous among all men. And though these things of *Silvanus*, may seem to be from the purpose, yet have remembered them for the profit and commodity of the reader. But now let us return where we left. When *Maximianus* was chosen Bishop of *Constantinople* in the Consullship of *Bassus* and *Antiochus*, the Church enjoyed peace and quietnesse.

CHAP. XXXVII.

Of the Jews in *Creet*, how they were deceived, and in the end perceiving their folly, embraced the Christian faith.

About that time many Jews inhabiting *Creet* received the Christian faith, being brought therunto by such a calamity as followeth. A certain Jew being a subtile knave, fained himself to be *Moses*, and said that he came down from heaven for to leade the Jews which inhabited that Isle, through the sea into the firm and main land: that he was the same who of old did safe conduct *Israel* through the red sea. For the space of one whole year he did nothing else but wander from one city to another throughout the Isle, using all means possible to persuade the Jews which dwelt there to credit him, and exhorting them to leave all their wealth and substance behinde them. For he promised to bring them through the sea dry footed into the land of promise. When that he had bewitched them with such vain and deceitfull hope, they left their work and trade of life: they set naught by their wealth and substance: and they gave licence to him that listed for to possesse them. When the day appointed of the false Jew for the voyage was come, he led them the way, all the rest began to follow after, together with women and children. He brought them to a certain mountain which lay as it were an elbow into the seaward, and thence he bad them cast themselves into the sea. Wherefore such as first came unto the fall did so, whereof some were crushed tumbling down the hill, some other were drowned in the sea and died immediately, and had not the providence of God provided better for them, many more had perished. For as God would there were nigh them many Christians, whereof some were fishermen, and some other merchants: these drew up some which were almost choaked with water, and saved their lives, who being in this lamentable plight, acknowledged their folly: they stayed others from plunging themselves in the waves of the sea, laying before their eyes the death of the Jews which led them the dance. Then they perceiving the guile, blamed themselves for being so credulous, and went about to kill the counterfeit *Moses*. But they could not catch him, for he conveyed himself privily from among them. Whereupon divers men did conjecture that it was a devil, which endeavoured by borrowing the shape of man to destroy

destroy that nation, and utterly to root the *Jews* from off the face of the earth. Wherefore that calamity schooled the *Jews* which inhabited *Creer*, made them forsake *Judaism*, and cleave unto the Christian faith.

Chap. 39, in
the Greek.

CHAP. XXXVIII.

How the Church of the Novatians was set on fire.

An. Dom. 437.

Shortly after, *Paulus* the Novatian Bishop although aforesaid he was counted a very godly man, yet then specially it fell out that men conceived a far better opinion of his piety then ever they did before. At *Constantinople* there happened such a fire the like whereof was not remembered before. For the greater part of the city was consumed to ashes, the famous graynard, the market house called *Achilides* were quite burned. Last of all, the fire crept into the Novatian Church which adjoined unto the sign of the *Stork*. Wherefore *Paulus* as soon as he perceived the Church to be in great danger, fell prostrate before the altar, referred unto God in his prayer the preservation of the Church, neither ceased he to inculcate as well the remembrance of the city as of the Church. God as it proved in the end gave ear unto his prayers. For though the fire flashed into the Church both by door and window, yet was there no harm done: nay though the building round about was on fire, though the Church was environed with burning flames, by the power of God the Church was preserved, and overcame the fury and rage of the fire. It was not quenched the space of two daies and two nights, the city burned all that while. In the end, though many parts of the city were utterly come to naught, yet the Church (as I said before) escaped that lamentable overthrow. And that which was more to be wondered at, no sign of the timbark, no scorching of the flame, nor parching of the heat could be seen upon the timber, beams, or walls. This came to passe the seventeenth of *August* in the fourteenth Consulship of *Theodosius*, and the first of *Maximus*. The Novatians since that time do yearly keep holiday the seventeenth of *August*, in remembrance that their Church was then miraculously preserved from fire, at what time they render unto God hearty thanks: all men do reverence that Church for the miracle, and not only the Christians but also the Ethnicks do honour it as an holy place. So far of that.

CHAP. XXXIX.

How that Proclus succeeded Maximianus in the Bishoprick of Constantinople.

Chap. 40, after
the Greek.

When *Maximianus* had peaceably governed the Church the space of two years and five months, he departed this life, in the Consulship of *Areobindus* and *Asparus*, the twelfth of *April*. It was the ember week next before Easter, and on good Friday, at what time *Theodosius* the Emperor paid a very vile part. For lest that tumult and dissension should be raised again in the Church, without any further delay, while as yet the corps of *Maximianus* was above ground, he procured the Bishops then present to call *Proclus* in the Bishops sea. To this end the letters of *Celestinus* Bishop of *Rome* were brought unto *Cyril* Bishop of *Alexandria*, unto *Iohn* Bishop of *Antioch*, and unto *Rufinus* Bishop of *Thessalonica*, certifying them that there was no cause to the contrary but that one either already nominated Bishop of some certain city, or stilled in some proper sea, might be translated unto another Bishoprick. As soon as *Proclus* then took possession of the Bishoprick, he solemnized the funeral of *Maximianus*, and interred his corps.

CHAP. XL.

Of Proclus Bishop of Constantinople, and what kinde of man he was.

Now fit opportunity is offered to say somewhat of *Proclus*. This *Proclus* from his youth up was a reader, he frequented the schools and was a great student of *Rhetorick*. When he came to mans estate he had great familiarity with *Atticus*, for he was his scribe. *Atticus* seeing his forwardness in learning and good behaviour in life, made him Deacon. But when he was thought worthy the degree of a Priest, *Sisinnius* (as I said before) made him Bishop of *Cyzicum*. But these things were done a good while before. At that time as I say he was chosen Bishop of *Constantinople*. A man he was of a marvellous good life, for being

being trained up under *Atticus* he became an earnest follower of his vertuous steps. As for patient sufferance he far excelled *Atticus*. Even as *Atticus*, time and place for requipping, could certify the hereticks: so he behaved himself tractably towards all men, and persuaded himself that it was far easier for him by fair means to allure unto the Church them by force to compel them unto the faith. He determined to vex no sect whatsoever that reserved and adhered unto the Church that renowned virtue of meekness required in Clergy men. Wherein he imitated the Emperor *Theodosius*. For even as it pleased him not to execute the Imperial sword against such as committed heinous crimes, and wrought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CHAP. XLII.

Of the clemency of Theodosius the younger.

Chap. 42, after
the Greek.

Theodosius the Emperor did highly commend *Proclus* for the aforesaid vertues. For he countervailed in patience the holy Priests of God: he could not away with persecutors: yea to say the truth, he passed all the Priests of God in modesty and meekness of spirit, even as it is written of *Moses* in the book of *Numbers*: *Moses was the mildest man upon earth*, so may it now be said of *Theodosius*, that he is the mildest man in the world, for which cause God subdued his enemies unto him without slaughter and blood-shed, even as the victory he got of *Iohn* the tyrant, and the overthrow of the barbarians did manifestly declare unto the world. For God bestowed such benefits upon this most holy Emperor, as he did of old upon the righteous and vertuous liver. Neither truly do I write these things in the way of flattery, but I will hereafter declare unto the world more plainly that they are as true as I report them.

Numb. 12.

CHAP. XLII.

What calamity befell unto the barbarians, which aided the tyrant and rebell John.

After the decease of the tyrant, the barbarians whom he had gathered together so wage battail with the *Romans*, purposed to overrun certain dominions that were subject unto the Empire of *Rome*. The Emperor hearing of this, referred unto the wisdom of God after his wonted guise the whole matter, he gave himself altogether unto prayer, and in the end obtained his desire. It shall not be amiss presently to lay down the miserable ends of the barbarians. First of all their captain *Rugas* was slain with a thunderbolt, next there ensued a plague which dispatched the greater part of his souldiers. Neither seemed this a sufficient punishment but there came fire also from heaven and consumed many of them that remained: the which thing did greatly astonish the barbarians, not so much because they presumed to take armour against the fierce and valiant *Romans*, as when they saw the *Romans* assisted by the mighty arm and invincible power of God. At that time *Proclus* the Bishop repeated some parcell of *Zachari* prophecy, expounded it in the Church, and applied it with singular commendation to have been foretold of God, & then to have taken place to the wealth of the *Roman* Empire. The prophecy was as followeth: *A thou son of man prophesy against Gog, the prince of Rhes, Mischo and Thobel, I will visit him with pestilence and bloud: I will cause stormy rain and hail-stone, fire and brimstone to fall upon him and all his hosts, yea and upon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and known in the eyes of many nations: and they shall know that I am the Lord.* For this sermon *Proclus* (as I said before) was highly commended.

Rugas slain
with a thun-
derbolt.
Pestilence
Fire from
Heaven.

Eze. 38.

CHAP. XLIII.

How the Emperor Valentinianus the younger married Eudoxia the daughter of Theodosius.

Theodosius the Emperor, besides sundry other graces, for his singular modesty and mildness, had this one benefit which followeth bestowed upon him by the goodness of God. He had a daughter on his wife *Eudocia*, who for name was *Eudocia*, *Valentinianus* the younger



THE TRANSLATOR VNTO The Reader.



Hitherto (Christian Reader) have I translated Eusebius and Socrates, which continued their Histories from the birth of Christ unto the reign of Theodosius Junior. I would have thee know, that at one time with Socrates there wrote two other Grecians, Sozomenus and Theodoret, beginning where Socrates began, and ending their Histories with him as Theodosius Junior. Their argument is one, to wit: The Ecclesiasticall History, their language one, they wrote all in Greek, their years one, for they flourished the same time. Little difference there is between them in substance, saving where the one is long the other short, where the one is obscure, the other plain, where the one is tedious, the other pleasant. To translate them all three, would not in my opinion be so profitable as painfull, the volume both would be too huge, and the Reader soon wearied with the repetition of one thing. Cassiodorus the Senatour and compiler of the Tripartite History, preventing this inconvenience, and seeing that these three Writers agreed in substance, devised with himself how to ease the Reader of so great a labour, and how to ridde him from so tedious a study. He made an Epitome or brief collection of them all three, I mean Socrates, Sozomenus, and Theodoret, and called it the Tripartite History. The credit of the Epitome and collector dath not countervail the authority of the Authour, Antiquity with the truth is to be preferred. Therefore in translating, I thought farre better thou shouldst see, not the Authors to avoid repetition and wearisome reading, but the Authour himself, I mean Socrates alone, in Head of the two other, whom I have chosen as the soundest writer, the faithfullest Historiographer, and the absolute deliverer of the History in all points unto the posterity.

Wherefore if ought be well done, give the praise unto
God, let the pains be mine, and the
profit the Readers.



THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS, A NOBLE MAN of Antioch, and one of the Emperours Lieu- tenants; comprised in six Books, beginning where SOCRATES left, and ending an hundred and seventy years after.

Written in the Greek tongue about nine hundred years ago,
and translated by M. H.



LONDON,
Printed by ABRAHAM MILLER, dwelling in the Black-Friers
M.DC.XLIX.



THE

Preface of the Translator unto the Reader,
touching *Evagrius* and his Historie.

E*Evagrius* a noble man of Antioch, a learned Writer, and continuer of this Ecclesiasticall history may not lightly be overskipped without commending his vertues with praise to immortall memory, and rehearsing of them to the encouragement of all studious nobility, to the profit of the loving Reader, and the furtherance of Christian profession. His honour was nothing impaired, his blood nothing blemished at all, in that he being a temporall man, acquainted himself with Ecclesiasticall affairs. *Sabellicus* writeth, that *Bartholomew* the Apostle came of a noble race, forsook the bravery of Courtiers, and became the follower of Christ. *Peter*, *Dorotheus* and *Gorgonius* being pages unto the Emperour *Dioctian*, in great credit, and of noble parentage, bade Court farewell, weighed little their honour, made lesse account of the Emperour, and forsook their own lives, rather then they would forswear Christ. The Treasurer, together with the Lieutenant of a certaintown in Phrygia, chose rather for the truth in Christ, with fire to be consumed to ashes, than here to enjoy all worldly treasure. *Audulfus* a noble man of Italy, preferred the garland of Martyrdome before all the glory and pomp of this transitory life. A noble man of Nicomedia rent in peeces a wicked proclamation in the face of all the four Emperours. *Astyrius* a Senator of Rome, thought it no staining of his honour, to take upon his shoulders the dead body of a blessed Martyr, and provide for it a funerall. *Jovianus*, *Valentinianus*, and *Valens*, noble men, and afterwards Emperours one after the other, threw away their sword-girdles, left their offices, departed the Court of *Julian* the Apostate, rather than they would deny Christ. Yet *S. Paul* saith, that not many wise men according unto the flesh, not many mighty, not many noble men are called. True it is in respect of a greater number of the contrary, or rather we may say that these were not fleshly-minded, their disposition was not carnall, their wisdom was not worldly. How great a comfort is it unto Christian profession, when Princes become fosterers, when Queens become nurses, and noble men become favourers of the Christian faith? In some countries we see that noble men most of all spend their time in study and learning. It is not decent in some countries for the peasants sonne, the farmour, the franklin, or howsoever ye term him, to forget his fathers rusticall toyl, and forthwith addit himself to the gentlemans trade. The Pope most commonly calleth noblemen to his Colledge of Cardinals: Dukes and Earls youngest sonnes he used to make Cardinals, sometimes in their cradles. Bishops and Archbishops in many countries descend of noble houses. *Osius* Bishop of Lusitania in Portingall, writing against *M. Haddon*, sticketh not to give us an inkling of his parentage. Neither doe I

Sabellicus.

Euseb. Eccles.

hist. lib. 8. c. 6.

Euseb. Eccles.

hist. lib. 8. c. 11.

Euseb. Eccles.

hist. lib. 8. c. 11.

Euseb. lib. 8.

c. 5.

Euseb. Eccles.

hist. lib. 7. c. 15.

Socrat. Eccles.

hist. b. 3. c. 12.

1 Cor. 1.

Sacred Ecclesi.
hist. lib. 7, c. 8.

Sacred Ecclesi.
hist. lib. 7, c. 8.
Sacred lib. 4.
cap. 25, lib. 6.
cap. 1.
Sacred lib. 7, c. 47.
Evangelist 6.
cap. ult.

Arcadians.

Ovid.

Suidas.
Ægyptians.

Ja. Gorgopius.
Med. An. wter.

Scythians.

Ethiopiains.
Britains.
Peggus.

mislike with this in the Church of Rome, *si cætera essent paria*: for I read that *Nectarius* a noble man, by office a Prætor of Constantinople, was chosen to be Bishop of that sea by an hundred and fifty Bishops, which then assembled together at Constantinople, partly for that, and partly for other things. *Ambrose* also Lieutenant of a province was made Bishop of Millaine. *Chrysostome* Bishop of Constantinople descended of the Senators of Antioch. *Thalassius* Senator of Constantinople, Lieutenant of Illyrium, was made Bishop of Cafaris in Capadocia. I see that *Evagrius*, who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was master of the Rolles, together with divers others, occupied themselves about Ecclesiastical affairs: but I highly commend such as shew forth tokens of their nobility by study of vertue, politick government of their country, noble prowesse, valiantnesse of courage, maintenance of the truth, and furtherance of the Gospel. Some think it is enough for them to bait at the Univerfity, there steal a degree, and forthwith be counted gentlemen: or to be in commons in one of the Innes of Court or Chancery, where there are many wife, zealous, and learned gentlemen: or to get into some noble mans service, and by vertue of the cognizance to be called a master: or to purchase for a peece of money a coat armour: or to beg a farm, and by vertue of the valuation in the Kings books to become a gentleman. Every one thinks not I am sure, that these sorts of men are to be numbred among the ancient and noble houses; though in proceffe of time antiquity seem to prevail very much with such kinde of men: long possession is a great matter in law, and an old deed though it be opposed, will further the matter very much. The *Arcadians* called themselves *ægyptiotes*, a progenie farre more ancient than the Moon. Of them *Ovid* writeth thus.

Ere Moon was set in skies above, (if same do them not fail)

The soil was cald of Arcas high, whole credit must avail.

But they contended for Antiquity with the Egyptians, and to try out the truth, *Phammitichus* King of Egypt did as followeth. He shut up in a certain close lodging, farre from cities and company of people, two newly born babes, some say with nurses (charged not to speak a word) some say among goats, and that for the space of three whole years: at the three years end, to see what language the children would speak, he caused one of his familiars suddenly to go in among the children, which did so, and took one of the children by the hand; which said unto him *Beos*, that is, in the Phrygian tongue, bread: the King hearing this, confessed himself overcome, and yielded unto his adversaries for antiquity: Thenceforth were they called *βερσοτονιοι*: but *Suidas* thinketh that the children being acquainted with the bleating of goats, cried *beck*, and so that it was nothing else but a jest, and a deluding of the King. Yet *John Gorgopius* a Physitian of Antwerp, taketh the matter in earnest: to the end he might curry favour with the Germans, he saith that the Grecians were herein foully deceived, and that *beck* or *wreck* in the German tongue signifieth bread: the Egyptians being foiled, turn them unto the Scythians, and of them likewise they were overcome. Here is much ado, and all for gentry. The Ethiopiains alledge reason for themselves, and they must be heard. The Britains can tell you they came from Troy, and thence they can bring you the straight way to *Adam*, next to God, and then a full point. *Peggus* writeth, that a Noble man of France espying on an Italian souldiers buckler the Ox-head engraven, stomacked him therefore, and told him it was his cognizance, that his house was farre

farre more ancient; and to the end quarrels might be ended, challenged him to the field. The Italian made little ado, told him he would meet him. On the day appointed, the Noble man came with a great troupe. The souldier likewise met, and joyning together, he asked of him why his Noble blood was so much out of temper: When that the Noble man answered, that his ancestors had ever given the Oxes head, and that he and his would thenceforth give it, or else know a cause to the contrary. Why if it please you sir, (saith the souldier) this is no Ox head, it is the head of a Cow. It was about gentry between *Phædon* and *Epaphus* that moved *Phædon*, as the Poets faine, to crave licence for one day to sit in the chariot of *Sol*. For when he minded to root out the posterity of his adversary, almost he set the whole world on fire. *Maximinus* the Emperour born in a pelting village of Thracia, and milking with himself therefore, slew as many as knew his pedigree, and had seen the rags of his parents. *Herod* burned the genealogies of the Jews, that he might affirm himself as well as they, to have descended of anoble race. *Themistocles* a bastard born, for to cloak his birth, and to remove the ill opinion conceived of him that way, enticed the young nobility of Athens to frequent *Cynsarges* a school without the city, where bastards did onely frequent. Many shifts are made, Jack would be a gentleman, if he could speak French. *Amasis* King of Egypt being bately born, made his image of gold, set it up to be worshipped, that the people might reverence him the more. *Smerdes* a forcerer, because he was in person like *Smerdes* the brother of *Cambyses* King of the Assyrians, (whose death *Cambyses* procured, fearing he would aspire unto the Kingdom) made the world believe that he was the man indeed, overcame *Cambyses*, and was crowned King, but his wife and bed-fellow, with clipping and other wonted familiarity, felt his head, found that *Smerdes* had no ears, revealed it abroad, and so was he betrayed, and depoted of his kingdom. *Prompalus* tained himself to be the sonne of *Antiochus Epiphanes*. A certain Egyptian the sonne of *Protarchus* the merchant, calling himself the sonne of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funerall of *Antiochus*, as if he had been his own father. *Archelaus* made the world believe that he was the sonne of *Mithridates*. When *Perselus* the last King of the Macedonians had ended this life, *Andristus* a country-fellow would needs persuade men that he was his sonne. *Equitius* affirmed that without all doubt he was the sonne of *Tiberius Gracchus*. *Citharæus* endeavoured to persuade the Romans that *Nero* had not dispatched himself, but that he was *Nero*. Many of the aforesaid cloked their gentry, tained themselves Noble men, conquered kingdoms; deluded the world, and in the end deceived themselves. *Julius Cesar* espied a rude and homely man, aspiring unto the kingdom of Capadocia, resembling very much the favour of *Ariarathes*, whom all the world knew to have been dispatched by *Marcus Antonius*: this counterfeit *Ariarathes* had won all the countries, and the crown was going to his head; but ere the crown came, *Julius Cesar* took his head from off his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a young man to be King of the Jews after the deace of *Herod*, because he resembled his son *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the second that was King of England, and imprisoned him; the Earl of Salisbury uncle on the mothers side unto King *Richard*, either to redeem the prisoner, or to revenge him on the King, or peradventure both, set up a Priest in princely attire, one of King *Richards* Musicians, resembling his person very

Phædon.
Epaphus.

Maximinus.

Herod.

Themistocles.

Amasis.

Smerdes.

Prompalus.
An Egyptian.

Andristus.
Equitius.
Citharæus.

A counterfeit
Ariarathes.

A tained Alexander.

universall Bishop. This *Phocas* murdered the Emperour *Maurice*, obtained the Empire through treason, a fit man to be founder of so worthy an act. Note I beseech you how that in his time God seemed utterly to withdraw his blessing: France, Spain, Germanie, Lumbardie, and the greatest part of the East fell from the Empire for ever, such a wreck to the state as never had been seen before. Not onely this, but there ensued in the temporality no fear of God, no shame of the world, no love towards the brethren, no care of the Church, no consideration of Clergy-men. In the spirituality, Pride of Prelates, pampering of their panches, fleshly pleasure; they turned devotion into superstition, faith into fained works, plaine dealing into hypocrisie, carefull zeale into careless security: instead of the Bible they bring into the Church legends of lies, instead of the true and pure service of God, they brought in peevish and pelting ceremonies: wherefore the season requireth that we watch and pray, and continually wait for the Lords coming. All is now in the extreme. *Nullo violentum perpetuum.*



THE FIRST BOOK OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

The Proeme of Evagrius to his History.

Evagrius surnamed *Pamphilus*, a man without all peradventure, as in other things profound, so in penning excellent, is of such efficacy in his works, that although he cannot make the readers perfect Christians, yet can he so draw them by perswasion, that with prompt and willing mindes they will embrace the Christian faith. *Eusebius*, *Socrates*, *Zozomenus* and *Theodoret* have written most exquisitely of the incarnation of our most loving Saviour, of his ascension into the heavens, of the famous acts of the Apostles, of the combats and persecutions of the holy Martyrs, and what other thing so ever was thought worthy the noting, or otherwise unto some part of *Theodosius junior* his reign. Seeing therefore such things as ensued after seem nothing inferior unto the rest, and have been hitherto recorded in no perfect order, although also I my self seem unfit by reason of my small ability to take so great an enterprize in hand, yet I take it to be my duty to employ what labour and industry lieth in me for the compiling of this work; and to put my whole trust and confidence in him which endued the Fishermen with heavenly wisdom, and filled the rough tongue for ready delivery and founding of every syllable, to the end I may revive the famous acts which now do slumber in the dust of forgetfulness, and to fix them with my pen, and print them to immortal memory, that not only every man may know what hath happened unto this our age, when, where, in what sort, against whom, by what men, but also that no worthy act by retchlesse security, and languishing slothfulness the sister of oblivion, be clean put out of remembrance. Wherefore by the help of Almighty God, there will I begin to write, where the aforesaid writers made an end of their histories. When the outrageous cruelty of *Julian* had sucked the fill of the blessed Saints and Martyrs blood, when the mad fury of *Arius* false and counterfeit doctrine was bridled with the sound Canons of the *Nicene Council*, when both *Eunomius* and *Macedonius* were sore pricked at *Bezphorus* with the power of the holy Ghost, and utterly foiled at the famous city of *Constantinople*: when the holy Church had purged her of her filth and infection (the which she lately received) and now recovered her former glory, being as it were all laid over with glittering gold, and gorgeously arrayed for her lover and bridegroom: Satan the sworn adversary to all godliness, because he could not away with these graces and benefits bestowed from above, raised against us a strange battell contrary to the course of nature. And when he saw that the idolatry of Pagans was trod in the puddle of contempt, and that the servile and abject opinion of *Arius* was quite banished the Church, although he staggered and flaid openly from oppugning the Christian faith, specially seeing it was confirmed and fortified by so many ancient and godly Fathers (for in besieging and assailing of it, his power was very much diminished) secretly and by stealth he wrought his feats, he devised certain objections and resolutions, and labored to convey the error, after his new found invention, unto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them, he was lately foiled and overthrown. Whereas aforetime he had one adversary, now craftily he seemed to reverence, and in manner to embrace the same: his device and endeavour was not to withdraw the Church generally from the whole faith, but to see whether he might possibly corrupt one word or syllable comprised therein. Wherefore being wrapped in his own malice, he craftily went about to alter yea, one letter, which seemed to appertain unto the sense and understanding of the sentence. But now in pronunciation he severed the tongue from the truth of the word, so that the sound and sense of the phrase might not jointly laud God, and extoll him with divine praises, moreover into what

M m

issue

The policy of
Satan in re-
viving the Jew-
ish opinion.

CHAP. VI.

The coming of Paulus Bishop of Emisa into Alexandria, and the commendation which Cyril gave unto him, and to the Epistle of John.

The Epistle of Cyril Bishop of Alexandria unto John Bishop of Antioch.

ABout the same time, when Paulus Bishop of Emisa came to Alexandria, and pronounced in the Church the Sermon, which at this day is extant in the world, and beareth his name; Cyril Bishop of Alexandria, extolled the Epistle which John had sent unto him, and wrote back again as followeth: *Let the heavens rejoice, and let the earth be glad: the midvint of rancor is battered down: the boiling choller, which bereaved the mindes of quietnes, is purged from among us, and all the occasion of discord and dissension is banished away: for our Saviour Iesus Christ hath granted peace unto the Churches under heaven, and the most vertuous and holy Emperours have perswaded, yea and compelled us therunto: who, by imitating with great zeal, the godly steps of their ancestors, do firmly retain in their mindes the true and sincere faith, providing with singular care for the profit and furtherance of the holy Church; so that thereby they purchase unto themselves an immortal fame, and set forth the glory of their imperiall scepter, Whom the Lord of hosts doth so liberally reward, and so bountifullly recompence with divine graces and benefits, that they are wont not only to foil the enemies, but advance to win of them the renowned garland of victory. Neither is it possible that God should lie, which faith, As truly as I live, I do glorifie them which glorifie me. But When the Lord Paulus our brother, and most godly fellow Bishop came to Alexandria; I was wonderfully glad, for I could not otherwise else; because that he being a notable man, became a mean labourer in preaching beyond the reach of his strength, to the end he might overcome the envy of Sains; couple together in love the laith and severed members of the Church, and reduce our Church in the fire with yours, unto peace and unity. Immediately after he wrote as followeth: Now I am fully perswaded that the quarrell which arose in the Church was fond, and began upon light occasions: inasmuch as my most vertuous Lord Paulus the Bishop brought letters unto me, comprising a faine and sincere protestation of the faith, which he ascribed to have been written of your holiness, and of the most godly Bishops which are of your province. The form and phrales of Cyrils Epistle were as afore said; but touching the clause which signified the mother of God, there was written as followeth: When he had perused the godly sentences and clauses within contained, and perceived plainly that you were of one minde and opinion with us (that there is but one Lord, one faith, and one baptisme) we rendered unto God divine praises, who is the conservor of the whole world: and presently we conceived exceeding joy: seeing that as well your Churches as ours, being driven thereto, partly by the force and power of the holy Scriptures, and partly also by tradition delivered unto us of our most holy fathers, do embrace one faith and opinion. Whosoever will diligently list unto the true histories of those times, shall easily attain unto the knowledge of the afore said.*

CHAP. VII.

Of many things which Nestorius reported in writing of himself: and how in the end his tongue which uttered blasphemy, was eaten up of worms in the Isle Oafis, where he departed this life.

Mat. 7.

Nestorius the hereticke ex-

HOW Nestorius was exiled, what afterwards became of him, the manner of his end, and the punishments he endured for his blasphemous opinion, are not laid down in writing of such as delivered his life unto the world: all which in processe and continuance of time would quite have been forgotten and not once remembered; had not I by meet chance lighted on a certain pamphlet written by Nestorius himself, where the afore said are rehearsed at large. Wherefore Nestorius the father of blasphemy builded not upon the sure and settled foundation, but upon the sand, which according unto the parable of our Saviour, is subject to speedy ruine and overthrow: besides sundry other thrusts, whereby he laboured to defend his blasphemous sentences, he wrote unto such as charged him with the raising of rash and unadvised novelties, and with his fond request for the summoning of the Council at Ephesus, that he was driven of necessity to doe as he did, seeing the Church was divided, and that the one side affirmed Mary was to be called the mother of man, the other the mother of God. I (said he) of my part do speak unsaindly, to the end I might not erre on either side,

side, by affirming either that he was not more all and subject to death, or of the other side, by saying he was not immortal, have devised that Mary should be called the mother of Christ. Furthermore in the afore said pamphlet of his; first of all he declareth how Theodosius ratified not his opinion in their deprivation, because of the entire love and affection he bare towards him: again, after that certain Bishops of either side were sent in embassage from Ephesus unto Theodosius the Emperour (for so the Emperour had willed) that he had licence given him to return unto his Monastery, being before the gates of Antioch which now is called Theopolis; the name whereof Nestorius hath not laid down, yet as I learn, it was called Euphrasius monastery; and sure I am it stood before the gates of Antioch not two furlongs off. Nestorius reporteth; that he made there his abode the terme of four years, that he was highly revered, that he received many presents; and afterwards that by the commandment of Theodosius he was banished thence unto Oafis. But the chiefest thing of all he quite overskipped. Neither forgot this sentence in the open face of the world: to wit, That Nestorius was to be banished for ever. Moreover Nestorius wrote subtilly another pamphlet unto a certain Egyptian, where as large, by occasion of his banishment into Oafis, he discoursed of the afore said matters. But God from a (seeing there is nothing so secret but the Majesty of God seeth it) we may easily gather out of the letters which he wrote unto the governour of Thebas; for there we may see how he escaped the hand of man, yet the vengeance of God overtook him, led him like a bond slave, and cast him into a lamentable plight. When as he deserved farre greater punishment, being set at liberty of the people *Blowmages* in Lybia, and Theodosius having ordained by his edicts he should return; as he wandered from one place into another about the further part of Thebas, bruising and beating himself to the ground, he enjoyed such an end as was correspondent to the life that went before, and shewed himself at his end a second Arius; whereby it is evident and known for certain unto the whole world, what recompence is set for such as bolt out horrible blasphemies, to the derogation of the divinity of Christ. For both Arius and Nestorius blasphemed him alike, the one affirming he was a creature, the other taking him for man. Whereas Nestorius complaineth that the acts of the Ephesine Council were established not as right and reason required, but after the subtle and injurious fetches of Cyril, who went about to work him mischief; I would gladly learn of him wherefore it came to passe, seeing Theodosius loved him so entirely (as he said) that he was constrained to go from one country to another, without any compensation, enjoined to endure such grievous banishment, and happened upon so unfortunate an end? Or what other thing was it then the divine censure laid down by Cyril, together with the Priests of his assembly, seeing both of them now are departed this life, and (as it pleased an Heathen Philosopher to say: he is ever honoured of all men with heart and good will, where there is no just cause to the contrary) Nestorius is adjudged the authour of blasphemy, and the sworn enemy of God: but Cyril is highly commended for one that preached the Word of God faithfully, and for an earnest maintainer of the true and sincere doctrine. But lest we be charged with forgery and faining of crimes, let us hear Nestorius himself, who can instruct us further herein. Go to Nestorius, let me hear thee repeat some part of the Epistle which thou wrotest of late unto the governour of Thebas touching the sacred Canons of the Ephesine Council. I was constrained (saith he) by the Emperours edict to depart into Oafis, otherwise called: *his*. Again after a few lines he saith: When the afore said Oafis was taken of the Barbarians, and all destroyed with fire, sword and slaughter; of a sudden the Barbarians pitted my ease, why and wherefore I know not; and set me at liberty, charging me with dreadfull threats, that with all speed I should get me out of that country: For they said, the people Maccias after my departure were like immediately to take the city. I came therefore into Thebas together with certain captives whom the Barbarians brought in my company: What their meaning was I could not learn. Last of all such as came in my company, got them to their own home, and I with speed went to Panopolis. I feared greatly lest any quarrelled with me, or picked occasion to molest me, for that I was a captive, or charged me that I was a fugitive, or otherwise howsoever (malicious mouths are never to seek slanders) to the end through fraud and deceit they might bring me into trouble and vexation: Wherefore I humbly request your honour, that as the laws have provided, you will have care of my captivity, and that you suffer no prisoner and banished man to fall into the hands of wicked wretches, lest the posterity in time to come do cry vengeance, and find out this lamentable saying:

2 COR. II.

Herein verily we have to wonder at the secret wisdom of God, which saith thus unto *St Paul*, *My strength is made perfect in Weaknes*. For looke what the things be which divide the members of the Church of God, even out of the same, sound doctrine is culled out, void of all reprehension, polished more curiously, and laid up more safely: the Catholike Church increaseth thereby more and more every day, and is extolled in manner unto the skies. But the Echnicks favourers and fosterers of error, which employ no labour and industry for the lifting out of the truth in God, neither to understand of his care and providence over mankind, these men, I say, do abolish both their old decrees, and their new-found constitutions, sometimes by inventing new gods one after another, some other times by consecrating for gods their vain imaginations, and the fond affections of their mindes, attributing unto them the names of gods: and to be short, by fathering upon the gods the practising of such things, to the end their intemperate desires may escape unpunished. And therefore truly it cometh to passe, that he which is honoured of them for the chief God the Father, to wit, of God and man, being transformed into the shape of an Eagle, snatched away through wantonnes a *Phrygian* boy, delivered him a cup in reward of the filthy hainous offence, licensed him for love sake to begin unto him, to the end either of them jointly with the *Nestor* might suck shame and reproach. The same god committed infinite other wickednesses, very odious to the seeming of the vulgar sort of people. For by taking upon him the form of every unreasonable creature, he became both male and female, and though his womb bare no burthen, yet they say he cauled by the act of venerie, that such a thing seemed to have been done by him contrary to nature. They say that *Bacchus* was his son, and that he was also *Androgynus*, both man and woman, a great slander to both sexes: a ring-leader of drunkenness, quaffing, surfeiting, vomiting, and all the mischief that ensueth thereof. They report of this *Agrius* and thundering *Jove* another hainous act, that he murdered his father, which crime ought severely to be punished of all the nations under heaven. For *Sauru* which begat him to his own destruction, is said by him to have been thrust out of his kingdom. What shall I speak of the whoredom and lechery that reigneth among the gods, where they appoint *Venus* *Cypria* begotten in the shell of a fish to be the chief authour thereof, which detesteth chastity as an hainous and horrible offence, delighteth in all lecherous and beastly acts, and will be pacified with such sacrifices. With whom when *Mars* had committed adultery, and *Vulcan* her husband taking him in his snares, *Mars* and *Venus* were brought forth doing the deed, to please and recreate the gods. Who is it that will not contemn with laughter their *Phalli*, *Hypophalli*, *Phallogogia*, the mis-shapen and deformed *Priapus*, the god *Pan* honoured for his filthy member, and the mysteries celebrated in *Eleusis*, yet to be commended for this one thing that the Sun beheld not their shamefull acts: for they were done in the night season. But leaving these foul sacrifices and sacrificers, let us return where we left, and paint forth unto the posterity that which remaineth of *Theodosius* reign.

CHAP. XII.

How Theodosius the Emperour condemned the benefite of Nestorians.

Col. de sum trin.
et sic cath. sit.
1. 3. Januarius.

Theodosius laid down a godly decree which is found in the Code of *Justinian*, the third law of the first title, where he condemned *Nestorius* for ever, and pronounced him to be held for accursed, being moved thereunto no doubt by the instinct of the holy Ghost: nevertheless *Nestorius* himself bragged that the Emperour bare him entire and singular good will. For thus he writeth: *We decree moreover, that whosoever do embrace the wicked opinion of Nestorius, and give ear unto his lewd doctryne, if they be Bishops, that they be banished the holy Churches: if lay persons, that they be accursed*. There are other lawes of his made in the behalf of our religion to be seen extant, which plainly set forth his fervent minde and earnest zeal to the furtherance of the Christian faith.

CHAP. XIII.

Of Symeon a religious man which lived in a pillar.

Symeon an anchorite,
Domnus Bishop of Antioch.

IN those daies there was of great fame and renown one *Symeon*, a godly man and much spoken of: he was the first that taught to dwell in a pillar, and made therein his lodging scarce two cubits wide. At that time *Domnus* was Bishop of *Antioch*, who coming unto

Symeon

Symeon wondered at his mansion and trade of life, desired of him very earnestly to understand the secrecy and mysteries thereof. They went both in together, considered the limous-casite body of Christ, and became partakers of the holy communion. The *Symeon* being in the flesh, imitated in life the trade of the *Anchorite* bowlers, withdrew himself from worldly affairs, forced attire, which of heretofore he had worn downwards, and followed after costly things, being placed as it were in the midst between heaven and earth, he sought conference with God, he praised him together with the Angels, he lifted the praises of men up from the earth unto heaven, and offered them to God, he brought the goodness of God from heaven to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodosius* himself, who among other things omitted this one history, which I have found recorded among the manuscripts of the holy decal, and learned of them for certainty. When this *Symeon*, who lived on earth as an Angel, and in the flesh much like a citizen of the heavenly *Ierusalem*, had been in this trade of life both strange, and such as the world was not before acquainted withall, he being as such of the desert sent a messenger unto him for to demand of him what he meant by that new-found and unknown kinde of life; and wherefore he forsook the beaten paths, the steps and trees of the Saints which went before, and deviated to him a new and unknown way: they exhorted him to covering their messenger to come down from his lodging, and to follow the holy fathers, and not to be a predecessor. They also earnestly commended him on his own way (as he perceived themselves that his obedience would declare whether God had guided him to lead such a life, and to take upon him this world to weigh a combat for to chastise his carcase) but if he stubbornly resisted, if he were forward and willful, not yielding with all speed unto their counsel and advice, he should pull him down with a vengeance. When the messenger that came to him, exhorted him as the fathers had willed, and law that immediately he began to rise, yielding unto their exhortation: he permitted him to proceed on and continue as he began, saying unto him as follows: Be of good cheer and behave thy self manfully, thy mission no doubt is ordained of God. These things, though other Writers have omitted them, yet have I thought them worthy the putting unto the knowledge of the posterity. The grace of God being, resiant in the cloister of his brest, he was so fervent that he wrote freely unto the Emperour *Theodosius*, who had made a law that the *Jews* inhabiting *Antioch* should enjoy again such Synagogues as the Christians had taken from them, rebuking him to sharply (for he feared only God who was his Emperour) that *Theodosius* for to please the Christians, called in his proclamations, depole the Magistrate which put in his head the restoring of the Synagogues, entreated this holy man and celestiall Martyr to pray for him unto God, and to make him partaker of his blessing. This *Symeon* leading to austere a life, continued his mortall race six and fifty years. For he lived nine years in the Monastery where he was trained up in the divine precepts of veruous life: and in *Mandria*, (so was the place called) seven and forty years: ten of these he spent in a very narrow room; seven in a straighter pillar, and thirty years in a pillar of forty cubites. After his decease his holy corps was brought to *Antioch*, in the reign of *Leo* the Emperour, *Marianus* being Bishop of *Antioch*: unto that time *Ardaburius* captain of the Eastern garnison remained in *Mandria*, together with his power, keeping the holy corps of *Symeon* left the bordering cities should by force carry it away. Wherefore the holy corps of *Symeon* is brought to *Antioch*, after the working of many miracles by the way: the which *Leo* the Emperour afterwards requested of the people of *Antioch*: but the *Antiochians* of the other side made humble sute unto the Emperour in such sort as followeth: *Inasmuch as this city is not environed with walls* (the Emperours furious rage had overcome him to the ground) *We have transported hisher* (O Emperour) *the holy corps of Symeon, that it may be both unto us, and so our city in stead of a fortified wall*. *Leo* being thus entreated of them, yielded unto their request, and granted them their fate. Many parts of his carcase were reserved unto these our daies: I my self saw his skull, at what time *Gregory* a man of great renown Bishop of that Church, and *Philippus* required that the reliques of the Saints, for the speedier expedition of his martiall affairs in the East, should be sent unto him. And that which was greatly to be marvelled at, the hair of his head was not worn away, but remained whole as if he had been alive, and conversant among men. The skin of his forehead being only shrunk into wrinkles and withered, yet was not

The spirit of Symeon was tried by obedience.

It is not a dead corps, but the living GOD that is protector of towns & countries.

confused : many also of his teeth being not pulled out by the hands of the faithfull, declared unto the world, the shape and stature of holy Symeon. Moreover there was laid up the yron chain which hung about his neck, and which the corpse so much renowned of all men, for enduring such great hardnesse and misery was honoured with divine praises. All which circumstances, both for mine own profit and the commodity of the Reader, I would rehearse at large, were it not that *Theodorism* (as I said before) had insufficiently discoursed of them.

CHAP. XIII.

Of the star that was seen in the porch of Symeon's pillar, the which Evagrius together with many others saw.

NOW I am about to write a certain thing which I saw with mine own eyes. I was wonderful desirous to see the Church of holy Symeon: it stands at the furthest from *Theopolis* that is *Antioch*, 300 furlongs, yet upon the top of a hill. The countrymen call that place *Mandria*, borrowing the name as I suppose, of the severe discipline and austere trade of life exercised by Symeon therein: the hill riseth in height about 20 furlongs. The building of the Church is after the manner of a croce, notably set forth with porches four square. The porches have pillars annexed unto them finely wrought of freestone, which lift up the roof on high, and are very artificially. The entry that is to the midst of the temple is wide open, and very cunningly wrought, where the aforesaid pillar of 40 cubites stands, in the which the earthly and corporal Angell end a heavenly life. The porches have as it were latines on high, the which they call windows, falling both towards the entry and porches themselves. At the left hand of the pillar in one of the latines, I may tell together with many countrymen assembled together, and compassing the pillar, saw a star of a wonderfull bignesse, running and wandering hither and thither throughout the chinks and cleft latines, twinkling in the eyes of the beholders: never that once, twice, or thrice, but oftner, and the same oftentimes fading and vanishing away, afterwards immediately appearing again, the which is commonly seen on this Saints holiday. There are which report (and verily we are to believe the miracle, partly for their credit which testify the same, and partly also for that which we saw our selves) that they saw the very shape of his person, hovering here and there, with a long beard and a * hat on his head after his wonted manner. Such men as travel that way may easily go in and see all, and sometimes they ride about the pillar. There is a porter which continually watcheth the porches of the Church: that no woman enter in (the cause I do not learn:) but if any draw nigh, they stand without and behold the miracle. For one of the porches standeth over against the bright star.

CHAP. XV.

Of Isidorus the Pelagian, and Synesius Bishop of Cyrene.

UNDER the reign of the same Emperor there flourished one *Isidorus*, the fame of whose sayings and doings is spread farre and nigh, and rise in every mans mouth: he so tamed the flesh with continuall toil and labour, and so fed the minde with mysticall and heavenly doctrine, that he led on earth the life of an Angel, and commended unto the world the lively and expresse form of the monasticall and contemplative trade of living. He wrote beside many other notable works of his great labour and study, one unto *Cyril*: whereby we gather that he lived at one time with the renowned *Cyril*. Now that I have runne over these things after my slender ability, let us not forget *Synesius* Bishop of *Cyrene*, that the excellency of his virtues may set forth the simplicity of our stile. This *Synesius* was so eloquent a man, and so profound a Philosopher, that he was had in great admiration of such Christians as judged of him without partiality, respecting neither the venom of malice, neither the vain flattery of friendship. Wherefore they perswade him to be baptized, and to take upon him the Priestly function, though he admitted not the article of the resurrection, neither would be brought to believe the same: hoping of him very charitably, that these things would follow after his other virtues, and that the grace of God would suffer nothing to want in him that appertained unto his souls health and salvation. Which hope of theirs

was

was not frustrate. For how excellent he proved, both the learned Epistles he wrote after the receiving of Priesthood, and the book which he dedicated unto *Theodosius*, with other notable monuments of his industry, do declare.

CHAP. XVI.

How Ignatius was translated by Theodosius from Rome, and buried at Antioch.

THE bigger sort of holy Ignatius bones, which the beasts left undevoured (after the blessed Martyr, as *Iohn* the Rhetorician with others do accord, had according unto his desire enjoyed the bowels of beasts, in stead of his resting grave at Rome in the Amphitheater) were translated into the Church-yard at *Antioch*, in the reign of *Theodosius*, which was a long time after his martyrdom. For it was Almighty God (no doubt) that inspired *Theodosius* with that good motion, highly for to reverence that godly Martyr, and to consecrate the temple where of old devils were honoured (called the temple of the goddess *Fortune*) unto Ignatius the holy Martyr. That which of old was dedicated unto *Fortune*, is now become a sanctuary and a famous temple to celebrate the memory of Ignatius, whose holy bones were carried in a chariot with great solemnity, and buried within the temple. For which cause there is a holy day kept with great joy even at this day, the which *Gregory* the Bishop hath set for it with greater magnificence. These things came there to passe in this sort, because God would have the memoriall of his Saints celebrated there with honour and reverence. For that wicked and ungodly tyrant *Julian* then ruling the Empire, enquiring of the Oracle of *Apollo* who prophesied in *Daphnia*, and received utterance from the fountain called *Casalia* (who then had no power to open his mouth (for holy *Babylas* the Martyr, whose corps was hard by interred, had tyed his jaws together) *Julian* lay against his will, and as it were forced thereunto, translated very honourably the corps of *Babylas*, and builded a goodly Church, which stands at this day without the gates of *Antioch*: this he did, to the end the devils afterwards might accomplish their wonted treacheries, as it is said they promised before unto *Julian* but this came to passe through the providence of God, partly that the force and vertue of Martyrs might be seen of all men, and partly also that the holy bones of this blessed Martyr should be buried in hallowed ground, and beautified with so gorgeous a building.

CHAP. XVII.

Of Attilus King of Scythia, how he destroyed both the Eastern and Western parts of the World of the great earthquake and strange Wonders that were seen in the world.

IN those daies there was wars raised by *Attilus* King of *Scythia*, which at this day is much spoken of: but *Priscus* Rhetor declareth at large with flowing stile, how he invaded both East and West, how many, and what great cities he won, and how nobly he behaved himself unto the final end of his frail life. Furthermore in the time of the aforesaid *Theodosius* reign, there was a marvellous great earthquake, the strangeness whereof exceeded all the wonderfull earthquakes that ever were before, which went in manner throughout the whole world: to that many towers within the pallace were overthrowen to the ground: the long wall of *Cheeronefis* came to ruine: the earth opened and swallowed up in her gulphs many villages: many wofull mischances befell unto mankind both by sea and by land: many well-springs were dried up: again, where fountains were never seen before, it flowed out: many trees were plucked up by the roots: the vallies became high mountains: the sea threw out fishes for dead: many Islands were drowned: the sea overturning the banks, and overflowing the countries, many ships that had gone in the main seas were seen on ground: the sea falling back not yielding his wonted streams, many countries through *Brythnia*, *Hellefont*, and both the *Phrygia*, endured such calamities that they were utterly undone. This misery endured too too long, yet did it not proceed with such vehement annoyance as it began: for it fell and shaken by little and little, until at length all was ended.

An Dom. 451.
Some other
say. 455.

* The Greek word is *Tiara*, the attire of Persian women. *Idrom*, ad *Fasist*, calleth it *Galerus*, a hat. The word is also taken for a Mitre or crown

Idrom.

Synesius.

they are as men, and with women they live like women: and though they refuse not the company of both sexes, yet know they only the use of one. To be short, in this most holy and divine kinde of life, vertue had prescribed laws for nature, and made peculiar decrees for her self, to wit: that not one of them all have their full of necessities: for by their law they must hunger and thirst, and thereafter attire themselves as necessity constraineth. Their order is so measured with such singular commendation, and their diet so moderate, that if they fall into the contrary part and far different from the other, they feel in themselves no change at all. Contrarieties are so tempered in them, the grace of God maketh such a commixtion of things differing, and a gain dissolve the same: that life and death, two things in nature and effect, far far one against the other, seem to join hands together, and dwell in them: and look wherein perturbations do reign in others, in them they are plucked up by the roots and lie for dead: and where continual prayer is to be made there they seem of ripe years, strong bodies, and strength invincible. These men live both waies, partly as it were by shaking off the flesh, they seem to live for ever: partly again by companying with men, and applying medicines unto their bodies, they call to God for mercy, and perform such devout service as may fidly agree with the former life. Yet want they no necessities, neither are they bound to one place: for all may hear alike, and company alike: they use often, yea continual kneeling, again wearisome standing: only desire refresheth age, and the voluntary weaknesse they bring themselves unto. They are champions without bells on their backs, they are wrastlers, yet have they no blood in their faces, who though in stead of dainties and *sex dinners*, they use solemne fasting: yet had they rather take nothing, if in so doing they could possibly live, then cram themselves with delicates. And again, if it to fall out, that a stranger come among them, though it be very early in the morning, they entertain him very courteously, offering him both meat and drink: so that they devise another kinde of fasting, that is to eat by compulsion, and in so doing, men have them in great admiration: who though they want many things to the sustentation of nature, yet as they are contented with little, being enemies to their own will, and to nature. They resemble in their doings, the will and pleasure of their elders, in bridling the allurements of fleshly lust, the fool hath the snailery, and performeth such things as are pleasing and acceptable unto God with great discretion and diligence: but in the mean while, happy are they, and happier when they depart hence: for they bend thicker all their might and hasten to enjoy their witheld desires.

CHAP. XXII.

What things Eudocia the Emperesse repaired in Palastina, and the founding of Saint Stephens Church.

The wife of Theodosius had conference with many of those kinde of men we spake of before, and founded (as I have likewise made mention) many such religious houses: she repaired the walls of *Ierusalem* and made them far more beautifull then they were before: she founded also a goodly Church in remembrance of *Steven* the first Deacon and Martyr, yet a furlong off the city *Ierusalem*, where she was buried, after her departure unto immortal bliss. Theodosius also (as some think) before the decease of *Eudocia*, departed to rest when he had reigned here on earth 38. years. In his room succeeded *Martianus*, a man renowned in all things: whose famous acts while he governed in the East, we will lay down, by the help of God in the 2^d book following.

The end of the first book of *Evagrius Scholasticus*.

Theodosius junior died.
anno Dom.
450.

THE SECOND BOOK OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

Of Martianus the Emperour, and the signs which foretold his reign.



IN the first book going before we have discoursed of the acts done in the reign of *Theodosius* the Emperour of famous memory: now it remaineth we take pen in hand and plainly set forth unto posterity the vertues of the renowned *Martianus* the noble and puissant Emperour of *Rome*, his country, his parentage, and how he attained unto the *Roman* Empire. In observing this method, we shall be able the sooner to contrive every of his famous acts in their fit and convenient place. *Parisus Rhetor*, with many others hath written at large of the life of *Martianus*. By birth he was of *Thracia*, the son of a valiant captain, who having a minde to his fathers trade of life, got him straight to *Philippopolis*, & there was entertained in the number of such as exercised themselves in the feats of arms. It fell out in his voyage as he took his journey thitherwards, that he saw in the way a dead corps whom death had newly bereaved of his life. He stood still and was amazed thereat (for as he was verily inclined every way, so was he prone to compassion) and continued there so long, until he had finished all things whatsoever belonged unto the funeral. But when such as dwelled in compasse had seen his doings, they made relation thereof unto the magistrates of *Philippopolis*. They laid hands upon *Martianus*, and charged him with the murder. But when signs and conjectures prevailed more with the Magistrates, then the trust or the prozelitation of *Martianus* denying that ever he had murdered the man; and when *Martianus* was now ready to endure the penalty of an homicide, upon a sudden unlooked for (God no doubt of his goodnesse providing for him the best) the author of that heinous act was found, confessed the fact, was immediately executed, and *Martianus* proved innocent. Being thus wonderfully delivered out of trouble, he got him unto a certain garrison, nor far off, and requested they would entertain him among them, and register his name in their catalogue. They had the man in admiration, and prognosticated of him by certain gueses, that he would prove a worthy man: received him with willing mindes, entred his name in their book: neither placed they him in the lowest room as a late comer, after their law and custome: but preferred him to an honourable office, the which one whose name was *Augustus*, enioyed before him, was lately deceased, and intitled him *Martianus Augustus*, so that together with his preferment he received the Imperiall title (for the Emperours are called *Augusti*) before he was proclaimed Emperour. Neither truly could the name rest in him without the dignity, neither again did the imperiall title require any other name to expresse the honor thereof, so that the self same name was both proper and appellative, and being once founded, it gave forth the signification, both of the dignity and the borrowed name. Another thing moreover happened, which foretold unto *Martianus* the Imperiall scepter. When together with *Aspar* he warred against the *Vandals*: *Aspar* being overcome of them, *Martianus* with many others was taken and brought with other captives unto a plain green, where *Genzerichus* would needs see them alive. Being brought together, *Genzerichus* as he sat in an upper room took great delight in beholding the number of captives. The captives continued in the green as long as every one of themselves listed: for *Genzerichus* had commanded their keepers to knock off their shackles. Wherefore as they all spent the time diversly, *Martianus* laid him down on the ground, and took a nap in the hot sun, which burned more vehemently then the season and time of the year did require. As he slept an Eagle flew over him, let her self between him and the sun, spread abroad her wings, shadowed him as if it had been a cloud, and in so doing cald himself greedily: so that *Genzerichus* wondering at the circumstance, conjectured aright of the things that were to befall him: he called *Martianus* unto him, restored him his liberty, and bound him with an oath, never he came to be Emperour that he would join in league with the *Vandals*, and never make war against

gaist them, the which (as *Procopius* writeth) *Martianus* performed in deed. But smiting such things as may seem impertinent, let us return unto the history. This *Martianus* is he called in piety towards God, for he passed in justice towards his subjects. He deemed that to be riches, not which consisted in treasure and raising of tribute: but only that which supplied the want of the needy, and yielded a safe and a secure life unto such as enjoyed great possessions. He was a terror unto his people, not in punishing offenders, but in threatening, lest at any time they should offend: and therefore the Empire was unto him no inheritance, but the reward of vertue, the which he obtained with the generall consent of all, both Senators, subjects and all sorts of people: *Pulcheria* the Emperesse perswading them to do no lesse, whom he entertained in his palace as an Emperesse, yet knew her not as a man knoweth his wife: for the continued a virgin unto her last day. These things were done before that *Valentinianus* the Roman Emperor ratified the election of *Martianus*, who afterwards understanding of his vertuous disposition, condescended thereto. *Martianus* laboured with all might possible that all men should devoutly now at length agree together, and found out with harmony and consent, the praise of the living God.

CHAP. II.

Of the Council of Chalcedon, and the occasion why it was summoned.

M*artianus* therefore being of the disposition mentioned before, there came unto him legats from *Leo* Bishop of old *Rome*, signifying that *Dioscorus* had made light of the decree which *Leo* had laid down in the second Council of *Ephesus*, agreeable with the true and right faith: there came others also reporting what injuries and contumelies *Dioscorus* had done unto them, requesting that a council might be called together for the hearing of their causes. The which were as chief of all others, *Eusebius* Bishop of *Doris* came made unto the Emperor, and followed it hard, opening unto him how that both he and *Flavianus* were deposed of their Bishopricks through the fraud and wiles of *Chrysaphius* one sometime of *Constantinople*: that *Flavianus* (at what time *Chrysaphius* sent unto him requiring gold for his admission unto the Bishoprick) lent unto him the holy vessels of the Church, for to make him throughly ashamed of his demand: that *Chrysaphius* swallowed like in the heretical puddle and blasphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was lamentably slain by the procurement of *Dioscorus*, who thrust him violently out of the Church, and disdainfully trode on him with his feet. The Council of *Chalcedon* was summoned for the hearing of the aforesaid accusations. Legats and polls were sent into every province, the holy clergy was called together by letters containing grave and godly matter, hilt of all to meet at *Nice*, for that *Leo* Bishop of *Rome* wrote unto them by *Paschasianus*, *Lucenius* and others whom he sent thither to supply his room, in such sort as followeth: Unto the Bishops assembled at *Nice*, *Beatus* death crying: afterwards at *Chalcedon* a city in *Bithynia*, where *Nestorius* was cited to appear, as *Zachary* Rhetor doth favourably report of him. But it is plaid it could not be so: for *Nestorius* was commanded under pain of being accursed, not to new his face in the Council: The which thing also *Eusebius* Bishop of *Berytus* writeth plainly in the letters which he sent to *John* the Bishop, and to another *John* the Priest, touching the Canonical down by that Council. His words are these: There came to the Council such as diligently searched for the reliques of *Nestorius*, and with open mouths they exclaimed upon the Council: what reason and conscience is there that holy men should be accursed? So that the Emperor was greatly incensed against them, and commanded his guard they should send them packing. Wherefore I cannot see how *Nestorius* after he had deceeded, should be called to the Council.

CHAP. III.

The description of the temple of the holy Martyr Euphemia within the city of Chalcedon, and the miracles wrought therein.

The Bishops from every place met in the holy Temple of *Euphemia* the Martyr, which stands in *Chalcedon* a city of *Bithynia*. This temple lieth from *Constantinople* little more then two furlongs situated in a very pleasant soil, rising upward by little and little steep wile so that such as frequent this Martyrs temple, may easily mount up by little and little without weariness, and in they come unawares, yea into the body of the Church. Being there, and looking downwards, as out of a watch-tower, they see all the fields underneath

Eusebius Ep. ad Leb.

neath them, as even ground and plain vallies, flourishing with green grass, laden with corn and covered with goodly woods of all sorts, very delectable to behold: moreover they see high hills and craggy rocks, rising prettily by degrees up into the skies, divers sorts of seas, some yielding a blewish and skie colour, by reason of the clear weather playing as it were calmly and gently with the shores, while the adjoining regions are void of tempest, some other tossed with building blasts of winde and raging storms, hurling up pibble fumes, tossing out filth and paltry weeds, casting the fish upon the banks with whirling waves. Furthermore this temple stands right over against *Constantinople*, so that the beholding of so worthy and so noble a city, brings unto it great majesty: this temple is of three sorts of goodly and large building, the first lying wide open with a long porch receiving the tempered air of the skie, born up with goodly pillars on every side. The second in length and breadth like unto the former, adorned likewise with little pillars differing only in height, and raised top. On the North side of which second building there is a round file, and a great window unto the East: the pillars within are cunningly wrought archwise, of the same stuffe, and one bigneffe after the form of a circle. Underneath these, there is a loft overcast with the like roof where it is lawfull for every one to pray unto the Martyr, and to be present at the holy mysteries. Within the file Eastwards there is a vestery artificially builded, where the reliques of the holy Martyrs are chefted in a long coffin cunningly made of silver, the which some men for the length thereof do call *Longe*, as if the proper name were so. The miracles wrought at certain times by this blessed Martyr are known I am sure of every Christian. For oftentimes either she appeareth unto the Bishops in their sleep, which orderly succeed in the government of that Church, or she weeth her self unto some other that are of great fame for their vertuous life and godlinde, charging them to celebrate a feast in that Church of dainty and delicate food. The which thing being signified unto the Emperors, unto the chief Priest and whole city, all run thither both Prince, Priest, and people to be made partakers of the mysteries. After all this in the sight of the whole assembly, the Bishop of *Constantinople* accompanied with his Clergy entrench into the vestery where the corps of this holy Martyr (above named) was interred. There is on the left hand of this coffin and chefted corps, as it were a little wicket very strongly made of little lattices, through the which they use to let down a long yron with a sponge tyed about the end, they dip and loke it round about in the dead corps, afterwards pull up the sponge all imbrued with congealed drops of blood. The people seeing this, worship God immediately, and magnifie his holy name. There are so many drops of congealed blood drawn up, that they suffice the religious Emperors, the whole assembly of Priests gathered there together, and all the flocking multitude, not only to participate thereof themselves, but also to send to the other faithful throughout the world, that full pain would be partakers with them. But the congealed drops continue still the same, neither doth the holy blood change the hew or colour thereof at all. All which things are not to be seen at any certain, speciall, or appointed time, but thereafter as the Bishop of that place is in life, and as it agreeth with his vertues. For they report when any singular man of godly disposition is chosen Bishop of that Church, that then most commonly this miracle is to be seen: but when a lewd person is crept in to enjoy the roome, then these things very seldom come to passe. Another thing yet I will rehearse which is stayed and hindered neither by time nor by occasion, neither maketh any difference between faithful and infidel, but nevertheless it self alike unto all men. When any cometh into the vestry where the corps of the holy Martyr is chefted, he is so ravished with such fragrant odours, that all other perfumes in comparison of that, seem worth nothing. For it is like neither the sweet smelling flowers gathered in the green meadows, neither any other redolent savour whatsoever, neither such as is made of pleasant oile: but it is strange, and passing all the rest, breathing out of the Martyrs dead body,

CHAP. IIII.

Of the things handled and decided by the Council of Chalcedon, how after they had deposed Dioscorus Bishop of Alexandria, they restored Theodorus and Ibas to their Bishopricks.

IN the aforesaid place described of us at large the Council of Bishops met together, where *Paschasianus* and *Lucenius* Bishops, and *Boniface* a Priest, Legats (as I said before) of *Leo* Bishop of old *Rome*: *Anatolius* Bishop of *Constantinople*, *Dioscorus* Bishop of *Alexandria*: *Maximus*

The acts and decrees of the Council held at Chalcedon.

Joh. 14.

A commendation of the Nicene Creed.

Against Nestorius.

Against Eutyches.

The Nicene Creed is confirmed.

Against Macedonius opinion; the Creed of the Council held at Constantinople is ratified.

The Synodical Epistles of Cyril approved.

The Epistle of Leo to Flavianus allowed.

The Creed of the Council held at Chalcedon.

rock, the ground of the Catholike Church, the foundation of the true faith, bereaved him of all dignity that belongeth to a Bishop, and deprived him of the Priestly function. Wherefore let this holy council give the sentence of Dioscorus (of whom we have hitherto spoken) according unto the Canons of the Church. When these things were ratified by the Council, and certain other things decided, the Bishops that were deposed with Dioscorus, at the request of the Council, and the consent of the Emperour, were restored to their Bishopricks: again when they had annexed certain things unto their former constitutions, the Council pronounced such a sentence as followeth: Our Lord and Saviour Iesus Christ going about to confirm his disciples in the knowledge of the faith, said unto them: my peace I give you, my peace I bequeath unto you, to the end none should vary from his neighbour in sacred religion; but that all with one mouth and minde should acknowledge the word of truth. Immediately after when they had read the Creed established by the Council of Nice, with the form of faith agreed upon by a hundred and fifty godly fathers, assembled at Constantinople, they proceeded on in these words: *This divine and holy Creed containing the abundance of the grace and spirit of God, is sufficient both to bring men unto a perfect knowledge of the faith, and also unto a sure confirmation of the same. For it instructeth us most exquisitely in such things as we must necessarily know concerning the Father, the Son, and the holy Ghost; and setteth forth after the plainest manner, the incarnation of our Lord Iesus, for them that with faith will embrace it. But seeing that certain lewd and godless persons, endeavouring with their erroneous opinions to root out true religion, have brought into the world many vain fancies of their idle brains; of which number some were not afraid to corrupt the true understanding and the mystery of the manhood, which our Lord Iesus took for our sakes, and to deny the mother, or bearing of God, which is attributed unto the Virgin Mary: others some fained very fondly, that the divinity and the humanity consisted of one nature, confounding both with a certain imaginative communion of natures, and affirming with horrible blasphemy, that in the said conclusion, the divine nature of the only begotten was passible. Therefore this great and general Council presently assembled together, being desirous with all might to stop every gap, and to cut off all occasion of devilish devices wrought to the overthrow of the truth, decreeth that the faith which we received of the fathers, is inviolably to be retained: and therefore commandeth above all other forms of faith, that the Creed delivered unto us of three hundred and eighteen godly fathers is firmly to be believed. Moreover to the end the enemies of the holy Ghost may utterly be foiled, in ratifying the doctrine, afterwards established touching the substance of the holy Ghost, by a hundred and fifty godly Bishops, which met at the Princely city of Constantinople: the which essence those fathers made manifest unto the whole world, not by adding any thing of their own, as if the canons of the Nicene Council were imperfect: but that they might declare by manifest testimonies of holy Scripture, what their own opinion was of the holy Ghost against such as denied the Godhead thereof. Furthermore to the confutation of such as doubted not to pervert the mystery of our Lord's incarnation, affirming both impiously and blasphemously, that he which was born of the holy Virgin was but only man: this holy Council approveth the Synodical Epistles of holy Cyril Bishop of Alexandria, written unto Nestorius and to the Bishops of the Eastern Churches, partly to redress the mad and frantic opinion of Nestorius, and partly also for to instruct such as are godly disposed, and labour to attain unto the true understanding of the holy Creed. Again this Council annexeth thereto, not without good consideration, the Epistle of Leo the most holy Archbishop of old Rome, which he wrote unto Flavianus the most holy Archbishop, for the removing and rooting out of the Church of God the fanatical opinion of Eutyches, as a worthy tract agreeing with the confession of Peter that great Apostle, and as it were a strong pillar and firetrill to uphold the true and sincere doctrine against all erroneous opinions. For he valiantly encountereth with such as endeavour to divide the mystery of the incarnation into two sons: he excommunicateth such as dare presume to say that the divinity of the only begotten is passible: he manfully withstandeth such as confound or make a communion of both the natures in Christ: he rethelicketh such fanatical and foolish, who affirm that the shape of a servant which he took of us, was of a celestiall, or some other kinde of substance: last of all, he accurseth such as vainly have fained that before the coupling of the natures, there were two, but after the uniting of them that there was but one only nature in the Lord. Wherefore we reading one trace, and imitating the faith of the holy fathers, which went before us, we confesse one, and the same Iesus our Lord Iesus Christ, and with one general consent we say, that he is perfect God, and perfect man, true God and true man, of a reasonable soul, and humane flesh subsisting: of one substance with the father,*

father according unto his divinity, but of one substance with us according unto his humanity: like unto us in all things, in only excepted: begotten of the father before all worlds, according to his Godhead, but born in these latter dates for our sakes and for our salvation, of the Virgin Mary, and the mother of God, according unto his manhood: one and the same Iesus Christ, the Son, the Lord, the only begotten of two natures, known without confounding of them, without mutation, without division, without separation: the distinction of natures not taken away, nor withstanding the uniting of them, but the propriety of both natures wholly retained and coupled together in one person, or as the Grecians say in one *uicimus*, that is subsistence: not severed and parted into two persons, but one and the self same only begotten Son, God the word, and the Lord Iesus Christ, even as the Prophets of old, and Christ himself afterwards have instructed us of him, and the same hath the creed of the Father delivered unto us. Seeing we have sifted out the truth of the things with great care and diligence, the sacred and general council hath decreed that it shall be lawfull for no man either to alledge, or to write, or to frame, or to beleve, or to teach any other faith. Moreover this council commandeth such as presume to devise any other faith, or to bring forth, or to teach, or to publish any other creed unto such as turn either from Paganism, or to Iudaism, or from any other sect whatsoever, unto the knowledge of the truth; if they be Bishops, that they be deposed of their Bishoplike dignities: if Priests, that they be degraded: if Monks and lay people, that they should be accursed. After the reading of these decrees, Marcianus the Emperour, who was present at the Council of Chalcedon, having also made there an Oration, returned to Constantinople. Juvenalis and Maximus, Theodorius and Ibas, who had been deposed, were restored to their Bishopricks. Other things there were handled by the Council, which shall be laid down (as I said before) in the end of this book. They decreed besides all the aforesaid, that the Bishops seat of new Rome, that is Constantinople, because the enioyed the second honour after old Rome, should be chief in honour above all other cities.

CHAP. V.

Of the sedition raised at Alexandria after the election of Proterius, and in like sort at Jerusalem.

After that Dioscorus was exiled into Gangrena, a city of Paphlagonia, Proterius by the general consent of the council, was chosen Bishop of Alexandria. Being installed into the seat, there arose among the people through heat of contention, a wonderful great tumult and uprore. For as it falleth out in such hurthurbles, some would needs call home Dioscorus, some others very earnestly cleaved unto Proterius, so that there ensued thereof great laughter and bloudshed. For Priscus the Rhetorician writeth how the Lieutenant of Thebaus came then to Alexandria, saw all the people on an uprore, and set upon the Magistrates, how they threw stones at the garison which endeavoured to keep the peace, how of force they made the fouldiers lie unto the temple, of old called Serapis; how the people ran thither, ransacked the temple and burned the fouldiers quick. That the Emperour understanding hereof, sent thither immediately two thousand chosen fouldiers: who having winde and weather at will, arrived at Alexandria the fixt day after. Again when the fouldiers ravished the wives, and deflowered the daughters of the citizens inhabiting Alexandria, that the latter skirmish and combat exceeded the former in cruelty. After all this how the people assembled together at Circus where their shows were solemnized, and there to have requested Florus who was captain of the garison and governour of their city in civil affairs, that he would restore unto them the privileged corn which he had deprived them of, their baths, their solemn shows, and other things whatsoever were taken from them because of their insurrections and tumults. The aforesaid author reporteth that Florus appeased their wrath with his presence and gentle exhortation, and restored peace for a while. But in the mean space the Monks which inhabited the deserts adjoining unto Jerusalem, could not settle quietness within their brefts. For some of them which had been at the Council and dissented from the decrees, came to Palestine, complained of the form of faith delivered by the Council, and laboured to stir up other monks to fiery sedition. But when Juvenalis returned from the Council to his Bishoprick, and was compelled by such adversaries as laboured to bring him into the contrary opinion, to confound and detest his own religion, and

Constantinople the second Patriarchship.

Proterius Bishop of Alexandria.

A lamentable sedition at Alexandria about the election of a Bishop.

Clergy of *Alexandria* beholding the circumstances with their eyes, made (as I said before) unto *Leo* the successeur of *Martianus* in the Empire of *Rome*, written in manner as followeth.

Unto *Leo*, the vertuous, religious, victorious by the testimony of God himself, and triumphant Emperour; the complaint made by all the Bishops throughout your province of *Egypt*, and by the Clergy of your chiefest and most holy Church of *Alexandria*.

Seeing the divine and celestiall grace of God (most holy Emperour) hath ordained your highnesse as a jewel and treasure for mankind: you cease not (we speak unfeignedly) immediately and next after God, continually to provide for the safety and profits of the Common-wealth. In a while after they say: When the peace which reigned among the goodly people, both here with us, and within the city of *Alexandria*, was removed out of the Church of God, *Timotheus* then being a Priest, immediately after the Council of *Chalcedon* was dissolved, only with five or six Bishops, together with a few Monks, fell from the faith, and divided himself from the Catholike Church. These his companions were infected with the pernicious doctrine of *Apollinarius*, and the pestilent error of *Timothee* himself: all they were then deposed of their Priestly dignity (according unto the Canon of the Church) both by *Proterius* of worthy memory, and the Council of Bishops held in *Egypt*, and also exiled by the Emperours, whose discipline they had procured. Again after a few lines: The same *Timothee*, at what time *Martianus* the Emperour of famous memory changed this frail life for blissfull rest in the celestiall paradise, stuck not most impudently to revile him with railing and opprobrious speeches, as if he had been subject to no law: he staggered not, like a flameless candle, at accusing the sacred and generall assembly of Bishops which met at *Chalcedon*: he did after him a rabble of those that make sale of all things, and sedition people: he set up himself against the holy Canons, the Decrees of the Church, the Common-wealth and laws: he intruded himself into the holy Church of God, which had both a Pastor and a teacher, to wit, our most holy Father and Archbishop *Proterius*, as he celebrated the wondrous mysteries, and offered up the sacrifices of prayer unto Christ Jesus the Saviour of us all, for your holy Empire, and for your Christian and religious palace. Again they say: The next day after *Proterius* the most holy father executed (as the manner is) the function of a Bishop, *Timotheus* came unto him two Bishops deposed of their dignities with some banished Priests, as we said before, and was consecrated Bishop by two of them, when as none of all the Catholike Bishops throughout the province of *Egypt* (as the use is in consecrating the Bishop of *Alexandria*) was present: and so took possession (as he persuaded himself) of the Archbishops chair: but verily it was nothing else save plain whoredoms against the Spouse of Christ, and the Church of God, which had an husband of her own, that celebrated therein the holy mysteries, and governed the same according unto the Canons of the Church. When they had entreated a few lines, they went on as followeth. Blessed *Proterius* could do no other then (as it is written) give place unto wrath: and the end he might escape the fury of such as ran headlong to dispatch him out of the way, he made his refuge unto the reverent Font: the which place of all others, yea the Barbarians and brutish people being altogether ignorant of the vertue and grace which issueth thence, are loth to propa- nate. Yet these men purposing to performe in deed that which from the beginning they had desired for *Timothee*, saved not the life of *Proterius*, no not in those privileged places of the Temple: reverenced not the religious place: honoured not the time (for it was on the high feast of *Easter*) stood in no awe of holy Priesthood, which is a mediation between God and man: flew him being innocent and dispatched with him six others for company. They brought with them the wounded carcase, drew it throughout the city, they set it out piously to be scorned at, they cruelly rent with the lash of the whip the senseless corps, they unjointed the members throughout the body, neither refrained they (after the manner of brute beasts) from misting of his bowels, whom they lately took for a Mediatour between God and man. Last of all that which remained they burned to ashes, scattering and hurting into the air the ashes thereof, exceeding therein the savagess and cruelty of brute beasts. The author and ringleader of all these mischiefs was *Timotheus*. *Zachary* who discoursed in like sort of these things, being perswaded as it is like with the letters of *Timothee* which he wrote unto *Leo*, reporteth many other things to have happened, and that through the middlemeane of *Proterius*, who made much ado (as he saith) and great troubles in *Alexandria*: and that the people wrought not all those mischiefs, but certain

Rom. 12.

certain desperate souldiers, and that the Emperour *Leo* sent thither *Sisina* to chastise them for their lewdnes.

CHAP. IX.

How *Leo* the Emperour wrote letters throughout the World for to understand what was best for him to do touching the election of *Timotheus* *Elutus*, and the Council of *Chalcedon*.

Leo the Emperour when he had demanded the advice of the Bishops throughout the Roman Common-wealth and other godly men likewise that were renowned for moralitie and discipline, concerning the Council of *Chalcedon*, and the consecration of *Timotheus* (named *Elutus*); he wrote generally unto all men, and sent withall copies of the supplications exhibited unto him both by the favourers of *Proterius* and the faction of *Timothee*. The letters he sent every where contained such a form as followeth.

The copy of the goodly letters of *Leo* the most vertuous Emperour, unto *Anatolius* Bishop of *Constantinople*, with all other Archbishops and Bishops wheresoever.

Leo Emperour and Caesar, vertuous, victorious, triumphant, chief Lord, most noble Augustus, unto *Anatolius* the Bishop sendeth greeting. It was ever our desire, that both all the most holy and Catholike Churches, and moreover the cities subject unto the Roman dominions should enjoy peace and tranquillity, and that nothing should befall them, which might molest their quiet estate. When for there was of late risen at *Alexandria*, we are sure thy holiness knoweth full well; but to the end thou might understand the whole, and the occasion of so great a tumult and hurlyburly, we have sent unto thy fatherhood the copies of the complaints and supplications exhibited unto our Highnesse against *Timothee*, both by the most holy Bishops and Priests of the afore said city and province of *Egypt*, after their coming unto the princely city of *Constantinople*, as also such supplications as certain citizens sent from *Timothee* out of *Alexandria* unto our camp, have delivered unto us: so to this end and purpose, that thou might perfectly know what *Timotheus* hath practised, whom the people of *Alexandria*, the worthiest personages, the citizens and shipmasters requested to be their Bishop, and what other things were contained in the supplications, and moreover touching the Council of *Chalcedon* a corey unto divers mens consciences, as the complaints here written imported do declare. Wherefore our wish is that thy holiness do assemble all the religious and Catholike Bishops which presently remain in this princely city, and with them all the sacred Senate of Clergy men (for our principall care is to deliver *Alexandria* from tumult and sedition to peace and quietnes) that after the fitting and exquisite handling of all controversies, we may learn what your opinion is of the afore said *Timothee*, and the Council held at *Chalcedon*, laying aside all fear of men, all spite and favour, being only the fear of Almighty God fixed before your eyes (you remember I am sure, that for these things you shall render an account before the majesty of God) that we being certified by your letters of all the premises, may publish such an edict as shall be agreeable unto the same. These were his letters unto *Anatolius*. The Emperour wrote other letters differing very little in stile from the afore said, both unto other Bishops, and unto other famous men, who then (as I said before) led a poor life, and had not wherewithall to maintain themselves, of which number was *Simcon* *Baradas*, (above mentioned) the first that ever made his abode in a pillar, and found out that kinde of mansion: the well were *Baradas* and *James*, learned men of *Syria*.

CHAP. X.

The censures and answers of divers Bishops, and of holy *Simcon* unto the afore said letters of the Emperour.

First of all, *Leo* Bishop of old *Rome* wrote in defence of the Council of *Chalcedon*, and *Leo* Bishop of *Antiochia* did follow the election of *Timothee*, as an act contrary to the Canons of the Church: the Roman, which Epistle of *Leo*, the Emperour sent by one of his trusty messengers unto *Timothee* Bishop of *Alexandria*: to whom *Timothee* wrote back again, reprehending both the Council of *Chalcedon*, and the Epistle of *Leo*. The copy of these Epistles is to be seen in the letters which

some of the Bishops espied therein certain fained and counterfeit hands, and among the rest *Seven* Bishop of *Epheſus* was demanded of the Council, who there were that subscribed with exceptions: he made answer that *Julian* (who was the Bishop of *Epheſus*) and *Crispius* had done so: nevertheless that such as subscribed at the Council of *Epheſus*, suffered it not to stand but wiping the fingers of such as wrote, and directed the pens, to their great shame and dishonour. In the second session the Bishop of *Epheſus* compelled all the Bishops by force, and made them of necessity to subscribe, without molesting them infinitely with fouldiers, who stood by with naked swords ready to smite them, if they yielded not. Again they read another accusation, which unto *Theodorius* Bishop of *Claudiopolis* made answer, that there was no such thing spoken. As they proceeded on still in reading the acts of the Council, where any thing was motioned which concerned *Eutyches*, and such as affirmed the flesh of God our Lord and Saviour *Iesus Christ* came down from heaven, they began to read the records of the Council, where *Eusebius* had answered, that *Eutyches* had said indeed from heaven, but not to have added whence he took it: that *Diogenes* Bishop of *Cyrene* asked him at that time, in this sort, *Tell us, whence took he this?* But that they were not allowed to reason further thereof. After which they brought forth the records. Then *Julian* Bishop of *Solucia* in *Isauria* said: I desire one Lord *Iesus Christ* the Son of God, who after his incarnation and uniting together of the divinity and humanity, though he consist in two natures. The Bishops of *Egypt* cried out against him, and said: *Leo* our Lord divide him into two parts: cannot be parted. Then *Julian* said: *There is one Son, not two sons.* Then the Bishops of the East cried: *Curled be he that saith Christ can be heretic himself.* The same records did testify that *Eutyches* being asked whether he thought that *Christ* had two natures, made answer that according unto some he thought before the conjunction of his divinity and humanity together, *Christ* consisted of two natures, but after the uniting of them to have had in him but one nature. And that *Leo* said then: if he consents to say that there were two natures after the conjunction of the natures which can be neither separated, nor confounded, then bringeth he in both a confusion and a communion: but if he say that the divinity being incarnate put on humanity, and so understand the incarnation in such sort as *Cyril* doth, then saith he no other then we do. For the divinity which was with the Father is one thing, and the humanity which he took of his Mother is another thing. When the Council demanded of them, why they had subscribed to depose *Flavianus*; the records doe declare that the Bishops of the East cried out: *We have all done amiss, and therefore we all crave pardon.* Again, going forwards in perusing of the records, it appeared the Bishops were asked why they admitted not *Eusebius* into their company and conference, when he requested it of them; whereunto *Diocorus* answered that *Epiphanius* brought letters to warn them, and that he proved unto them how *Theodosius* the Emperor charged them they should not permit him to come into the Council, the acts do witness that *Jovianus* made the same answer. *Theodorus* said that such things as the Emperours had condemned, were of no force and authority after the condemnation, neither was this any defence of the faith. Whereupon the records do declare that *Diocorus* reprehended their doings with these and such other like words: I pray you what manner of Canons are now observed? When *Theodorius* came in among them, it is reported the Senate should say, that he came in for an accuser: and that *Diocorus* answered, he was to take the room of a Bishop. The Senate then replied, that both *Eusebius* and *Theodorius* were to stand in the room of accusers, no otherwise then *Diocorus* was to stand at the barre and to be arraigned. All the acts of the second Council held at *Epheſus* were read, and the sentence which they had pronounced against *Flavianus* and *Eusebius*, untill they came to a certain clause, at the hearing whereof, *Hilarius* the Bishop began to speak. The Bishops of the East, and such as were of their side, cried: *Leo* *Diocorus* be accursed. In the very same hour *Christ* deprived *Diocorus*, when *Diocorus* deposed *Flavianus*. O holy Lord, we beseech thee chaste thou him, and thou, O Catholicke Emperor, be revenged on him: God grant *Leo* may live many years, God send the Patriarch a long life. Last of all when the acts were read, which declared that all the Bishops assembled at *Epheſus*, had subscribed unto the deprivation of *Flavianus* and *Eusebius*; the most sage and worthy Senators say as followeth. The next day after when the Council advised themselves somewhat better, we perceive that they resolved more exactly of the true and Catholicke faith. Wherefore seeing that *Flavianus* the Bishop of

The heretic of *Eutyches*.

The Bishops of the East cried thus against *Diocorus*.

worthy memory and *Eusebius* the most reverend Bishop of *Doryleum*, were found not to have erred in the faith, after we had searched the acts and decrees of the council, and also by the reports of such as were chief in the council, and therefore unjustly to have been deposed (for they confessed themselves fully deceived, and wrongfully to have deprived *Flavianus* and *Eusebius*.) It seemeth good unto us, and no doubt God approve the same, that *Diocorus* the most reverend Bishop of *Alexandria* (if it so please our Lord the Emperor) *Jovianus* the most reverend Bishop of *Jerusalem*, *Thalassius* the most reverend Bishop of *Cæsarea* in *Cappadocia*, *Eusebius* the most reverend Bishop of *Armenia*, *Eustathius* the most reverend Bishop of *Berytus*, and *Basilius* the most reverend Bishop of *Selucia*, in *Isauria* (who were then of authority and chief of the Council) should be purified alike, deposed of their Bishopricks, by the censure and judgement of the Council as the canons of the Church do require, and as at the Emperours pleasure. When their sentence was read, the Bishops of the East cried: That judgement is just: Then the Bishops of *Isauria* said with loud voices: We have all done amiss, and therefore we all crave pardon. And when the Bishops of the East cried again: That sentence is just, *Christ* depose the murderer, *Christ* revengeth the quarrell of the martyrs; the Senators commanded that every one of the Bishops then present should write his faith severally: perceiving themselves of a surety that the most holy Emperor beleaved according unto the form of faith published at *Nicee* by three hundred and eighteen Fathers, and agreeable unto the creed framed at *Constantinople*, by a hundred and fifty Bishops, and no otherwise then the Epistles of *Cyril* read in the first council of *Epheſus* have directed him: and that *Leo* the most reverend Bishop of old *Rome*, deposed *Eutyches* for the contrary. After the breaking up of this session in such sort as you hear, when the holy Bishops had met again and sat together, *Eusebius* Bishop of *Doryleum* exhibited unto them bills of complaint, both in his own name and in the person of *Flavianus*, where he charged *Diocorus* that he maintained the same heretic and opinion with *Eutyches*, and that he had deposed them of their Priesthood. He added moreover that *Diocorus* had falsified the records by laying down certain words which were not at all uttered in the council then assembled together: that through wiles and craft he had procured blanks for them to subscribe unto. He made sure unto them again, that all the acts and canons of the second council held at *Epheſus* by their sentence and authority might be abrogated: that they would restore them unto their priestly function: that they would accuse the detestable doctrine of *Eutyches*, and last of all he requested that after the reading of the records, his adversary might be brought before the council. When this was granted, *Acacius* the head notary stood up and said that he had been with *Diocorus* as with the rest, and that *Diocorus* had answered him, that his keepers would not license him to come unto the Council. It was said moreover that *Diocorus* was sought for before the council late and could not be found, and that *Anacletus* Bishop of *Constantinople* should answer, he should both be warned and come unto the council. This being done, such as were sent unto him returned, bringing word from *Diocorus*: My keepers will not let me come, if they will license me let them speak: but when the messengers replied, that they were sent unto the masters of the ward, but unto him, the report goeth he answered thus: I am ready to come unto the holy and general council, but I am afraid. *Himerius* added unto these sayings, how at their return from *Diocorus*, *Botinus* met by the way the master of the holy offices, and that Bishops accompanied him again as he went unto *Diocorus*; & that they had brought with them in paper some part of their conference, the which note being read, declared that *Diocorus* made them this answer: When that I ponder this matter with my self, I perceive how available it is for me, take this answer: seeing the most reverend Bishops which sit in the Council have decreed many things after the often conferences they had with severall men, and that I now am called to the second sitting for to revoke such things as were spoken of before: my request is, that the most reverend Bishops and holy Senate, which were present at the first session be now also at the second, that the same things may now the second time be exquisitely handled. The records do declare that *Acacius* replied unto him again in this sort. The holy and worthy Council hath not therefore commanded your Holiness to come unto them, so the end such things as were decided in the presence of the most reverend Bishops and holy Senate, should be called in again, but sent us purposely unto you, that you should come unto the Council, and that your Holiness should not be absent from them. *Diocorus* laid unto him again as it is recorded: You told me already that *Eusebius* gave up unto the Council bills of complaint; well, I request you once again,

The frivolous answer of *Diocorus*.

Acacius.

The sentence of the Senators is laid down by Evagrius now the third time.

had better advised themselves, we do perceive they reasoned more exquisitely of the true and Catholic faith. Wherefore seeing that Flavianus the Bishop of worthy memory, and Eusebius the most reverend Bishop of Dorylaum, were found not to have erred in the faith, after we had searched the acts and decrees of the council, and also by the reports of such as were chief in the Council, and therefore unjustly to have been deposed (for they confessed themselves fully deceived, and wrongfully to have deprived Flavianus and Eusebius,) it seemed good unto us, and no doubt God approvingly the same, that Dioscorus the most reverend Bishop of Alexandria (if it so please our lord the Emperor) Juvenalis the most reverend Bishop of Jerusalem, Thalassius the most reverend Bishop of Caesarea in Cappadocia, Eusebius the most reverend Bishop of Armenia, Euthathius the most reverend Bishop of Berytus, and Basilus the most reverend Bishop of Seleucia in Isauria (who were then of authority and chief of the council) should be punished alike, deposed of their Bishopricks, by the censure and judgement of the council as the canons of the Church do require, and be at the Emperours pleasure. After other things were read, the Bishops then present being demanded whether the Epistles of Leo were agreeable with the faith of the three hundred and eighteen holy Fathers assembled of old at Nice in Bithynia, and with the creed of the three hundred and fifty Fathers in the council held at Constantinople? Anatolius Bishop of Constantinople with all the assembly made answer that the Epistle of Leo was no other then the faith of the aforesaid Fathers, and subscribed unto it. Immediately the council cried: *We are all content, we do all allow the same, we are all of one faith, we are all of one opinion, we do all believe so.* Thus have the Fathers which are present in the council believed, thus have they subscribed. God grant the Emperor a long life, God grant the Emperesse a long life, God grant the Fathers of the council many years, God preserve the lives of such as are of one faith and opinion with the council. *We wish the Emperor many years, we wish them that hold with the council many years. God give the Emperor to see many years. We have subscribed unto the faith, this is the opinion of Leo, this is our opinion.* Last of all they said: Concerning those things we have sent unto the most holy and our religious lord the Emperor, and now we wait for his Highness answer. Again when some told them in this sort: Your reverence and wisdoms have to render an account unto God for Dioscorus, whom you have deposed unknown unto the Emperours most excellent majesty, unknown unto us in like sort, and for all the things you have complained of, and for the acts of this council, they cried: *God hath deposed Dioscorus, Dioscorus is justly deposed, Christ hath deposed Dioscorus.* After all this, when the Presidents had brought forth Mariannus the Emperours answer, where he had signified unto them his pleasure touching the Bishops that were deposed, the Bishops requested and said: *we pray you as many as be of one opinion, as many as hold with the council, as many as subscribed in the council unto the Epistle of Leo, come into the council.* Immediately they came, and down they fate. The supplications which the Bishops of Egypt had exhibited unto Mariannus the Emperour were read, which besides sundry other things contained in them as followeth: *We believe as the three hundred and eighteen Bishops which met at the council of Nice have delivered unto us, and we hold with the faith of holy Athanasius and holy Cyril, accusing every heresie both of Arius, Eunomius, Manes, Nestorius, and of them which say that the flesh of our Lord came down from heaven, and was not taken of the Virgin Mary and mother of God, which continued alwaies a Virgin, and that the same is like unto our flesh in all things, sin only excepted.* Then all that were in the council cried: *Why have not these men accused the opinion of Eutyches?* let them subscribe unto the Epistle of Leo, and let them accuse Eutyches with his heresie, let them condescend unto the Epistle of Leo: peradventure they go about to deceive and beguile us. The Bishops of Egypt made answer, that their province had many Bishops, and that they would not take upon them to answer for such as were absent: they requested of the council to stay for their Archbishop, that according unto their manner and custome, they may uphold his censure and opinion. They said moreover that if they would decide afore their Metropolitan were elected, the Bishops of Egypt would make an insurrection against them. When they had oft increased, and the Council withstood them, motion was made that the Bishops of Egypt should have time until their Archbishop were chosen. Next the supplications of certain Monks were brought forth, the sum whereof was, that not one of them would take pen in hand to subscribe, before the generall assembly met, which the Emperour had determined to call together, and before they understood their decrees. With the reading thereof Diogenes Bishop of Cyzicum remembred that Barsumas was one of them which made an insurrection and

The Epistle of Leo is confirmed.

The Bishops of Egypt.

murdered Flavianus, and that he had erred, kill him. And now not having his name in the supplication, contrary to order, to have presumed to come unto the Council. All the Bishops cried at this, *Barsumas hath perverted all Syria, and raised against us a thousand Monks.* When it was moved that as many as were there should wait the councils pleasure and decree, the Monks required that their supplications might be read. The effect of them was, that Dioscorus and the Bishops of his opinion might be present at the Council. All the Council was moved with this, and cried: *Let Dioscorus be accused, Christ hath deposed Dioscorus, out with these Monks, remove shame from the Council, take away force and injury, let not these impious and lewd sayings come to the Emperours ears, let not the council be discredited, away with insamy.* The Monks hearing this cried of the contrary: *take away continually from Monasteries.* When the Council had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be read, where it was said that Dioscorus was injuriously deposed, and that it behoved them of necessity seeing the controversie touching the faith was to be decided, to have his presence in the Council: and unless they would do this, that they would shake off the dust from their feet, and forswear the communion of the Bishops that were present. After they had made an end of speaking, Actius the Archdeacon read them the canon that concerned such as divided themselves from the Church. Again when the Monks would not give ear, neither be ruled by the most holy Bishops, nor by the entreaty of Actius the Archdeacon, when the one half of the Council would needs pronounce Nestorius and Eutyches accursed, and the other half withstood them, the Presidents thought good that the supplication of Faustus and the other Monks should be read, wherein they craved of the Emperor that the Monks which impugned the true faith and sincere doctrine should not be received again: for why, Dorotheus the Monk, called Eutyches a true professor. Against whom there were sundry points of Eutyches doctrine rolled to and fro, and discussed in presence of the princes. In the fifth session the Senators commanded them to set forth the decrees and canons of religion after the plainest sort. Asclepiades Deacon of Constantinople read a certain canon the which they thought best not to be recorded, whereunto some gave their consents, and some other would not. When they had suppressed the contrary voices, the Senators affirmed upon Dioscorus own report, that he had deposed Flavianus for saying there were two natures in Christ, and that the decree bore witness that he consisted of two natures. Then replied Anatolius: *Dioscorus was not deposed for heresie, but because he excommunicated Leo, and being thrice called unto the Council would not come.* After this, the Senators would have the Epistle of Leo laid down among the decrees, but the Bishops said no, it should not be, they would not draw any other form, for that was perfect enough: in the end they referred that unto the Emperor, who commanded that three Bishops of the East Churches, three out of Pontus, three out of Asia, three out of Thracia, and three out of Illyrium, together with Anatolius and the substitutes of the Bishop of Rome, should meet at the Church, and orderly reason of the faith, that either they should lay down their severall creeds, or else know of a surety that he would call a Council to decide that controversie in the West. Being demanded whether they would hold with Dioscorus, who affirmed that Christ consisted of two natures, or subscribe with Leo, who said that there were two natures in Christ, they cried, that they believed with Leo, and held such as said the contrary for Eutychians. The Senators replied, that Leo himself affirmed there were two natures so coupled in Christ, that they could be neither changed, divided, nor confounded. With this saying they went into the temple of Euphemia, accompanied with Anatolius, the substitutes of Leo, Maximus Bishop of Antioch, Juvenalis Bishop of Jerusalem, Theodotus Bishop of Caesarea in Cappadocia, and many others. Being set, the Canon of the Council was read: *Our Lord and Saviour Jesus Christ &c. as we have written before.* After it was read, they cried: *This is the faith of all the fathers, we are all followers of this, we are all of this opinion.* Then said the Senators: *The decrees and canons of the Fathers are to be referred unto the Emperours most excellent Majesty.* Mariannus the Emperor was present at the sixth session, made an oration of peace and unity unto the Bishops and commanded Actius Archdeacon of Constantinople to read in his hearing that which was decided: whereunto they subscribed every one. Then the Emperor asked them whether the decree was established by their generall consent, they all the second time answered, yea. Again the Emperor made unto them two orations, which were highly commended of them all. In the end the canons by the means of the Emperour were confirmed,

A company of cock-burn and heretical Monks would beruile neither by Bishops nor by council.

and the sea of *Chalcedon*, was made an Archbishopsrick. The Emperor moreover commanded the Bishops to continue there three or four daies, and to propole before the Princes and Senators what every one thought good to be decided, and that they should decree that which seemed expedient. Then the session brake up. There were other decrees and other canons established, and there was another council held by *Iuvenalis* and *Maximus*, where it was decreed that the Bishop of *Antioch* should have both the *Phoenicia*, and *Arabia* annexed unto his Province, and the Bishop of *Ierusalem*, all the three *Palestina*, the which after consultation had both by the Presidents and Bishops was confirmed. In the ninth session the cause of *Theodorinus* was heard, who accused *Nestorius* in these words: *Cursed be Nestorius and whosoever besides him denieth Mary the Virgin to be the mother of God, and divideth the only begotten Son into two sons* I (saith he) have subscribed unto the canons of the Council, and the Epistle of Leo. After deliberation had among themselves, they restored him unto the Bishopsrick. In the tenth session the fure of *Ibas* was heard, and the sentence which *Phocas* Bishop of *Tyrrus*, and *Eustathius* Bishop of *Berytus* had pronounced against him was read, but the final end was deferred unto the next day. In the eleventh session when many Bishops would have him restored, divers Bishops were against it, and said, that his accusers were at the door and ready to come in. At length they read what they had decreed touching him. Yet the Senators moved the council that the Acts of the council of *Ephesus* which concerned *Ibas* should be read, and that all the acts of the second council of *Ephesus* should be abrogated, the creation of *Maximus* Bishop of *Antioch* only excepted, they entreated therein the Emperor that nothing whatsoever was decreed since the first council of *Ephesus* where holy *Cyril* Bishop of *Alexandria* was chief, should be of force, and they gave sentence that *Maximus* should enjoy his Bishopsrick. In another session *Basilius* the Bishop of *Ephesus* matter was called, and decreed that *Basilius* should be removed out of his Bishopsrick, and *Stevens* placed in his room. In the thirteenth session *Eunomius* Bishop of *Nicomedia* and *Anastasis* Bishop of *Nice* were called, for they contended among themselves about their cities. The fourteenth session was held for the hearing of *Basilius*. Last of all it was decreed that the sea of *Constantinople* should enjoy the next prerogative after *Rome*.

Theodorinus.

Ibas.

Basilius?

The end of the second book of *Evagrius Scholasticus*.



THE THIRD BOOK OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

How *Zeno* the Emperor governed and lived.

Zeno was Emperor, *Ann. Do.*
475.



How *Zeno* after the decease of his son had attained unto the Imperiall scepter, as if he were certainly perswaded he could not enjoy the Empire of the whole world noles with outrage and riot he yielded himself unto all fleshly pleasure whatsoever, gave himself at the beginning to much unto sensuality, that he left no filthy or shamefull act, nor heinous offence unpractised, but to wallow in them, as if he thought it the part of a base minde to commit them in the dark and in secret: but to do them openly in the face of the whole world was princely part, and such an act as became only the Emperor. His disposition herein was both lewd & servile, for the Emperor is not to be counted of thereafter as he governeth others, but as he ruleth and

and guideth himself. It behooveth him to suffer no lascivious motion to roote within his breast, but vainly to encounter with intemperancy, and to make his life a pattern of virtue, or a lesson for his subjects to follow after, thereby to lead them unto godly instruction. But this that he could by no means be withdrawn from it: he changed oftentimes such civilities as lights do leade captive, tickle their mindes and sooth their senses: and that which is most dangerous, vices be so linked together, that one most commonly followeth in the neck of another. For fleshly pleasure having once taken place, overthrow no mean, endeth not in good time, but one have either gotten the government of himself and given vices the overthrow, and thenceforth become conqueror: or else is overcome with the tyrannical slavery of them, and by them unto the last gasp, and in the end plungeth like a wretch into the deep pit of hell.

CHAP. II.

How the barbarians invaded both the East and West countries.

Zeno in the beginning of his reign led such a life as I have described before. His subjects throughout the East and West dominions were vexed out of measure, and sustained great losses: for the barbarians called *Scenite* destroyed all places, and a great multitude of *Hunnes* called of old *Massagete*, invaded *Thracia*, and passed over the river *Danubius* without let or stay. *Zeno* also was by force after a barbarian sort bereaved of the other parts which remained of the Empire.

CHAP. III.

How *Basiliscus* the tyrant took armour against *Zeno*, and put the Emperor to flight.

This Zeno, when *Basiliscus* the brother of *Bernia* made preparation to take armour against him, was of so faint a courage, that he fled away giving unto *Basiliscus* the Imperiall honour and victory without any travel. (For he was so odious unto his subjects that they detested his abominable life, for that he had no shew of a noble minde, but all luskish and lither, of a naughty condition, the which his sensuality declared, bearing rule over his coward minde and slothfull disposition.) Wherefore this *Zeno* together with *Ariadne* his wife, whom he had with him, who also had fled away from her mother (and if there were any others that bore him good will) got him into *Isauria* where he had been brought up, and there he was besieged. Thus *Basiliscus* came to be Emperor of *Rome*, proclaimed his son *Marcus* Caesar, and laid down a platform of government far contrary both unto the manner of *Zeno*'s reign, and such as were Emperors before him.

CHAP. IIII.

How *Basiliscus* called *Timotheus* Elurus Bishop of *Alexandria* home from exile, and by his persuasion sent letters into every coast, wherein he condemned the council of *Chalcedon*.

This Basiliscus (spoken of before) at the request of certain citizens of *Alexandria* that were sent unto him, called *Timotheus* home from exile, where he had continued eighteen years, *Acacius* then being Bishop of *Constantinople*. *Timotheus* after his coming to *Constantinople*, perswaded *Basiliscus* to send letters universally unto all Priests throughout the Churches under heaven, and therein to accorde both the acts of the Council held at *Chalcedon* and the decree of *Leo* as touching the faith: the which letters were written in this form: *The Emperor* *Cesar* *Basiliscus*, *Pious*, *Victorious*, *Triumphant*, *Chief*, *Lord*, *perpetual* *Augustus*, and *Marcus* the most noble *Cesar*, unto *Timotheus* the most reverend and most holy Archbishop of the noble city of *Alexandria* sendeth greeting. The laws and Canons his predecessors compiled in defence of the sincere and Apostolick faith, by the most holy Emperours our

Princes & Magistrates should be patrons of godliness unto the subjects and common people.

Basiliscus the tyrant and usurper of the Imperiall crowne first prede-

these wicked letters into all Churches, wherein he condemneth the Faith of Lesbe the godly Bishop of Rome, and the canons of the holy council held at Chalcedon.

predecessors, who worshipped aright the blessed, eternall, and living Trinity, seeing they were godly decreed, and have ever been found wholesome for the wealth of the whole world, we will never have cancelled: may rather our Will it they should be published for our own proper decrees. For we prefer piety and singular love towards God and our Saviour Iesus, (who both made and advanced us to glory and renown) before all the care and travail that is employed in worldly affairs: and we believe verily that the fastening and knitting together of Christs flock in love and charity, is both a safety unto us our selves, and unto all our subjects, unto our Empire's foundation that cannot be shaken, and a wall that cannot be battered and thrown down. Wherefore when that the love of the holy spirit, we have determined with our selves to offer for a sacrifice unto God: our Saviour Iesus Christ, the uniform consent of the holy Church, as the first fruits of our reign and Empire: and ordain: that the ground and bulwark of the blessed life given unto men, to wit, the Creed of the three hundred and eighteen holy fathers, of old assembled together in the holy Ghost at Nice (in the which faith both we and all our ancestors worshipped) should only be kept and retained of the faithful people throughout all the most holy Churches of God: for in this one creed the sincere faith is sufficiently declared, both to the overthrow of all erroneous opinions, and to the establishing of concord and unity throughout the holy Churches of God. And moreover the canons published to the confirmation of the same faith, are of no less force and virtue. Again we do ratify the faith of the hundred and fifty holy fathers, which assembled in this noble city of Constantinople, and accused the blasphemers of the holy Ghost. In like sort we approve the acts of the council called at Ephesus against Wicked Nestorius and such as afterwards embraced his opinion. As for such decrees as disturb the quiet estate of earthly Churches of God and the peace of the whole world, to wit, the decision and decree of Leo, all decrees of the council held at Chalcedon, whatsoever they defined touching the exposition of the creed, interpretation, doctrine and deciding thereof, to the end a new found faith might be established contrary to the Creed of the three hundred and eighteen godly Bishops spoken of before: we ordain and decree that the most holy Bishops both here and in every the several Churches wheresoever do accuse them, and wheresoever they were found that they be burned to ashes: for so the godly Emperors of famous memory Constantine and Theodosius Junior who lived before our time, commanded as concerning the hereticks books and blasphemous pamphlets. We will have them so abolished, that they be banished for ever out of the one and the only Catholike, Apostolike and faithful Church, as constitutions which derogate from the wholesome duties of the three hundred and eighteen holy Fathers, which alwaies ought to be of great force and virtue, and from the canons established in the holy Ghost of the godly Bishops at the council of Ephesus. To be short, that it be not lawfull neither for Priest or for people, to transgress that most divine Canon of the holy creed, but that together with all the new sanctions published in the council of Chalcedon, the heresie also may be rooted out of such as confesse not that the only Son of God was conceived by the holy Ghost, born of holy Mary the perpetuall Virgin, and motor of God, truly incarnate and made man; but that his flesh came down from heaven, and so join it very manifestly to be figurated in some phantastical sort or other: we will and command that every erroneous opinion, at what time, in what sort or place soever throughout the whole world, hath been either compassed, or thought upon within, or expressed by word without, as plausible novelty to the overthrow of this holy creed, be condemned for ever. And inasmuch as the Emperour is bound of duty with diligent care to provide, that by his provident counsel the subjects, not only in time present, but also in time to come, may enjoy peace and tranquillity: we do ordain that the most holy Bishops do subscribe unto these our gracious letters, generally written unto all, and openly proclaimed, to the end they may thereby manifestly declare their fested minds in adding themselves only unto the holy faith of the three hundred and eighteen holy Fathers, the which also the hundred and fifty godly Bishops have afterwards confirmed, and after that again was ratified of the true professors and holy fathers which met at the Princely city of Ephesus. For it seemeth good unto us, that the only Creed of the three hundred and eighteen holy Fathers, as a perfect platform of tried faith, should be followed, and by accusing the acts of the Chalcedon Council, which may be stumbling-blocks unto the faithful people, that they banish them wholly the Churches, for Canons that disturb the whole world, and hinder the successe of our happy reign. Such as after the receipt of these our gracious letters, published as we performed our selves by the providence of God: to the end concord and unity, which is to be desired of all men, may be established in the Churches of God; do as any time go about to alledge, or name, by disputing, teaching or writing, in any time, sort or place,

The office of an Emperour.

place, that decree published in the council of Chalcedon contrary to the faith, as authors of tumults, and dissension in the holy Churches of God and unto all our loving subjects and adversaries more-over unto God and the safety of our scepterive frailty charge & command, and that according unto the laws made before our time by Theodosius the Emperor of happy memory, against such frensie and madnesse, presently annexed unto these our gracious letters, generally directed unto all, if they be Bishops and of the Clergy, that they be deprived of their dignity and priesthood, if Monks or Laymen, that they be exiled and punished with confiscation of their whole substance, and other severer penalties. For in so doing, the holy essentiall Trinity labour and give of life unto the whole world, being honoured of us, with such homage and service, not only for the rooting out of such errors, as we have mentioned before, but also for the true and Apostolick traditions touching the holy creed established by us, is like to be reconciled and favourable unto us and unto all our loving subjects, to govern the Empire together with us, and to bring peace and quietnesse unto mankind.

CHAP. V.

How many subscribed unto the wicked letters of Basiliscus, and condemned the council of Chalcedon.

Timothee who was newly (as I said before) returned from exile, as Zacharie Rhetor doth men. Even so did Peter Bishop of Antioch surnamed *Cappadocian*, who was at that time at Constantinople together with Timothee. When these things were brought about in this sort, Paulus was chosen Archbishop of Ephesus. It is reported also that Anastasius the successor of Innocentius in the see of Jerusalem subscribed unto these general letters of Basiliscus, and that many others to the number of fifty did no less, I mean abrogated the decrees of Leo and the council of Chalcedon. Besides all this, there is extant a supplication written unto Basiliscus by the Bishops of Asia which met together at Ephesus, whereof we borrowed some part, and hid it here down in such sort as followeth: Unto the most holy and dearly beloved of Christ our pious Lord Basiliscus and Marcus perpetuall Augusti. After a few lines this is annexed: For we have signified most holy and Christian Emperors, that you your selves together with the faith which is both hated and directly assaulted, were impugned. Again a little after: The terrible and dreadfull expectation of the day of doom, the flame of Gods heavy wrath, and your majesties high displeasure, apprehended the adversaries immediately, which arrogantly went about to withstand Almighty God, and to assault your confirmed reign: who moreover do not cease diversly to afflict and molest our mean calling, but continually revile us, blaze abroad false rumors and slanders of us, to wit, that we subscribed unto your gracious and Apostolike letters generally written unto all, not without compulsion and constraint, whereunto verily we have subscribed with most willing and prompt minds. And again after a few lines: Take heed that in no wise ye lay down any decrees contrary unto your former letters generally written, persuading your selves for most certain, that in so doing, the whole world will be set on hurlyburly, and the mischief which arose of the council of Chalcedon (where there was great slaughter and bloodshed of true professors and innocent persons) in respect of after-clap shall meet with trist. Towards the end there was written: We take our Saviour Christ Iesus to witness, that the religion and service we owe unto God is both free and voluntary: we crave most humbly of your majesties, that besides sundry others, especially the Bishop of Constantinople who is manifestly known to have wickedly behaved himself in his calling may be condemned and deposed of his dignity, by the just canonical and Ecclesiastical censure. Besides all the aforesaid Zacharie written in this sort: When the letters of the Emperor generally directed unto all, were published abroad, the Monks of Constantinople being infected with the noisome stink of Eutyches heretical opinion, supposing now after the restoring of Timothee, and publishing of the Emperors letters, they bring their purpose to passe: got them in all the haste unto Timothee, and after Timothee (who proved that the word of God according unto the flesh was of one substance with us, but according unto the divinity of one substance with the Father) had convinced them, they went home again like fools,

Timothee,
Eutyches,
Peter capadocian.
Paulus Anasias.
50. Bishops
subscribed to
heresie for fear
The flatering
and heretical
Bishops of Asia
wrote thus unto
Basiliscus
the usurper.

Zacharie Rhetor.
The Monks
of Constantinople
were heretics.

Peter Mogus

province chose of their own head *Peter* surnamed *Mogus* to their Bishop, *Zeno* hearing this was very much displeased, gave forth a commandment that *Peter* should die the death, called home *Timothee* the successor of *Evaristus* who then by reason of a certain instruction made of the people led his life at *Caninus*. Thus *Zeno* was by the Emperors commandment recovered again the Bishoprick.

CHAP. XII.

Of John who crept to be Bishop of Alexandria after the death of the Emperour, and how the Emperour depolished him for perjury, and how *Petrus Mogus* to the room.

John the Priest, and Parson of *S. John Baptists* the forerunner of our Saviour, came through some mens persuasion to *Constantinople*, made use unto the Emperour, there (it fell out the Bishop of *Alexandria* departed this life in this time) he would give him the nomination of the next incumbent to succeed him in the Bishoprick. *Zeno* the Emperour, that the Emperour charged him, he went about to procure it unto himself, but to clear himself of this imposition he swore and protested with solemn oaths, he would never be Bishop if it were offered him, and forgot him home. Wherefore the Emperour decreed that after the death of *Timothee* he should be Bishop, whom both Clergy and Laity would elect. Shortly after *Timothee* died, *John* gave a peece of money (as *Zachary* doth write) neglected the oath he made unto the Emperour, and was chosen Bishop of *Alexandria*. When this was known, the Emperour banished him *Alexandria*, wrote by some mens procurement an Epistle unto the people of *Alexandria*, of unity and concord, and commanded that *Peter* should be restored unto the Bishoprick, conditionally if he subscribed unto the Epistle, and received into the communion such as held with *Proterius*.

CHAP. XIII.

How *Petrus Mogus* Bishop of Alexandria received the Epistle of *Zeno*, and was reconciled unto the faction of *Proterius*.

Pergamus Lieutenant of *Egypt*, took upon him the ordering of this matter according unto the minde of *Acacius* Bishop of *Constantinople*: he arrived at *Alexandria*, and there he was given to understand that *John* had fled away: he conferred with *Peter*, exhorted him to allow of *Zeno* his Epistle written unto the people of *Alexandria*, and receive into the Church such as dissented from him. Whereupon *Peter* received the Epistle and subscribed unto it: promising moreover to admit his adversary into the communion. After all this, at a solemn meeting within *Alexandria* when all the people embraced the Epistle of *Zeno* intimated of Concord: *Peter* also was reconciled unto the faction of *Proterius*, made a sermon unto the people, and read in the Church the Epistle of *Zeno*, which was an exhortation unto peace and unity.

CHAP. XIII.

The Epistle which *Zeno* wrote to reconcile the people of Alexandria.

Zeno Emperour, Caesar, Rion, Victorious, Triumphant, chief Lord, perpetual Augustus, to the most reverend Bishops throughout *Alexandria*, *Egypt*, *Libya* and *Pentapolis*, with the Priests, Monks & Lay-people, Greeting. Inasmuch we are certainly persuaded that original confirmation, co-munance, unity, & inviolable fellowship of our Imperial Empire, is only upheld by the sincere and true faith (the which 318. holy Fathers delivered unto us by the inspiration of the holy Ghost in the Council of *Nice*, and was also confirmed of a hundred and fifty godly Bishops in the Council held at *Constantinople*) we have laboured day and night; not only by prayer, but with all endeavour and with publishing of laws, amply and abundantly to fill with it the holy Catholike, and Apostolike Church of God scattered farre & wide over the face of the earth, being the immortall and sempiternal parent of this our reign, and principally: that the devout people of God continuing the divine peace and quietness,

may pour unto God the acceptable sacrifice of prayer together with the most holy Bishops and sacred Clergie, With the governours of Monasteries and Monks themselves, for the preservation of the Virgin Mary the mother of God, and our Saviour *Iesus Christ*, Who took flesh, praise and worship we give unto him, and receive the same With willing minde and readiness, then would be brought subject unto our Empire, and willingly serve us now and immediately after God: first of fruit, With all other things required for the use of man, would abundantly be ministered, Now served under the Wing of the true faith, the holy governours of the monasteries and hermitages, with Churches may enjoy peace, that the members may be conglued together which the devil, enemy to holiness, hath laboured of a long time to part asunder, being fully persuaded, that if the body of the Church, being jointly knit together in the bond of unity, encountered with him, he should quickly be overthrown. For the members being severed, it came to passe that infinite multitudes of men, now ununited, being void of charity (for death is inevitable) is casteth moreover infinite slaughterers under bonets of men, And who is he (I pray you) that wilbeth not for reformation and redresse of these things? Wherefore we have done our endeavour for to certifye you, that not only we our brether, neither know any other that have any other faith or doctrine than the Creed (spoken of and by *Fathers*). But if any man have any other creed, we take him not to be of the Church. For people by imbracing of the same are inspired with the holy Ghost, and washed in the sacred fountain depolished wicked *Nelorius* of the Ecclesiastical ministry, and as many as favoured his heretical opinion. Whom we also do accurse together with *Eutyches* (for both of them impugned the afore said bishop of the Catholike Church of *Alexandria*. For we confess that the only begotten Son of God our Lord *Iesus Christ* is truly incarnate, of one substance with the Father according unto his Divinity, by the holy Ghost he took flesh of the Virgin Mary the mother of God: that he is one and not two, one person. We do condemn for ever such as divide, or confound his natures, or say that he had a Trinity remaineth nevertheless, though one person of the Trinity, to wit, God his Word, be thus all the godly Presidents and Governours thereof, and that our Empire neither hath allowed, neither will retain any other creed or form of faith then that we speak of even now, let us jointly unto you, not to innovate ought as touching the faith, but fully to satisfye you therein. We do accurse Council of *Chalcedon*, or in any other Council whatsoever: but specially of all others we do accurse and celebrate therein together with you the one holy communion according unto that one faith of the three hundred and eighteen holy fathers. For your most holy mother the Church groweth after you, sweet voices. Get ye thither in all the haste, if ye do this, ye shall not only purchase the longer to bear your favour of our Lord and Saviour *Christ Iesus*, but also the commendation of our kinneship. This Epistle being read, all the people of *Alexandria* returned unto the Catholike and Apostolike Church.

Zeno the Em-
peror unto Fe-
lix Bishop of
Rome.

and to commit every kinde of sacrilege: that *Peter* was advanced unto the priestly function not without good triall of his faith: that he subscribed with his own hand, and approved the faith of the 318. holy fathers in the council of *Nice*, which faith was afterwards ratified by the council of *Chalcedon*. These were the words of *Zeno*: *We would have you assure your self that our highnesse with most holy Peter (mentioned before) and all the Christian congregations, do embrace and reverence the sacred council of Chalcedon, which council was in effect with the Nicene Creed. There are Epistles to be seen among the acts of the said council, partly of Cyril (mentioned before) and partly of other governors of the Monasteries of Constantinople, and of the Bishops and Clergy within the Province of Egypt, unto Felix Bishop of Rome, against Peter as an heretick, and against all them that communicated with him. As many of the vigilant Monks as came to Felix, rebuked Misinus and Vitalis, because that until their coming to Constantinople, the name of Peter was secretly used to be read in the holy catalogue, but since that time continually unto this present hour Misinus and Vitalis communicated with Peter. The Epistle which the Bishops of Egypt wrote, signified this much of Peter, and that Iohn was of the true faith, and consecrated according to the canons of the Church: that Peter was ordered only by two Bishops infected with the same error with him, & that immediately after the flight of Iohn, he left no punishment unpractised upon the true professors. All which circumstances are said to have been signified unto Acacius, and that Acacius aided Peter in all whatsoever he went about.*

CHAP. XXI.

How Simeon one of the vigilant Monks went to Rome, accused them that came from Rome to Constantinople, that they had communicated with hereticks, and procured their deprivation.

THe aforesaid accusations were augmented at the report of *Simeon* one of the vigilant Monks whom *Cyril* had sent unto *Felix*. For *Misinus* and *Vitalis* were rebuked of him because they communicated with hereticks, specially seeing the name of *Peter* the heretick was openly read in the holy catalogue: and that in so doing, many simple men were snared of the hereticks, who sucked not to brag, that the Bishop of *Rome* received *Peter* into the communion. *Simeon* said moreover, that when certain questions were asked, *Misinus* and his company would not confer with the true Catholics, nor receive their writings, neither exquisitely sift out such things as were done to the prejudice of the true faith. *Sylvanus* the Priest, who accompanied *Misinus* and *Vitalis* to *Constantinople*, was brought forth, and he avouched that the Monks allegations were true. They read moreover the Epistle of *Acacius*, where he gave *Simplicius* to understand that *Peter* was lately depoled, and pronounced the child of darkness. To be short, *Misinus* and *Vitalis* were depoled of their dignities, and cut off from the holy and undefiled communion, and that by the censure of the whole assembly, which pronounced of *Peter* as followeth: *The Church of Rome doth not communicate with Peter the heretick, who was lately condemned by the Apostolick see, excommunicated the Church, and held for accursed: although there were no other crime to charge him withall, yet is this of force sufficient, that he cannot govern the faithfull people of God, because he was ordered of hereticks. In the same decree this also was comprised: It appeared evidently that Acacius Bishop of Constantinople was greatly to be blamed, because though he wrote unto Simplicius, and called Peter an heretick, yet he would not make Zeno privy therunto, whom in very deed if he had born good will unto Zeno, he should have done it. But he desired rather to please the Emperor then to provide for the faith. But let us return to discourse of the history. There is extant an Epistle of Acacius unto the Bishops of Egypt, Priests, Monks, and all the people, wherein he endeavourerth to bring such as raise schisme & dissention to embrace peace and unity. Of the same matter he wrote unto Peter Bishop of Alexandria.*

CHAP. XXII.

Of the schisme raised at Alexandria, and in sundry other places touching the Council of Chalcedon.

When the schisme waxed hot, and the sedition grievous within the city of *Alexandria*, *Peter* perswaded certain Bishops and Governors of Monasteries to communicate with him. There he condemned and accursed the decrees of *Leo*, the acts of the

The Church of
Rome pro-
nounceth this
against Peter
B. of Alexan-
dria.

many *Chalcedon* council, and such as would not receive the books of *Dioscorus* and *Timothy*. They others he banished their Monasteries when he could not allure them to his hereticall opinion. Wherefore *Nephalius* took his voyage to *Constantinople*, revealed the whole unto *Zeno*, who therefore was wonderfull sorry, and sent thither *Cosmas* one of his guard for to threaten and rebuke *Peter* very sharply, partly for contemning the Epistle of *Zeno* intituled of *Concord*, and partly also because that through his rough dealing to great a sedition was raised. But when *Cosmas* could prevail in nothing, save only that the expelled Monks were restored by his means unto their Monasteries, back again he got him to the Emperor. Wherefore the Emperor the second time sent *Asinius* Lieutenant of *Egypt*, and Captain of the garrison amongst them, who together with *Nephalius* went straight to *Alexandria*, and intreated them to keep the peace: but when he could not obtain his purpose, he sent some of them to *Constantinople*. And though there was great reasoning in the presence of *Zeno* about the Council of *Chalcedon*, yet was there nothing concluded, for that *Zeno* did not consent unto it.

CHAP. XXIII.

Of Phranitas and Euphemius Bishops of Constantinople: Athanasius and John Bishops of Alexandria: Palladius and Flavianus of Antioch, with others.

ABout that time when *Acacius* Bishop of *Constantinople* had finished the mortal race of his naturall life, *Phranitas* was chosen to succeed him in the Bishoprick. He wrote letters of amity unto *Peter*, but *Peter* answered him again, and conveyed bitterly against the Council of *Chalcedon*. This *Phranitas* continued Bishop no longer then four months but he died, and left *Euphemius* to succeed him. When *Peter* wrote unto him also letters of amity, and *Euphemius* perceived that in them he accursed the council of *Chalcedon*, he was all out of quiet, and would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* unto *Peter*, and *Peter* unto *Phranitas*, the which I will omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call synods together one against the other, it fell out that *Peter* departed this life, in whose room *Athanasius* succeeded, which laboured with all might to reconcile such as were at discord and different opinions. The same *Athanasius* wrote afterwards letters of amity unto *Palladius* the successor of *Peter* in the Bishoprick of *Antioch*, specially concerning the council of *Chalcedon*. So did *John* the successor of *Athanasius* in the see of *Alexandria*. Moreover when *Palladius* Bishop of *Antioch* had departed this life, *Flavianus* succeeded him, and sent *Salomon* Priest messenger. After the decease of *John*, another *John* succeeded him in the Bishoprick of *Alexandria*. These things continued in this sort the reign of *As Anastasius* (for he depoled *Euphemius* of his Bishoprick) yet was I faine here to rehearse them in order for the plainer deliverance and better understanding of the story.

CHAP. XXIII.

How Armatus conspired to Berina the Emperesse was put to death.

ZENO through the procurement of *Ilus* dispatched out of the way *Armatus* the cousin of *Berina* the Emperesse, whom *Basiliscus* sometime had made captain against him, yet he won him to his side, made him in stead of his enemy his companion, and created his son *Basiliscus* *Cesar* at *Nice*. Notwithstanding these great benefits, he got him to *Constantinople*, and conspired the death of *Armatus*: his son *Basiliscus* in stead of *Cesar* he made Priest, who afterwards was preferred to be Bishop.

Zeno slew Ar-
matus, who
saved his life.

CHAP. XXV.

The death of Theodorichus the Scythian, which took armour against Zeno.

ABOUT that time *Theodorichus* a *Scythian* born, prepared himself to give *Zeno* the Emperor battell, raised a wonderfull great army in *Thracia*, and marched forward towards *Constantinople*: he destroyed all the country before him unto the

they were at bitter contention amongst themselves, whether there was one or two natures in Christ. Some of them were deceived in the very joining of the letters together, some others were rather disposed to reconciliation and maintenance of peace, inasmuch that all the Churches were divided into sundry factions, and the Bishops themselves refused to communicate one with the other. So that there arose thereof great adoe in the East, West, and *Lybia*, while the Bishops of the East would communicate neither with the Western Bishops, neither with the Bishops of *Lybia*, neither among themselves, but fell every day to exceed more then other in malicious contention. For the Bishops of the East would not be reconciled among themselves, neither would the Bishops of *Europe*, neither of *Lybia* be at one either with themselves or with forreiners. Wherefore *Anastafius* the Emperour understanding of this hurlyburly, deposed all the authors of novelities, and all such as contrary to the custome of the place either preached the Council of *Chalcedon*, or accursed the same: and first he banished *Euphemius* out of *Constantinople*, after him *Macedonius* whom *Timotheus* succeeded; and besides these he drave *Flavianus* out of *Antioch*.

CHAP. XXXI.

How the Monks of Palestina Wrote unto Alcifon of Xenaias the Monk and others.

The Monks of Palestina unto Alcifon.

THe Monks of Palestina wrote unto Alcifon touching *Macedonius* and *Flavianus* in such sort as followeth: When Peter had departed this life, *Alexandria*, *Egypt* and *Lybia* were at variance among themselves, and other countries of the East contended within themselves: for the West Churches would in no wise communicate with them save upon this condition, that they would accurse *Nestorius*, *Eutyches*, *Diofcorus*, *Peter*, surnamed *Moggus*, and *Acacius*. Wherefore seeing the Churches throughout the World were at this point, the favourers of *Diofcorus* and *Eutyches* were brought to a narrow straight. And now being as it were every one routed and weeded from off the face of the earth, one *Xenaias*, after the Etymologie of his name, far estranged from God, we know not what wicked fiend had bewitched his minde, or what malice he owed unto *Flavianus*, under cloak of religion (as report goeth) made an insurrection against him, and charged him with the heresie of *Nestorius*. When he had accursed *Nestorius* with his heretical opinion, he left him, and turned to *Diofcorus*, and *Theodorus*, and *Theodoritus*, and *Ibas*, and *Cyrus*, and *Eutherius*, and *John*, and to others, we was not who, neither out of what country: of which number some in very deed were *Nestorians*, some others to avoid the suspicion of that heresie, accursed *Nestorius*, and returned unto the Church. Unless thou accurse (said *Xenaias*) all those which favour of *Nestorius* filthy sink of heretical doctrine, thou thy self shalt seem to be of *Nestorius* opinion, although thou accurse both him and his doctrine, yea a thousand times. The same *Xenaias* moreover deals by letters both with the complices of *Diofcorus*, and the favourers of *Eutyches*, persuading them to hold with him against *Flavianus*, not that they should accurse the Council, but only the persons above named. After *Flavianus* the Bishop had withstood them a long while, and saw that others held with *Xenaias* against him, namely *Eleuthius* Bishop of some city or other within *Cappadocia* the lesse, *Nicias* Bishop of *Laodicea* in *Syria*, with others of other countries (whose accusations proceeding of abject mindes we will passe over with silence, and give others leave to report them) at length perceiving they would be pacified, if the aforesaid persons were accursed, he yielded unto them. And after he had condemned those men, with his own hand, he wrote unto the Emperour, for the same men had set him up against *Flavianus*, as if he had been patron of *Nestorius* heresie. Neither was *Xenaias* satisfied with this, but again required *Flavianus* to condemn both the council and such as affirmed there were two natures in Christ, the one humane, the other divine, who for refusing to doe this is charged against with *Nestorius* opinion. Last of all, after much adoe, when the Patriarch had published a form of faith, wherein he had unadvisedly given to understand, that the council as touching the deprivation of *Nestorius* and *Eutyches*, was to be approved, but not for their decree of the faith and doctrine: they threaten to take him in hand again, as one that secretly favoured of *Nestorius*, unless he would accurse both the council is selfe, and them that affirmed there were two natures in Christ, one divine, the other humane. Moreover with flattery and fallacies they allowed the *Isaurians* to their side, and patched together a form of faith, wherein they accursed both the Council,

Council, and such as affirmed there were two natures in Christ: in the end they divided themselves from *Flavianus* and *Macedonius*, and joined with them who had subscribed unto that perished faith. In the mean space they requested the Bishop of Jerusalem to lay down his faith in writing, the which he did, and sent it by the faction of *Diofcorus* unto the Emperour. This faith at length with shame enough they brought forth, accusing such as said there were two natures in Christ. But the Bishop of Jerusalem charging them that they had corrupted his faith, wrote another, wherein there is no such accurse. And was marvelled at all: for they have corrupted oftentimes the books and writings of the holy Fathers, by changing their titles and inscriptions, and falsifying many of the works of *Apollinarius* the heretick, upon *Athanasius*, *Gregory* the renowned, and *Julius*, having many of the simple people with these their wiles and subtilties in their heretical opinions. They craved also of *Macedonius* that they might see his belief in writing, who protested that he only allowed the faith published of old at *Nice* by 318. holy Fathers, & afterwards ratified at *Constantinople*, accusing *Nestorius*, *Eutyches*, with such as said there were two Sons, or two Christs, or divided the natures: yet spare he not a word of the *Epiphane* Council, which deposed *Nestorius*, neither of the *Chalcedon* Council, which deposed *Eutyches*. Wherefore the Monks of *Constantinople* were wonderfully moved with this, and divided themselves from *Macedonius*. At this while *Xenaias* and *Diofcorus* having linked unto their side many other Bishops, behaved themselves intolerably towards such as would not accurse whom they would have accursed, inasmuch that they procured divers, because they would not yield unto them to be banished. Thus they made *Macedonius*, *John* Bishop of *Platam*, and *Flavianus* to leave the country, so far of the Monks letters.

Hereticks are wont to corrupt ancient writings.

CHAP. XXXII.

How Macedonius Bishop of Constantinople, and Flavianus Bishop of Antioch were exiled.

THE things which secretly vexed the minde of *Anastafius*, were far otherwise. For when *Ariadne* purposed to pretent *Anastafius* with the Imperiall robe, *Euphemius* the Bishop would in no wise consent to his coronation, until that *Anastafius* delivered him his hand-writing confirmed with an oath, wherein he plainly declared if he were Emperour he would maintain the true faith, and bring no novelty into the Church of God: which hand-writing he gave *Macedonius* the treasurer to keep. *Euphemius* did this because *Anastafius* was suspected to be a *Manichee*. When *Macedonius* was advanced to the reverend office of Priesthood, *Anastafius* called for his hand-writing: it is (saith he) a great discredit unto our seepster, that our hand should be kept to testify against us, or that we should be tied to pen and paper. But *Macedonius* denied him very stoutly, and affirmed plainly it should never be laid of him, that he betrayed the faith: therefore *Anastafius* the Emperour devised how to work him mischief, to the end he might colourably depose him. At length there came forth young men, handling both themselves and *Macedonius* also with false accusations. But he being known to have wanted the number of generation, they turn themselves to other subtilties: neither rested they until at length through the fetches of *Celer* Captain of the courtiers, they had privily wrought his deprivation. There ensued after this conspiracy against *Flavianus*, other troublesome business. For we our selves have learned of old men, who rememberd very well such adventures as befell unto *Flavianus*, how the Monks of *Cysegia* which inhabited the chieftest country of *Syria*, being perswaded by *Xenaias* Bishop of *Hierapolis* bordering upon *Antioch*, and firamed after the Grecians *Philoxenus*, made an insurrection, came all upon a head to *Antioch*, purposing to force *Flavianus*, both to accurse the Council of *Chalcedon*, and *Leo* decree of the faith. When *Flavianus* took the matter very grievously, and the Monks urged him with violence, the citizens by reason of that great fear and sedition, made such a slaughter of the Monks, that many of them, nay, an infinite number, in stead of quiet earth and full grave, were buried in the swift waves of the river *Orontes*. There happened another thing that was no lesse lamentable then the former. The Monks which inhabited *Celsoyria*, now called *Syria Minor*, bearing singular good will and affection unto *Flavianus*, who sometime led a Monasticall life in the Abbey of *Tilmogiam*, came in all the haste to *Antioch* for to assist *Flavianus*, so that there

Heretical Monks, idle brains, all set upon contentions, were slain like dogs at *Antioch* & thrown into the river *Orontes*.

Palestine. In the end they were so plagued of the Captains and Lieutenants throughout every Province, that thenceforth they cryed truce, and joined in league with the *Romans*.

CHAP. XXXVII.

The besieging of Amida, and building of Daras.

THe *Persians* moreover breaking their league, and passing beyond their proper bounds, were led by *Cabades* their King into *Armenia*: they overcame the country: they took *Theodosiopolis*, and came to *Amida* a strong city in *Mesopotamia*, and besieged it, the which was afterwards recovered by the Emperour of *Rome* not without great pain and trouble. If any be disposed to know exquisitely all the circumstances thereof, and as commonly we say to have all at his fingers ends, let him read *Eusebius*, where the whole is laid down in writing with great skill and diligence: who when he had continued the history unto the twelfth year of *Anastafius* reign, and the time which our pen doth now prosecute, he knit up his story, and departed this life. When this battel was ended, *Anastafius* made of a wilde country a civil town, in a place of *Mesopotamia* called *Daras*, lying in the furthest parts of the *Roman* Dominions, as a bound between one countrey and another: walled it very strongly about: erected goodly and gorgeous buildings: founded holy Churches, princely towers, publique baths, with divers other such monuments wherewith cities are set forth and adorned. The report goeth that the place was called *Daras*, because *Darius* was there overcome by *Alexander* King of *Macedonia*, the son of *Philip*.

CHAP. XXXVIII.

Of the place called the Long wall, builded by Anastafius.

THe aforesaid Emperour made a noble and a princely piece of work in *Thracia*, called the Long wall, situated in a goodly soil, from *Constantinople* at the northest two hundred and fourscore furlongs, the Sea compasseth either of them about four hundred and twenty furlongs, in breadth much like a narrow Sea, and maketh of the City an Iland, being all in manner environed with water: it transporteth with great speed such as sail from *Pontus* to *Propontis*, and the *Thracian* Sea: last of all it repelleth such Barbarians as make incursions out of the Sea *Euxinum*, *Colchis*, and the fen of *Meotis*, and out of the desarts beyond the hill *Caucasis*, and out of *Europe*.

CHAP. XXXIX.

Of Chrysfargyrum the tribute for banarie, which Anastafius the Emperour took away.

THere is besides another worthy act, or rather divine, done of this Emperour in taking away the tribute *Chrysfargyrum*, which is to be recorded of us to the knowledge of the posterity in time to come. And to speak thereof sufficiently, we have need of *Luciadas* tongue, or some other more eloquent and copious, yet I will discourse thereof, being not so much encouraged with my simple stile and slender words, as with the noble minde of the author, and the worthiness of the act. There was a wicked tribute, odious to God and man, unseemly among the Barbarians themselves, and no lesse abominable to be spoken of among Christians throughout the *Roman* Dominions, set and demanded of the ample and renowned common weal of *Rome*, not spoken of unto the time of *Anastafius*, and why so I am not able to declare, the which his noble and vertuous minde took away, not without the great commendation of all the people under heaven. This tribute was set (omitting divers sorts of people) upon such as lived by filthy lucre and gain upon naughtipacks, which made sale of shamefastness, haunted brothelhouses, and prostrated themselves in blinde corners of the Cite: to be short, upon all such as were not ashamed to commit whoredome, who injured nature not a little, and brought the common weal to great reproach and infamy, inasmuch that

Eusebius the
Hystographer
died.
Anno Dom.
504.

Daras a noble
City.

that the filthy gain gotten thereby allured thereunto such as burned with brutish lust and concupiscence, no otherwise then a law or proclamation. Again, the gatherers of this impious and abominable tribute accruing by reason of such hainous offences, brought it every fourth year unto the chief Magistrate, so that it was thought to be one of the chiefest tributes that belonged unto the crown, and laid it upon the Cardivance or privy coffers. The sellers were not of the simplest sort and meanest persons, neither the office numbered among the basest in the common-weal. *Anastafius* understanding the whole, made the Senate privie therunto, told them what an hainous and an horrible act it was, commanded it should quite be taken away, and burned the roles which directed them unto the seized and taxed pots. Furthermore when he purposed with himself to offer sacrifice unto God in rooting out that filth and abomination, to the end it might be impossible for any after him to receive those old dregs of Lecherie: he fained himself to be in a great agony, accused himself of rash dealing, and meer madnesse, saying he was too vain-glorious, and by that means weighed not the utility and profit of the common-weal, in that he had taken away both foolishly and without advisement, so large a tribute, begun so many years ago, and continued so long a time, not foreseeing the discommodities that ensued by reason of the want thereof, nor the charges for maintenance of souldiers, who are as the wals of the common-weal: nor of those which of the liberality arising thence, were maintained in the service of God. Last of all, making no man of his counsell, he proclaimed that his will was, the tribute should be wholly restored again: therefore he called unto him the old receivers, he told them that he was sorry for the burning of the records, that he knew not what to doe, how to excuse his folly, neither what to devise, seeing their regiseries were consumed to ashes. When as they unfeignedly and from the very heart bewailed their losse, and the want of the ill gotten goods which came thereby into their hands, and told him plainly it was in manner impossible to restore the tribute again: he requested them to do all their endeavour, and to search if haply they might finde among all the records, that were in any place preserved, the order of demanding the taxe and tribute. Wherefore he sent unto every one of them his charges for searching the countries and records, and commanded that every deed or scrole which made mention thereof, wheresoever it were found, should be brought unto him, to the end this tax might be restored again in such good order that it could never fall afterwards into decay. Shortly after when these messengers of trust brought tidings what they had found, *Anastafius* was wonderfull glad, and seemed to tickle at the heart for joy: he rejoiced indeed because now he had brought about that which troubled him so much, What (saith he unto them) have ye found any records? Where found ye them? Be they to any purpose? Do you think there are any where any more left behinde? They answered that their travell had been great, that they rode about day and night, that they had searched both town and countrey, and swore by the life of the Emperour, that there was not left in all the Empire of *Rome*, not as much as a patch of any scrole that was not brought unto him. Then the Emperour commanded a pile to be made, all the papers, registers, records, bills, and bawdy notes to be set thereon, and burned to ashes. When the fire had done his part, he gave commandment they should throw water upon the ashes, either quite to drown them, or to drive them away with the stream, purposing fully by this means for ever to tread under foot the scroles of the bawdy tribute, that neither sparkle, neither althes, neither letter, neither any memoriall should remain after the firing of the records. But while we commend *Anastafius* so highly for banishing this shameful tribute, lest we seem ignorant what divers men of old being wedded to their own affections have reported of him, we thought good here to lay down their sayings, and convince them with their own words.

CHAP. XL.

What Zosimus wrote of Chrysfargyrum the shameful tribute, and of Constantine the Emperour.

Zosimus one of them that was bewitched with the impious rites and abominable service of Pagans, being incensed against *Constantine*, because he was the first Emperour which forsook the detestable Idolatry of the Gentiles, and embraced Christian religion: reporteth that the tribute *Chrysfargyrum* was first devised by him, and that he decreed it

Zosimus slandered
of *Constantine* the
great.

R r

should

should be paid every fourth year. With infinite other slander, he goeth about to defame the godly and noble Emperour *Constantine*. For he said, that he devised mischiefs against all sorts of men, of what degree or calling soever they were: that he slew his son *Crispus* very lamentably: that he dispatched his wife *Fausla*, by shutting her up in a boiling bath: that when he would have had his Priests to purge him by sacrifice of these horrible murders, and could not have his purpose (for they had answered plainly, it lay not in their power to cleanse him) he lighted by chance upon an *Egyptian* which came out of *Iberia*, and being persuaded by him that the Christian faith was of force to wipe away every sin were it never so heinous, he embraced willingly all whatsoever the *Egyptian* told him. Last of all, that the forsaking his country religion, cleaved unto impiety, as this lewd varlet reporteth. But that all these reports be no other then lies and fanders, I will immediately declare: and so much be spoken in the mean while of *Chrysostomus*.

CHAP. XLI.

An invective against Zosimus the Ethnick, for reviling of Constantine, and railing at the Christians.

THOU saiest (O wicked spirit and Fiend of hell) that *Constantine* purposing to build a City comparable to *Rome*, laid the foundation of an ample and worthy City, first in the country of *Troy*, and palace of *Prianus*: but after the stones were laid, and the wall erected on high, to have perceived that *Byzantium* was a goodlier soile for his purpose, to have invironed it with a wall, to have enlarged the old and ancient City, to have adorned it with goodly and gorgeous building, that it seemed not much inferior to *Rome*, which grew by little and little for the space and continuance of many years to that perfection thee is at. Thou sayest moreover, that he gave to the citizens of *Byzantium* a measure of grain: that such as departed this world at *Byzantium* left him great summes of gold for to build and erect his palace. Again thou reportest (I will use thine own words) that the Imperiall Scepter betell unto *Constantine* after the death of *Constantine* his father, and the decease of his brethren: that *Constantine* (at what time *Magnentius* and *Bretannion* rebelled) endeavoured to persuade *Bretannion* to shake off armour: that when both armies joined together, he made an oration, and put them in remembrance of the liberality and bountifolnesse of his father towards them, under whose banner they had soyled many an host, and received of him large rewards: that the souldiers immediately after the hearing of his oration, took away the princely robe from *Bretannion*, and led him like a private man unto *Constantine*, who (though thou revilest him with his father) did him no hurt at all. How it can be that so liberal and bountifull a prince could be so great a karle and pinch-penny, as to raise of his subjects so wicked a tribute, I cannot see. That he murdered neither *Fausla* nor *Crispus*, neither was instructed in the mysteries of our Christian Religion by any *Egyptian* at all, hear I beseech thee what *Eusebius* surnamed *Pamphilus*, who lived the same time, both with *Constantine* and *Crispus*, and had great familiarity with them, wrote of that matter. As for thy self, thou writest such things as thou never heardest of, and are farre from being true, for thou writest long after, to wit, in the time of *Arcadius* and *Honorius*, or after their reign. *Eusebius* in the eight book of his Ecclesiastical history writeth in this sort: *Not long after, Constantine the Emperour passing all other throughout his life time in clemency and goodness towards his subjects, singularly affected towards Gods Word, ended, according unto the law of nature, the common race of his mortal life, leaving behinde him his natural son Constantine Emperour and Caesar to supply his room. A little after, His son Constantine being proclaimed full Emperour and Caesar, by the army, and long before by God himself the universall King, became a follower of his fathers piety in Christian religion.* And about the latter end of his story he writeth thus: *Constantine the mighty and puissant Emperour being renowned for every are vertue and godlinesse, together with his son Crispus the most godly Emperour, like unto his father in all things, subdued the East parts of the world. No doubt Eusebius who lived after Constantine, would not so lightly have commended Crispus, had he been slain of his father. Again, Theodorus writeth how Constantine about his latter end was baptized at *Nicomedia*, and that therefore he deferred it unto that time, because he had a great desire to be baptized in *Jordan*. But thou most wicked*

Zosimus

Euseb. Eccles. Hist lib 8. cap. 14.

Euseb lib 10. cap. 9.

Zosimus reportest, that since Christian religion was published throughout the world, the state of the *Roman* Empire decayed and came to naught, the which proceeds from thee, either of ignorance, that thou hast not read over the ancient writers, or of malice. For the contrary is soon proved, that the Empire of *Rome* encreased together with our faith. Remember I beseech thee, how about the time of the incarnation of our Saviour Christ *Jesus*, many of the *Macedonians* were by the *Romans* subdued: *Albania*, *Iberia*, *Colech*, and the *Arabians*: moreover the *Frenchmen*, the *Germans*, the *Brittains*, in the 123. Olympiad after *Caius Caesar* had overcome them with great and grievous battels, and made the five hundred cities which they inhabited, tributaries (as Historiographers do write) unto the Empire of *Rome*. This *Caius* was the first which after the *Consuls* governed the Empire alone: he made the way sure for the setting up of the glorious Monarchy, and in stead of the popular and common regiment, brought into the world that kinde of reign. No doubt it came to passe through the providence of God, because that the Monarchy of Christ was shortly after to take place. All *Judea* besides, and the bordering countries were annexed unto the Empire of *Rome*: so that the first taxing, where Christ also was to be taxed then first began, and *Jerusalem* likewise laid before their eyes, how that which of old was prophesied of her, was then not the least among the *Princes of Judea*, for one of thee there shall come unto me the Captain that shall govern my people: *Israel*. When Christ our God was born into the world, *Egypt* was joyned unto the Empire of *Rome* in the time of *Augustus Caesar* (for then it was that Christ appeared in the flesh) who overcame *Antonius* and *Cleopatra*, which afterwards dispatched themselves. After their death, *Cornelius Gallus* was by *Augustus Caesar* made Lieutenant of *Egypt*: and after the *Ptolemies* decayed, he reigned over *Egypt*. What countries were won from the *Persians* by *Ventidius* and *Curbulon* the captain of *Nero*, by *Severus*, *Trajanus*, *Caraus*, *Calpurnius* and *Odenathus* of *Palmyra*, by *Apollonius* and sundry others: how oft *Seldene* and *Ctesiphon* were taken: how oft *Nisibis* was now the *Romans*, anon the *Persians*, and after what sort *Armenia* with other bordering Nations became under the Empire of *Rome*, and thou thy self hast penned it as well as others. And yet I had almost forgotten what thou writest to have been done by *Constantine* (who by means of our religion governed the *Roman* dominions with valiant minde and noble prowesse:) also what befell unto *Julianus* C. *Julius Caesar*, *Caius Caligula*, *Nero*, *Galba*. Therefore let us see if thou wilt, how the Emperours which were Ethnicks and Pagans, maintainers of Idolatry and Paganism, and how of the contrary such as cleaved unto the Christian faith, ended their reign. Was not *Caius Julius Caesar* the first Emperour slain by the conspiracy? Did not certain souldiers with naked swords dispatch *Caius* the nephew of *Tiberius*? Was not *Nero* murdered by one of his familiar and dear friends? Had not *Galba* the like end, *Otho* and *Vitellius* who all three reigned only sixteen months? What shall I speak of *Titus*, whom *Domitianus* poisoned, although he was his own brother? What shall I say of *Commodus*, did not *Narcissus* dispatch him out of the way? What shall I speak of *Perinax*, and what of *Julian*, enjoyed not both they one kinde of death? What shall I speak of *Antonius* the sonne of *Severus* murder his brother *Geta*? And did not *Martius* requite him with the like? What shall I say of *Macrinus*? Did not the souldiers use him like a cap-murdered together with his mother? Was not *Alexander* immediately after him, together with his mother likewise put to death? What shall I say of *Maximinus*, whom his own army dispatched? or of *Gordianus* who through the treason of *Philip* was in like sort by his *Philip*, and after him unto *Decius*, were they not slain by the enemy? Take *Gallus* and *Voluntianus* with them, were they not murdered by their own armies? What of *Emilianus*, had and led about of them in triumph? What *Gallienus*, was he not slain through treason, *Carinus* beheaded when *Diocletian* came to be Emperour, whom *Diocletian* cut off lest they should reign with him? After whom *Herculus Maximianus*, his son *Maxentius*, and *Licinius* died with contumely and shame enough. But since the time the most noble Emperour *Constantine* began to reign, since he consecrated unto God the City he had built, and called it

The Empire of Rome encreased with the faith. *Macedonians*, *Albania*, *Iberia*, *Colech*, and the *Arabians*. *Frenchmen*, *Germans*, *Brittains*.

Luk. 22. Mat. 5. Mat. 23. Egypt.

Many countries of *Persia*.

Seldene, *Ctesiphon*, *Nisibis*, *Armenia*.

C. *Julius Caesar*, *Caius Caligula*, *Nero*, *Galba*.

Otho, *Vitellius*, *Titus*, *Commodus*, *Perinax*, *Diadnus* (Julianus).

Antonius, *Macrinus*, *Aurelius*, *Antonius*, *Alexander*, *Gordianus*, *Philip*, *Decius*, *Galus*.

Volusianus, *Emilianus*, *Valerianus*, *Gallienus*, *Carinus*.

Maximinus, *Licinius*.

Julian.

after his own name, look about I pray thee and speak indifferently, was there any one Emperour in that City (*Julian* a man of thine own religion and thy Emperour only excepted): that was murdered, either by his own subject, or by the enemy: or any one tyrant that vanquished the Emperour, *Basiliscus* excepted: who although he thrust *Zeno* beside the Imperiall Scepter, he was overcome of him again, and lost his head? As for *Valens* that persecuted the Christians, I will yield, take him to thee, thou speakest of none other. Let no man take this our discourse for impertinent to the Ecclesiasticall history, as well because it is profitable to the reader, also for that the heathenish Historiographers of spite and malice have endeavored to corrupt the true histories, But now let us return unto the rest of *Anastasijs* reign.

CHAP. XLII.

Of Chrysotelia, a kinde of tribute devised by Anastasius.

Even as the acts mentioned before were nobly done of *Anastasijs*, and agreeable with the Majesty of an Emperour: so there ensued immediately after, other doings of his which darkned the commendation and renown of the former. For he devised the tribute called *Chrysotelia*. He made merchandize of the souldiers stipend and wages, notwithstanding great damage unto the common-weal. He took away from the courts and places of judgement their tribute and revenues, and appointed throughout every city such as they call Proctors or Attorneys, through the procurement, as they say of *Marinus Syrus* the chief Magistrate, called President of the Court. Thereof it came to passe, that the greater part of the tribute and revenues was lost, the worship and honour of cities decayed. For unto that time the names of the Senators or Aldermen were matriculated, and every city counted of the benches as of a Senate.

CHAP. XLIII.

The rebellion and tyranny of Vitalianus.

Vitalianus a Thracian rebelled against *Anastasijs*, overran *Thracia* and *Mysia*, as far as *Odyssus* and *Anchialus*, marched towards *Constantinople* with a great multitude of people, which had no certain dwelling, but roged about, and lay in the fields: the Emperour sent *Hypatius* to give him battel. But when *Hypatius* being betrayed of his own souldiers, was taken alive, and ransomed with a great sum of money, *Cyryllus* made expedition against him, fought a dangerous and doubtfull field, so that many began to fly. Again when *Cyryllus* by pursuing after the enemy, and calling again his own souldiers, seemed to have the upper hand, *Vitalianus* turned him unto *Cyryll*, and as the souldiers recoiled of him, he took him in *Odyssus*. Last of all, he invaded the whole countrey unto *Syca*, destroying with sword, and consuming with fire all that lay in his way, purposing fully to take *Constantinople*, and to be crowned Emperour. As he pitched his camp in *Syca*, *Marinus Syrus* (mentioned before) went from the Emperour with a great navy to give him battel. Wherefore when their armies came nigh together, the ones front was towards *Syca*, the others towards *Constantinople*. First, for a while they stir not, next they skirmish and flourish upon the water, no otherwise then in dalliance: in the end they close their navies, and fought a fore battle about *Bythoria*, where *Vitalianus* having lost the greater part of his power, was altogether discouraged, and took his flight. Away went his souldiers with all speed, so that the day after there could not one of the souldiers be seen, either passing over the seas, or wandering about the city. The report goeth, that *Vitalianus* abode a while in *Anchialus*, and there lived quietly. Furthermore another sort of Barbarians, who likewise lived abroad, cut over the sea, and invaded *Pilus* city in *Cappadecia*. About the same time *Rhodod* on a certain night, now the third time, was shaken with a wonderfull great earthquake, and in manner all overthrowen.

CHAP. XLIIII.

When Anastasius would have had this clause: who was crucified for our sakes, added to the Hymn called *Trisagium*, the people were on an uprore, so that he sent them word he would be no longer their Emperour, and the people with that were appeased.

Not long after Anastasius died.

About that time there was among the citizens of *Constantinople* a fore tumult and sedition, because the Emperour had added unto their *Trisagium*, who was crucified for our sakes,

As if the interlacing of that clause had been an overthrow unto Christian Religion. The captain and ringleader of this burlyburly was *Macedonius* with the Priests of his diocese, as *Severus* writing unto *Sotericus* doth remember. This *Severus* was not then made Priest, but lived in the Emperours Palace, being not expelled his Monastery with the rest, as I said before. I take that *Macedonius* was banished, not only for the crimes he was falsely charged withall, but also for this present sedition. And when the people were furiously disposed, because of the former clause, not only the nobility were in great danger of their lives, but also many goodly buildings were set on fire. The people in their rage found a certain Monk a rude and simple fellow, in the house of *Marinus Syrus*, first they strike his head off his shoulders, saying, that through his procurement the aforesaid clause was interlaced: afterwards they tied him to a long pole, and lifted him on high, with great shouting in derision of him: Here is he that conspired against the Trinity. The flame of sedition did so fast about, and their behaviour was so outrageous, that the Emperour for sorrow wist not what to doe, he threw aside the Imperiall Scepter, came unto the Theater, sent the Bedels about to proclaim that with good will he would be Emperour no longer: that many in no wise were to be preferred to that room, for the place allowed but of one which was to succeed him in the Empire. The people hearing of this, changed their minds upon a sudden, requested *Anastasijs* to take the crown, and in so doing they would be quiet. *Anastasijs* shortly after this life departed this life, when he had been Emperour of *Rome* twenty seven years, three months and so many daies.

Anno Dom.
519.

The end of the third Book of Evagrius Scholasticus.

THE FOURTH BOOK OF THE ECCLESIASTICALL History of Evagrius Scholasticus.

CHAP. I.

Of Justinus the first Emperour of that name.

When *Anastasijs* had changed the worke for the better life (as I said before) *Justinus* a Thracian the ninth day of the month *Paunemus* called of the Romans *July*, the five hundred threescore and sixth year after that the City of *Antioch* was so called, took the government of the Empire, and was proclaimed Emperour by the Pretorian souldiers, whose captain he had been, what time he was prefect of the Court. He came unlooked for unto this Imperiall dignity: for there lived then many worthy Personages of *Anastasijs* alliance, flowing in all wealth and felicity, and of that great power which accustomed to advance and preferre men to that great honour and royalty.

Justinus was
proclaimed
Emperour,
Anno Dom.
519.

CHAP. II.

Of Amantius the Eunuch and Theocritus, and how Justinus put them to death.

About that time *Amantius* a man of greater power and chief of the Emperours chamber, seeing that no Eunuch could be Emperour, wished that *Theocritus* his sworn brother might attain unto the Imperiall robe. Wherefore he called *Justinus*, delivered him a great summe of money, bad him distribute it among such as he thought could doe most in preferring *Theocritus* to the crown. But *Justinus* either by bribing the people in his own behalf, or by winning with money the watch, and good will of the faithful.

In reign and
love few fel.
lows are

guard (both is reported) got to be Emperor himself. And immediately after he executed *Ammonius*, *Theocrisus*, with many others.

CHAP. III.

How Justinus through wiles bereaved Vitalianus of his life.

When *Vitalianus* who sometime attempted to vanquish *Anastasiu* the Emperour, led his life in *Thracia*, *Justinus* sent for him to *Constantinople*. For he feared not openly his power, but also the variable chance of warre, the fame of his person which was ripe in every mans mouth, and his aspiring minde unto the Empire. And when he foresaw by conjectures, nay perceived without all doubt, that he could by no means overcome him, unless it were under cloak of fained friendship: he put on a dissembling visage, which easily may be espied, and made him one of the captains called *Presens*. And to the end *Vitalianus* might build the more boldly upon him, and be snared the sooner, he advanced him to be *Consul*. When he was made *Consul*, and had his conversation in the palace, he was by conspiracy slain in a certain gate behind the Emperours Court, and suffered this punishment for the heinous offences he had unadvisedly practised against the Empire of *Rome*, but these things were done a good while after.

CHAP. IIII.

After the deprivation of Severus Bishop of Antioch, Paulus succeeded, and after him Euphrasius.

Severus Bishop of *Antioch* because he ceased not daily to accuse the councell of *Chalcedon*, specially in his stalling letters (so called of the stelling of Bishops in their Episcopall sees) and in other Epistles written in the defence of these, although they were less unto all Patriarchs, yet only *John* Bishop of *Alexandria* the second of that name, *Discretus* and *Timothie*, accepted of them (the letters are to be seen in these our daies:) and became that hereupon there arose great schisme and contention in the Church, so that the people were divided into sundry factions: therefore *Severus* was severely punished. For *Justinian* in the first year of his reign commanded (as some doe write) that his tongue should be pulled out of his mouth, and that *Iraneus* a Magistrate of *Antioch* sitting then upon some matter in commission in the East should see the execution done. *Severus* himself doth witness in the letters he wrote unto the citizens of *Antioch*, declaring the manner of his flight, that *Iraneus* was authorized to work the feat, where passing the bounds of modesty he revileth *Iraneus*, saying that he laid all the wait that could be, to the end he might not escape his hands. There are which report that *Vitalianus* being then in great favour and credit with *Justinus*, requested of the Emperour that he would give him *Severus* tongue, because that *Severus* had reviled him out of measure in his sermons. He forsook his Bishoprick and fled away in the moneth *September*, called of the *Romans September*, the five hundred threecore and seventh year after the City was called *Antioch*. After him succeeded *Paulus*, who was charged publicly to preach the councell of *Chalcedon*. This *Paulus* voluntarily left *Antioch*, his last hour being come, and went the way of all flesh. His Bishoprick *Euphrasius* one that came from *Ierusalem* took and governed.

CHAP. V.

Of the fire and earth-quake at Antioch, and how Euphrasius lost his life in that lamentable calamity.

ABout the same time in the reign of *Justinus* there happened in *Antioch* so great and so grievous a fire and burning, as preambles and forewarnings of the dreadfull earth-quake with other lamentable calamities that were to follow after, and to light upon that City. For immediately the seventh year of *Justinus*, in the moneth *Artemisius*, called of the *Romans May*, the nine and twentieth day, being Friday, in the afternoon, there was such a thivering, rattling and shaking of the foundations, which in manner overthrowed the whole City, after these came fire again, joining as it were in league with the former calamities, and ready to make a hand of all. For whatsoever the earth-quake had not destroyed, that did the fire take hold of; so that about very horrible to be seen, and burned the whole towne. What parts of the City came by this means to utter ruine: how many men perished

(as it is very likely) with fire and falling of houses: what lamentable misfortunes so strange that they cannot sufficiently with any stile be expressed, happened in choise dismal daies. *John* Rhetor hath very lamentably bewailed them, so that the reader by perusing of his history, cannot chuse but be moved to shed tears, and with the rehearsal of them be ended his story. Lail of all *Euphrasius* (whose departure was a second destruction unto the City) was crucified to death with ruinous building, left any one might remain for to oversee the City.

Where *John* Rhetor ended his history, *Euphrasius* Bishop of *Antioch* died in the earth-quake.

CHAP. VI.

Of Euphrasius, who succeeded Euphrasius in the see of Antioch.

The careful and loving providence of God towards mankind, which a custometh before the plague lighteth to provide remedy, and to slack the sword of wrath with clemency, and when things grow unto a desperate point, to set wide open the fountains of his mercy, raised up *Euphrasius* Lieutenant of the East countries, to be careful of the city that she might want no necessities, whom the people of *Antioch* revered highly therefore, and chose to their Bishop. Wherefore in recompence and reward of to great a care over the City, he was presented with the Apostolike see. Again two years and six months after that City was shaken with an earth-quake, at what time in stead of *Antioch* the was called *Theopolis*, and enriched by the Emperours bountifullness with divers great benefits.

Euphrasius.

Antioch by change of the name was called *Theopolis*.

CHAP. VII.

Of Zosimus and John Chuzubites, who were famous about that time for their life and miracles.

Seeing we have remembered the aforesaid calamities, now we think best to annex thereto certain other things worthy of memory, credibly reported unto us by such as saw them with their eyes. One *Zosimus* a *Phenician* born in *Sinda* a village upon the sea coast of *Phoenicia*, not twenty furlongs off *Tyrrus*, leading a monasticall life, had the grace of God so abundantly bestowed upon him, partly by abstinence from meats, and partly by receiving of them, with other virtuous and godly living, that he not only foresaw things to come, but was void of all perturbation. When by chance he was in company at *Cæsarea* in *Palestine* with a noble Senator and a wife man, by name *Arceflaus*, one that was of great honour and renown, even in that very moment when *Antioch* fell, upon a sudden he began to mourn and lament, to sobb and sighs from the heart root: he shed tears so infinitely that the earth was moistened therewith: next he called for a censer and filled the quire where they ate with the favour of the incense: he fell groveling upon the ground seeking to pacifie the wrath of God with earnest and zealous prayer. *Arceflaus* seeing him in this taking, said unto him: What is the matter that makes you so much out of quiet? Oh (saith he) the rattling found of *Antioch* falling to ruine, hath now pierced mine ears. *Arceflaus* with as many as were present, hearing this, were amazed, wrote the hour he spake it, and found it to be true as *Zosimus* told them. There are many other strange things wrought by him, but the greater part of them I will passe over with silence (for they can hardly be numbred) and some I will lay down for the knowledge of the posterity. At the very same time when *Zosimus* flourished, there lived one with *Zosimus* of equal vertue and renown, by name *John* of *Chuzubites* (a place in the further vale upon the North side of the highway which goeth straight from *Ierusalem* to *Jericho*) one that led a monasticall life, severed from all worldly affairs, and governed the Bishoprick of the aforesaid *Cæsarea*. This *John* *Chuzubites* hearing that the wife of *Arceflaus* (spoken of before) had one of her eyes stricken out with a weavers buttell, wherewith he throweth yarn into the web, came immediately unto her for to see the wound. When he espied that the apple of the eye was fallen, and quite removed out of its seat, he called to one of the Physicians then present for a sponge, and him put in the fallen eye again as well as he could, and tye the sponge that was laid thereto. *Arceflaus* was not then at home, for he was with *Zosimus* in his Monastery, standing in *Sinda*, at the furthest five hundred furlongs from *Cæsarea*. There went messengers in all the haste to *Arceflaus* to certifie him thereof: as the messenger came *Arceflaus* late with *Zosimus*, and spent the time in commutation. Hearing of the circumstance, he began to lament, to pull the hair off his head, and throw it into the air.

Disimulation.

Bloud will be recompensed with bloud.

Severus Bishop of Antioch for reviling the Council of Chalcedon, and railing against magistrates, had his tongue pulled out of his mouth.

Antio Dom. 526.

As *Zosimus* demanded of him the cause of his heaviness, *Arceflaus* with many a sob and shedding of many tears told him the whole. Immediately *Zosimus* left him, got alone with speed into his chamber, where (as it is lawful for such kinde of men) he called unto God very familiarly. In a little while after, he came forth unto *Arceflaus*, pleasantly disposed, with a modest kinde of laughter, saying: get thee home merrily, go on thy way, the gift is given unto *Chazubies*, thy wife is healed, the hath both her eyes whole, that misfortune could not stick by her, seeing it so pleased *Chazubies*. Both which miracles were wrought at one time by these two just men. Moreover as *Zosimus* on a certain time took his journey towards *Cesarea*, driving before him an Ass, with a fardell of necessities upon his back, there met him a Lion, which took from *Zosimus* his Ass and went his way. *Zosimus* pursued after the Lion through the midst of the thicket, so long untill the Lion had eaten his fill of the Asses carcase, and beholding with a chearfull and smiling countenance, he said: O friend thou hast now hindred my journey for altogether, I am heavy and old, not able to bear the burthen laid upon the Asses back. Wherefore come thy waies contrary to thine own nature, for of necessity thou must bear me this burthen, if thou wilt have *Zosimus* to go hence: yet afterwards thou shalt return again unto thine old fierce and savage nature. Then the Lion laying aside his rage and fury, began to fawn, and very gently to come unto *Zosimus*, profering him his service. *Zosimus* laid the Asses burthen upon the Lions back, and led him unto the gates of *Cesarea*, to the end he might declare the power and might of God, and that all things were for the use and service of man, so long as we behave our selves after his will, and abuse not the grace and gift he hath bestowed upon us. But left I seem overtedious in rehearsing of these things, I will return where I left.

CHAP. VIII.

Of the calamities which befall in many places throughout the world.

Dyrachium.
Corinth.
Anazarbus.
Edessa.

While as yet *Iustinus* held the Imperiall Scepter, the town now called *Dyrachium*, but of old *Epidamnus*, was sore shaken with an earthquake. So was *Corinth* in *Greece*, *Anazarbus* an head city in *Cilicia* the lesse, which endured that calamity now the fourth time: but *Iustinus* repaired them not without great summes of money. About the same time *Edessa* that noble and blessed city of the *Ossorensians* was overflowed with the streams of the river *Scirus* which slid by, insomuch that many houses were carried away with the violence thereof, and infinite multitudes of men were drowned with the water. From that time forth *Edessa* and *Anazarbus* had new names given them by *Iustinus*, for either of them was called *Iustinopolis*.

CHAP. IX.

How Iustinus made Iustinianus his fellow Emperour.

Iustinus died,
Anno Dom.
528.

Iustinianus suc-
ceeded Iustinus
in the Empire.

When *Iustinus* had reigned eight years, nine moneths and three daies, he called *Iustinianus* his sisters sonne to be his fellow Emperour, and proclaimed him the first day of the moneth *Panthicus*, after the *Romans*, *April*, in the five hundred seventy and fift year after *Antioch* was so called. This being finished *Iustinus* died, and left the Empire the first day of *Loins*, after the *Romans*, *August*, when he had reigned together with *Iustinianus* four moneths. *Iustinianus* now being Emperour alone, and the council of *Chalcedon* preached every where throughout all the most holy Churches (as I said before) by the commandment of *Iustinus*, the Ecclesiastical affairs in sundry places, specially at *Constantinople* and *Alexandria*, enjoyed not quietnesse. For *Anthemius* was Bishop of *Constantinople*, and *Theodosius* of *Alexandria*, who both maintained that in Christ there was one nature.

CHAP. X.

How Iustinianus embraced such as approved the council of Chalcedon, and Theodora his wife on the contrary detested them.

Theodora the
wife of Iusti-
nianus in He-
retique.

Even as *Iustinianus* was a great favourer of the *Chalcedon Council* and the decrees thereof: so his wife *Theodora* held with such as affirmed that in Christ there was one nature. Whether they were throngly of this opinion (for when the faith is called into contro-

controversee, we see that the father is against the son, and the son against the father, the wife against her husband, and the husband against his wife), or of set purpose had covenanted among themselves, that he should defend such as said there were two natures in Christ our God after the uniting of the divinity and humanity: and that the should hold with the maintainers of one nature, sure I am of this, that the one would not yield unto the other. For he was very earnest in defence of the *Chalcedon Council*: and the of the other side was very careful for the patrons of one nature, insomuch that the lovingly and friendly entertained her own faction, specially her own country men: and if they were strangers, she sent them presents and gifts, nay, she perswaded *Iustinianus* to call home *Severus* from exile.

CHAP. XI.

Severus the Heretick corrupted Anthemius Bishop of Constantinople, and Theodosius Bishop of Alexandria, but the Emperour deposed them, and placed others in their rooms.

There are extant Epistles which *Severus* wrote unto *Iustinianus* the Emperour and *Theodora* his wife, whereby we may learn how that at the first when he fled from the Bishoprick of *Antioch*, he went not straight to *Constantinople*, but a good while after: that being at *Constantinople* he conferred with *Anthemius*, found him of his own opinion, and perswaded him to leave his Bishoprick. He wrote of the same matter unto *Theodosius* Bishop of *Alexandria*, and gloried (as I said before) that he had perswaded *Anthemius* to make more account of that opinion than of wordly honor and Bishoplike dignity. There are moreover to be seen touching that matter, the Epistles of *Anthemius* unto *Theodosius*, and of *Theodosius* again unto *Severus* and *Anthemius*, all which I purposely omit, lest I shal seem to stuff this present volume with too many such allegations, leaving them for those... are desirous to sift them out themselves. Both these Bishops when they had withstood the Emperours Edicts, and rejected the Canons of the *Chalcedon Council*, were deposed of their Bishopricks: in the sea of *Alexandria* *Zoilus* did succeed, and *Epiphanius* in the Bishoprick of *Constantinople*, to the end from thenceforth the council of *Chalcedon* might openly be preached in all Churches, and that none might be so bold as to accuse it: and if any were found of the contrary opinion, they were by all means possible to be perswaded. For *Iustinianus* published an Edict wherein he accursed both *Severus* and as many as held with him, and enjoined great penalties for such as maintained their opinion, to this end, that from that time forth there might no dissension take root in any of all the Churches throughout the world, but that the Patriarchs of every Province might hold together, and the Bishops of every city obey their Archbishops, and that the four councils, the first held at *Nice*, the council of *Constantinople*, the first held at *Ephesus*, and the council of *Chalcedon* should be preached in the Churches. There was a fifth Council summoned by the commandment of *Iustinianus*, whereof what shall seem convenient I will declare when occasion shall serve. In the mean space we have severally to discourse of the worthy acts done about those times.

CHAP. XII.

Of Cabades King of Persia, and his son Chosroes one of Procopius his history.

Procopius Rhetor who penned the life of *Belisarius*, writeth that *Cabades* King of *Persia* purposed to bequeath the Kingdome unto *Chosroes* his youngest sonne, and that he took counsell how he might procure the Emperour of *Rome* to adopt him, hoping by that means to assure him of the regall Scepter: but when he could by no means bring his purpose about, *Proclus* one that was alwaies conversant with *Iustinian*, and by office his Treasurer, was the cause that there arose greater enmity between the *Romanes* and *Persians* then ever was before. Furthermore, the said *Procopius* discoureteth at large of the *Roman* and *Persian* affairs, of the bloody batels that were between them, when *Belisarius* was Captain of the Eastern power. And first he reporteth how the *Romans* had the victory at *Dara* and *Nisibis*, what time *Belisarius* and *Hermogenes* were chief over the *Roman* armies. Unto these he annexeth the state of *Armenia*, and the mischief which *Alamundarus* Captain of the Barbarians called *Scythia*, wrought in

in the borders of the *Roman* Empire, how they took *Timostrius* the brother of *Rufinus* alive, together with his souldiers, and afterwards took for them a great rancome, and let them goe.

CHAP. XIII.

Of Alamundarus and Azerethus, and the sedition at Constantinople, Where the people had this Watch-word Nica, that is, overcome.

THe aforesaid author handleth very learnedly, how *Alamundarus* (spoken of before) and *Azerethus* invaded the marches of the *Romane* dominions: how as they returned into their countrey, *Belisarius* was compelled of his army to joyn with them a litle before Easter day, beside *Euphrates*: how the *Romane* power for not following *Belisarius* counsell, was utterly foyled, and how *Rufinus* and *Hermogenes* concluded a perpetual league with the *Persians*, so that he moveth the Reader very much. Immediately he entreateth of the popular sedition raised at *Constantinople*, called *Nica*, by interpretation *Overcome*: for that was the watch-word which they had chosen to discern and know their friend from their foe. In which insurrection *Hypatius* and *Popeianus* were of the people constrained to rebel, yet after the rebels were overcome, *Iustinian* commanded they two should be beheaded and thrown into the sea. *Procopius* writeth, that in that skirmish there were slain thirty thousand persons.

CHAP. XIII.

Of Honorichus King of the Vandals, and of the Christians whose tongues he caused to be pulled out.

Honorichus King of the Vandals was an Arian.

It may seem strange how men should speak without tongues.

Again the said author committing to letters the history of the *Vandals*, reporteth such stories as are worthy of memory, and the printing in Marble, the which I am now about to declare. *Honorichus* the successor of *Genserichus* in the Kingdom, being an Arian heretic, raised great persecution against the Christians which inhabited *Lybia*. For such as maintained the sound and sincere faith, he compelled to embrace the *Arian* heretic, and such as would not yeeld, he burned to ashes, and executed with sundry kinds of lamentable death, pulling out from some their tongues: of which number, after their flight to *Constantinople*, *Procopius* saith, he saw certain of them with his own eyes, and that they spoke as if they had no such mischance: and though their tongues were plucked up by the roots, yet talked they very plain and distinctly, which was very strange, and in manner incredible. Of these kinde of people there is mention made in the *Edict of Iustinus*: two of them (saith *Procopius*) lost their speech, for immediately after they went about to talk to women, their voice was taken from them, and the Martyrs gift remained no longer with them.

CHAP. XV.

Of Cabao, Captain of the Maurusians.

Another miracle (besides the aforesaid) worthy of admiration, is remembered of him to have been wrought by the power of our Saviour among men, who though they were such men as were not of one opinion with us, yet led they a godly life. He saith that *Cabao* was governour of the *Maurusians*, inhabiting about *Tripolis*. This *Cabao* (I will use the proper words of *Procopius*, who orderly discoursed hereof) as soon as he perceived that the *Vandals* took armour against him, did as followeth. First, he commanded all the subjects within his dominions, to refrain from all unrighteousness, to abstain from such meats which provoked to sensuality, and especially to forgoe the company of women. Next he made two trenches, pitching in the one his own tent and pavilion, with all his men: in the other he shut up the women, threatening that whosoever repaired unto the womans trench, should die the death. Afterwards he sent to *Carthage* a scout-watch, commanding that as soon as the *Vandals* made expedition, and prophaned any Christian Temple worthy of honour and reverence, they should mark well what was done, and themselves after the *Vandals* departure, purge and ridde away the filth with reverence of those Temples. The report is moreover, he should say, that he knew not the God of the Christians, yet that it was very like, if he was so mighty

as fame went of him, he would be revenged on them that contumeliously dealt with him, and that he would aid and assist his servants and such as honoured his blessed name. The scout-watch coming to *Carthage*, laboured to know throughly the *Vandals* expedition. And when the *Vandals* marched towards *Tripolis*, the spies came dragging after in beggers weed and with hories and other beasts: left no beaustieose or contumely unpractised: took their fill of sensuality and intemperancy: laid the Priests in hold, scourged their sides, rent their backs with the lash of the whip, made many of them to serve them, and become their drudges. After their removing, *Cabao* scout-watch did as they were commanded. For they fell a purging of the Temples, they carried out the dung, they lighted all the tapers, they honoured the Priests, they behaved themselves honestly, left of all they gave money unto the poor which fate and as the *Vandals* continued in their hainous acts, no lesse did they in their humanity and godly deeds. Coming nigh to *Tripolis*, the spies prevented them with all speed, they tell *Cabao* what both the *Vandals* and the themselves had done as touching the Christians Temples, and that the enemy was at hand. *Cabao* hearing this, made ready for battell, in the which many of the *Vandals* were slain, many taken by the enemy, and very few returned back to bring tidings of the battell. Thus did the *Maurusians* plague *Therasyndus*, who after he had reigned over the *Vandals* seven and twenty years departed this life.

The cruelty of the Vandals.

The humanity of infidels.

Therasyndus King of the Vandals.

CHAP. XVI.

How Belisarius made expedition against the Vandals, and overthrew them.

THe same writer declareth that *Iustinianus* had compassion on the Christians that were thus lamentably afflicted in those countries, and proclaimed warres against the *Vandals*; yet changed his minde by the perswasion of *John* prefect of the Courtiers: after this again that he was admonished by a vision to take that voyage in hand, that by revenging the injuries which the Christians sustained, he should utterly foyl the *Vandals*. Being animated with this vision, the seventh year of his reign, he sent *Belisarius* unto *Carthage* to give the *Vandals* battell. The Admirals ship appointed for *Belisarius* was brought to shore over against the palace, about the Calends of *July*: *Epiphanius* Bishop of *Constantinople* praised as the manner was, baptized certain of the souldiers, last of all brought them to the Admirals ship: Moreover the said Author reporteth certain things touching *Cyprus* the Martyr which necessarily must be interlaced in this our history, he writeth thus: All the people of *Carthage* every one doe honour the most holy *Cyprian*, and have dedicated unto him a worthy Temple without the walls of the City upon the sea-shore, and besides other godly reverence, they yearly keep a holy day in remembrance of him, which they call *Cyprian*, and the mariners call the tempest which commonly cometh about the time when the *Libyans* celebrate this their holiday, *Cyprians* stormers. The *Vandals* in the time of *Honorichus* took by force this Temple from the Christians, thrust out the Priests very continually, and thenceforth gave it unto the *Arians* to enjoy as their own. When the *Libyans* conceived no small sorrow, and were in great heavynesse therefore, the report goeth that *Cyprian* appeared unto them for after a few years he would be revenged of them for that injury, which prophesy took place in the time of *Belisarius*: for the same *Cyprian* and martyr present, that after the 95 year when *Carthage* was taken and sacked of the *Vandals*, it should be recovered by *Belisarius* the *Roman* Captain, the *Vandals* utterly foyled, the *Arian* opinion rooted out of *Libya*, and the Christians restored unto their Temples.

This battell was fought, Anno Dom. 535.

A godly use to baptize Ethnic souldiers, and to pray before the taking in hand of armour.

Procopius Cyprian's Hist.

CHAP. XVII.

Of the spoils which Belisarius brought out of Aphric to Constantinople.

Belisarius the valiant Captain, after his return to *Constantinople*, and the victory he got of the *Vandals*, led about the City the spoils and captives: and *Gelimeres* himself Captain of the *Vandals* was led about the Theater in triumph with great admiration. Of these spoils there were many precious ornaments, to wit, of *Genserichus*, who had

rished

risted (as I said before) the pallace of Rome, whenas *Endoxia* wife to *Valentinianus* Emperour of the *Romans* inhabiting the West dominions of the world, lost her husband through the treason of *Maximinus*, was her self very contumeliously desoured, sent for *Genserichus*, and promised to deliver the city into his hands. Then came *Genserichus*, let Rome on fire, and brought *Endoxia* with her daughters into *Vandalia*. At the same time together with other monuments he took away such things as *Titus* the son of *Vespasian* after the winning of *Jerusalem* had carried to Rome, that is to say, such monuments as *Solomon* had consecrated unto God whom he honoured greatly. All which *Justinianus* sent back again to *Jerusalem*, for to set forth the service of Christ our God, and therein verily (as it was very meet) he did God good service, seeing they were consecrated to him before. *Procopius* remembereth that then also *Galimeres* beholding all that was done, fell prostrate upon the ground before *Justinianus* the Emperours feet, and repeated in his mother tongue that divine sentence of *Solomon*: Vanity of vanities, and all is but vanity.

Ecclesiast.

CHAP. XVIII.

Of the Phœnicians who fled from the face of Josue the Sonne of Nave. Of Theodorichus the Goth, and the things from his reign at Rome unto the time of Justinianus, and how Rome was again recovered by the Romans.

Procopius writeth of another thing worthy of memory and great admiration, which was not written before his time. He saith, that the *Maurians* a Lybian nation were driven out of *Palesina* and came to *Lybia*: that these were the *Gergesites*, *Gobites* with other nations, whom holy Scripture testifieth to have been overcome by *Josue* the sonne of *Nave*: that it may be justified for truth by the Epigram he saw with his own eyes engraven in *Phœnician* letters, hard by a font: where there stood two pillars of white stone. The words are these: *We are they which fled from the face of Josue the robber, the sonne of Nave*. Thus it came to passe, that these things were forgotten when *Lybia* the second time was subdued of the *Romans*, and paid yearly tribute, as in times past. It is reported that *Justinianus* repaired again a hundred and fifty cities, of which number some had been utterly destroyed, some other for the most part gone to ruine: that he set them forth with such majesty, with such ornaments, and with such workmanship both of publique and private building, environing them with strong walls, and other goodly building where-with cities are adorned, and the divine Godhead honoured in his throne of majesty, lat of all with so many conduits partly for profit, and partly for shew, whereof some were then first erected, and some other repaired; that nothing could possibly be done more excellent. Now I come to discourse of the affairs in *Italy*, whereof some part is artificially handled by *Procopius Rhetor*. As soon as *Theodorichus* (mentioned before) took Rome, vanquished *Odoacer* the tyrant, governed the *Roman* Empire for a while, and departed this life, *Audofuntha* his wife governed the common-weal in stead of *Asiaticus* her sonne whom *Theodorichus* begat upon her, and so ruled the Empire with such circumspection, that in her doings she seemed rather a man than a woman. She first of all perswaded *Justinianus* to be loe willing to warre with the *Goths*, and sent Embassadors unto him touching the conspiracy that was wrought against her. But when *Asiaticus* being of very tender years departed this life, *Theodorus* the kinsman of *Theodorichus* obtained the Western Empire. He at the coming of *Belisarius* into the West, delivered up the crown, for he had more minde to study then skill to wage battle. At that time also *Vitiges* a valiant man was captain of the *Roman* power in the West dominions. Yet we have to learn by the history of *Procopius*, that when *Belisarius* came to *Italy*, *Vitiges* left Rome: that *Belisarius* came with his army into the city of Rome: that the *Romans* opened their gates, and received him most willingly, for *Silverius* the Bishop had brought this to passe, and had sent as touching that matter *Fidelis* the Surveyor of *Asiaticus* unto *Belisarius*. Wherefore the City was yielded unto *Belisarius* without shedding one drop of blood, and Rome again was subdued by the *Romans* threefore years after the *Goths* had taken it, the ninth of *Asiaticus*, after the *Romans*, December, and the eleventh year of *Justinianus* reign. *Procopius* writeth moreover, how that after all this, when the *Goths* besieged Rome

Rome was recovered and the Goths vanquished, Anno Dom 539.

affell,

affell, *Belisarius* suspecting *Silverius* the Bishop of treason, banished him into Greece, and placed *Vigilius* in his room.

CHAP. XIX.

Of the people Eruli, how they received the Christian faith in the time of Justinian.

ABout the same time (saith *Procopius*) *Eruli* who in the time of *Anastasius* the Emperour passed over the river *Danubius*, being courteously entreated of *Justinian*, and rewarded with the great sums of money, received every one from the highest to the lowest the Christian religion, and changed their brutish and barbarous trade of life into modest and civill behaviour.

CHAP. XX.

How the Goths won Rome, and Belisarius the second time recovered it.

THe aforesaid author declareth, that after the return of *Belisarius* into *Constantinople*, with *Vitiges* and the spoil he carried out of Rome, *Totilas* became Emperour, and the city again was subdued of the *Goths*: that *Belisarius* the second time came to *Italy*, recovered Rome, gave the *Medes* battel, and was sent for by the Emperour to *Constantinople*.

CHAP. XXI.

How the people Abasgi about that time received the faith.

IT is recorded moreover by the same writer, that the people *Abasgi* being brought unto a more civil kind of life, received about that very time the Christian faith: that *Justinianus* for to charge them that none of all that nation should offer violence to nature and geld him taken of that nation. Then also *Justinianus* the Emperour erected a Temple unto the Mother of God among the people *Abasgi*, and ordained them Priests, of whom they were thoroughly instructed in the principles of Christian religion.

CHAP. XXII.

Of the people which inhabit Tanais, how then they became Christians: and of the earthquakes in Greece, Bœotia and Achaia.

THe aforesaid Historiographer hath written, that the nation dwelling about *Tanais*, (the inhabitants of that region do call the river that runneth out of the fount of *Meopis* into *Pontus Euxinus*, *Tanais*) requested *Justinianus* to send them a Bishop: and that *Justinianus* was very careful of their sate, and sent them a Bishop with heart and good will. He declareth moreover, and that in good order, how the *Goths* in the time of *Justinian* brake out of the fenne of *Mæotis* into there *Romane* dominions: that the happened strange earthquakes in *Greece*, *Bœotia*, *Achaia*, and the countries about *Crisæus* haven: that many regions were destroyed, and cities overthrowen: and that there happened also opening and gaping of the earth, which in some places closed together again, and in some other places continued so still.

CHAP. XXIII.

The expedition captain Narfis made into Italy, and his piety Godwards.

Procopius discourseth how *Justinian* sent captain *Narfis* into *Italy*: how he overcame *Totilas*, afterwards *Teias*, and how Rome was now taken the fifth time. It was reported moreover, by such as accompanied *Narfis* in that voyage, how that when he praised unto God, and offered unto him his bounden duty and service, the Virgin *Mary* the mother of God appeared unto him, prescribed the time when he should deal with the enemy, and that he should not gird himself to batle before he had a sign given him from heaven. Many other acts worthy of memory were done by this *Narfis*. For he won *Enclidius* and *Synaulidus*, and subdued many other countries reaching unto the *Ocean* sea. Which things *Agathius Rhetor* hath written of, and be not as yet come to our hands.

CHAP. XXIII.

How Chosroes fretting with envy at the prosperous affairs of Justinianus, took arms against the Romans, destroyed many cities, and among others, great Antioch.

IT is laid down in writing by the same *Procopius*, that *Clothes* hearing of the prosperous success which befell unto the Empire of *Rome* both in *Libya* and *Italy*, fretted within himself for envy, and charged the Emperour that he had done certain things contrary unto the covenants agreed upon between them, and therefore that their league was broken: that *Justinianus* at the first sent Embassadors unto *Clothes*, entreating him not to break the perpetual league that was concluded, neither to dissolve that link of love and peace that was knit between both countries, but if there were any rash enterprise committed, or any quarrellous occasion given, it might friendly and lovingly be put up: that *Clothes* of spite and malice which boyled within his breast, would by no means be brought to any good order, but gathered a great army, and assailed the marches of the *Roman* dominions in the thirteenth year of *Justinianus* reign. He writeth moreover how that *Clothes* took *Saru* a city upon the shore of *Euphrates*, but covenanting with them one way, dealt with them another way, and that most lowly, for look what he promised that would he never perform: he won that city more with falshood and subtilty then by force of arms. Also he set *Berez* on fire, and came with violence against *Antioch* when *Euphrasimus* governed the Bishopric: who left at that time the city, because none of the epics which he had sent forth were returned unto him: whose politick foresight, as report goeth, preferred the Church and all that belonged thereto. For he adorned it with goodly Monuments, thereby to redeem it from the violence of the enemy. The same Authour declareth with a vehement stile, easie to more any reader, how the said *Clothes* took *Antioch*, destroyed all with sword and fire, and how afterwards he came to *Selenia*, then to *Daphne* the suburbs thereof, last of all to *Aspendia*, whose Church *Thomas* governed, a man very famous both for life and learning. This *Thomas*licked not to accompany *Clothes* unto the Theatre, there to behold the running attils (though the Canon of the Church forbid it) to the end in so doing he might use all means possible to mitigate and allwaie his fury. The report goeth, when *Clothes* demanded of him: Would ye see me in your city? That he answered: I speak unfaithfully, and as I bear faith unto God, I would not gladly see you there. *Clothes* marvelled at his liberty of speech, and revered the man highly, as he deserved, for the truths sake.

CHAP. XXV.

*Of the miracle wrought at Apamia by the vertue of the
reverend crosse.*

Seeing that by discourse of our History we are fallen to entreat of this matter, it shall not be amiss here to remember a certain miracle worthy the noting, and wrought at *Apamia*. As soon as the citizens of *Apamia* heard say that *Antioch* was set on fire, they requested *Thomas* (spoken of before) to bring forth (although it were contrary unto order and custome) the wholsome and lively Crosse, and to set it before them all, to the end they might behold and embrace it when their last hour came, for therein the only health of man consisted : and now taking their voyage into another world, they might have the reverend Crosse for their wayfare to safe conduct them into a better soyl. Wherefore *Thomas* did as they requested him, and after the limitation of some certain time for the preparation thereof, he brought forth the lively Tree of the Crosse, that all the neighbours might come together and partake of the health that proceeded thereof. Thither went my parents together with others, and took me in their hand being a child, and then going to school. After we were licenced to honour and embrace the reverend Crosse, *Thomas* lifted up his hands, and let all see the wood of the Crosse, whereby the old curse of sin was wiped away, and compassed the Sanctuary, as the ark was upon high and solemn feasts. But as *Thomas* passed from place to place, there followed him a great flame, not of burning, but of shining fire, insomuch that

The sight of the **Crosse** in that lamentable plight served them as a remembrance to trust only in him that died thereon.

to mens, fearing all the place where he stood and shewed unto people the reverent cross, was inflamed. This was done not once nor twice, but often, when *Thomas* went about, and the people gathering together, requested him so to do. Which sight forewheled unto the citizens of *Spainia*, the health and safeguard that was to ensue after. Wherefore there was a picture set in the roof of the Sanctuary, at the foot whereof this miracle was written for such as were ignorant thereof. This picture, was preserved until that *Adamaanes* and the *Perfissance*, *Chesroes* in that voyage of his, having prophaned the holy league, committed at that circumstance other heinous acts agreeable with his light and unconstant behaviour, yet not decent for a man ended with reason, much lesse fit for a Prince, which hath regard of this word and promise.

This miracle was not by virtue of the cross, but by the providence of God to comfort his people, who were not ashamed of him that died on the cross.

С H A P. XXV I.

The expedition of Chosroes made against Edessa.

Furthermore the same *Procopius* hath laid down in writing the things which of old were remembered, touching *Edessa* and *Agbarus*, and how *Christ* wrote an Epistle unto *Agbarus* : Again, how *Chlothes* made another invasion, and determin'd to besiege *Edessa*, hoping to disprove the report and fame that was spread farre and nigh of that city, to wit, that no enemy would ever be able to subdue *Edessa*. Which thing is not mentioned in the Epistle which *Christ* our God wrote unto *Agbarus* (as it is to be seen in the Holy noyted, but beleev'd of the faithfull, and the event falling out confirmed the report to be true. For when *Chlothes* went about to take the city, although he made many an assault, and with sundry other engines, yet went he away and could not prevail. And how it so fell out I will declare. *Chlothes* first commanded his souldiers to carry thither a great pile of timber. The timber being framed round, and earth heaped in the midst, it was set right up to a great height, that the top thereof was higher then the wals of the city : from whence they shot at the city, and at such as hazarded their lives in defence of the wals, city, and that by all likelihood the enemy would come in on foot, they got them very early of their timber, and make their countremure even with the ground. This being done and the cast for to consume the pile of timber. Last of all, whenas they seemed now to yield, despairing of their safety, they bring forth an image, which *God* himself, and not the hands fe him. This lively picture they drew through the ditch they had made, and conveyed in ter ; of this water they threw upon the pile and heap of timber, so that by the providence of *God* aiding and assisting the faith of such as practised the circumstances, that which they wood took fire, and was quickly burned into coals, the flame flamed upwards, and set the whole pile on fire. The *Edessians* being besieged, and spying at length that both smoke and flame broke out, devised this sleight which followeth for to deceive the enemy. They called for little flagons, filled them full of tow, hirs, brimstone, with other kinde of stuff that easily would take fire, and threw them upon the enemies pile or countremure. The flagons being violently thrown and chased, yielded forth such clouds of smoke, as darkned altogether the policy, and theme that rofe of the enemies pile, so that as many as were ignorant of flagons. But the third day after, the flames were espied to fash out of the earth, and then the *Persians* which fought on the countremure, perceived the danger they stood in. Notwithstanding all this, *Chlothes* going about to whitend the might and power of *God*, brought the conduits which were without the wals of the city unto the pile, hoping thereby to quench the fire. But the fire received the water as if it had been oyl, brimstone, or some

All that was done here is referred unto the providence of God, and the faith of the Englishmen, not to the picture.

other such like thing, rag'd out of measure, burned all to ashes, and brought the pile even with the ground. In the end *Chosroes* despairing altogether of his purpose, perceiving what reproach and infamy he had incurred because he determined to conquer the God whom we honour and worship, returned home with shame enough.

CHAP. XXVII.

Of the strange vision that was seen at Sergiopolis.

ANother thing yet done by *Chosroes* at another time at *Sergiopolis*, I think best to lay here down in writing, which is both worthy the penning, and the knowledge of the posterity. *Chosroes* made preparation to assault this city also, and to besiege it. Being come to the walls, the citizens within and the enemy without fell to parley, and concluded that the city was to be redeemed with the holy treasure and monuments, among which one was the cross sent thither by *Iustinian* and *Theodorus*. When these things were brought unto *Chosroes*, he demanded of the priest and *Persians* which were sent for that purpose, whether there were any more left behind? To whom, one whose lips were not acquainted with the truth, made answer, that there remained certain other monuments, which a few citizens concealed. Yet the messengers that brought away the treasure with other jewels, had left behind nothing that was of gold or silver, but of some other stuff that was far more precious, and consecrated unto God, namely the holy reliques of *Sergius* the valiant Martyr of Christ, which lay in a long chest that was overlaid with silver. Wherefore *Chosroes* being persuaded with the aforesaid words, let his host go to besiege the city and to win it. But they espied upon a sudden a great multitude of men upon the walls, fenced with shields, and ready to fight for the city: they were amazed, and wondering at the multitude and armour, they went back unto *Chosroes*, and told him the whole. When he was again given to understand that there were but very few left in the city, and that they were either spent with age, or of tender years (for all that were of ripe years and mans estate, had been rooted out) he took that of a surety to be a miracle wrought by the holy Martyr: he was stricken with fear, and had the Christian faith in admiration: he returned home, and (as report goeth) was baptized in his latter daies.

CHAP. XXVIII.

Of a pestilence disease which continued two and fifty years.

Ann Dom, 544.

NOW I am about to declare a certain History which was not penned unto this day: it is of a certain pestilence disease, which plagued mankind the space of two and fifty years, and prevailed so much, that it destroyed in manner the whole world. For it is reported that this contagious disease lighted upon *Antioch*, two years after the *Persians* had taken the city: in some part much like that which *Thucydides* hath described, in other respects farre unlike: it began in *Ethiopia*, even as that which *Thucydides* wrote of, and spread it self afterwards throughout the whole world, neither was there almost any one that escaped the infection thereof. It rag'd so vehemently in some cities, that all the inhabitants thereof were dispatched: with other towns it dealt more gently and mildly. Neither began it at any one certain time of the year, neither did it cease and relent after one manner and order: for in some places it entred with winter, in some other places about the end of the spring, in certain countries about the mids of summer, in certain others in Autumn. In some regions when it had infected some part of one city or other, it left the rest untouched. Then might a man have seen very oft where this malady reigned, certain families wholly dispatched, at another time one or two rooted out, and all the city besides not once visited. Moreover (as we have marked diligently) the families which escaped this year, were alone and none others dispatched the next year. And that which is most of all to be marvelled at, if any which inhabited the infected cities fled into other countries where the sickness was not, they only were visited, although they removed (hoping that way to save their lives) out of the contagious into the clear. This calamity during the term and compass of these years which they call revolutions, passed through both town and country, but the greatest mortality of all fell upon mankind the second year of the revolution which comprised the term of fifteen years: so that I my self which write this History (for it will not be amiss to interlace this, that the consequences may agree with the premises) while as yet I frequented the schools, was then troubled with

an impostume or swelling about the privy members, or secret parts of the body. Moreover, in proceesse of time, when this sickness waxed hot, and dispatched diversly and sundry kinds of waies, it fell out to my grief and sorrow, that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the city, and some in the country. Such were my adventures, and such were the calamities which the course of those lamentable times distributed unto me. When I wrote this I was 58. years old. Not two years before, this sickness had been four times in *Antioch*, and whenas at length the fourth revolution and compass was past, besides my aforesaid children, God took away from me a daughter and a nephew of mine. This disease was compound and mixt with many other maladies. It took some men first in the head, made their eyes as red as blood, and put up their cheeks: afterwards it fell into their throat, and whomsoever it took it dispatched him out of the way. It began in some with a flux, and voiding of all that was within them, in some other with swelling about the secret parts of the body, and thereof arose burning fevers, so that they died thereof within two or three daies at the furthest, in such sort and of so perfect a remembrance, as if they had not been sick at all. Others died mad, and carbuncles that arose of the flesh, killed many. It fell out oftentimes that they which had this disease and escaped the first and the second time, died thereof afterwards. The order and manner that men came by this disease, was so divers that it cannot with pen be expressed. Some had it by keeping of company and lying together: some other only by touching and frequenting the infected houses: some again took it in the market. Many of them which fled out of the contagious cities, and were not visited themselves, infected where they came. Others which kept company with the sick, and touched not only the sick but the dead also, were not sick at all. Other some, who gladly would have died for the sorrow they conceived because their children and dear friends were departed, and therefore thrust themselves among the sick, could not have their wils, the sickness did as it were flee away from them. This pestilence disease as I said before, reigned throughout the whole world the space of two and fifty years, and exceeded all the diseases that ever had been before. *Philostrophus* wondered at the plague which was in his time, because it continued fifteen years. But the things that are to come, are uncertain and unknown unto men, and they tend to the end which God hath appointed, who knoweth both their causes, and what shall become of them. Now let us return where we left, and prosecute the rest of *Iustinianus* reign.

CHAP. XXIX.

The unsatiable desire and greediness of Iustinian in getting of money.

I*ustinianus* had so unsatiable a desire of money, and so shamefull a minde towards other mens possessions, that for love of gold he made sale of his subjects goods, unto the Magistrates, unto the tribute gatherers, and unto such as mischiefed others upon no occasion. He deprived many, nay, an innumerable sort of people, which enjoyed great possessions, upon false and fained causes, of all that they had. If any harlot bore minde unto any mans wealth, and fained that she had company and familiarity with him, immediately all that belonged to law and justice (so that the made *Iustinianus* partaker of her shamefull booty) was of no force, and all his goods, whom he had falsely accused, was brought into her house. Furthermore, he was so liberrall and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houses, where both men and women, old and young, and such as were visited with sundry diseases, might be diligently looked unto: and to bring these things about, he layd aside great summes of money. He wrought many other good deeds, no doubt very holy and acceptable unto God, if that either he, or others whosoever that bring such things to passe, caused or do procure them to be done of their own proper goods, and offered unto God for sacrifice their lives and conversation void of spot and blemish.

CHAP. XXX.

The description of the Church of Wisdom in Constantinople, and of the holy Apostles.

THe aforesaid *Iustinianus*, besides sundry other holy churches of goodly workmanship, erected to God and his Saints, founded in *Constantinople* the notable and worthy building, I mean the gorgeous Church of *Wisdom*, such a one as the like whereof hath

Evagrius is visited with his family. Books is both the secret part of the body, & the disease. The age of *Evagrius* when he wrote this history.

not been seen heretofore, the which so passed for beauty and ornature, as may not for the worthinesse thereof sufficiently be expressed. Yet will I do mine endeavour to describe the same. The roof of the Sanctuary being lifted up on high with four arches, was of such height, that they which stood beneath on the ground and looked upwards, could hardly see the ridge and the top of the vaulted circle : again they that were above, were they never so courageous, durst not look down, neither once behold the foundations. The arches from ground to the roof (so farre do they reach) are open and empty. On the right side of the temple, and the left hand as ye go in, there are goodly pillars set in order, and made of stones that were brought out of *Theffaba*. There are also high lofts underlet and laid up with other such like pillars, where they that are disposed may see and hear the mysteries handled. There the Emperesse useth to sit upon the holidays, when the blessed Communion is celebrated. These pillars though they reach up both on the East and West side of the Temple, hinder not at all the sight of so worthy a building, and unto these fellows there are porches of pillars, whose tops are likewise wrought and turned with little arches. But to the end I may lively paint forth the portraiture of this worthy building, I think best here to lay down how many foot it was in length, how many in breadth, and how many in height : in like sort of the arches, how many foot they were in compass, and how many in height. The manner was as followeth. The length from the door over against the holy * cup, in the which the unbloody sacrifice is offered : unto this cup and holy vessel was one hundred and fifty foot. The breadth from North to North-east was an hundred and fifteen foot. The height from the top of the circle in the roof, unto the pavement on the ground, was a hundred and fourscore foot. The breadth of every arch was threecore and six foot. The length of the whole Temple from East to West was two hundred and threescore foot. The breadth over the arches in the light and open body of the Church was threecore and fifteen foot. There are two other goodly porches to the West set up very strongly of either side with a wide entry in the midst. Furthermore the same *Iustinian* builded the Temple of the holy Apollis, inferior to none other, where both Emperours and priests most commonly are buried. But of these things thus much shall suffice.

CHAP. XXXI.

*Of the silly rather than the friendship of Iustinian, in favouring too much
seditious persons and robbers.*

* *cup* signifi-
eth any vessel
that is hollow
on the top, and
so consequent-
ly here to be
taken for a cup.

AS yet I have more to say of *Iustinian* besides the aforesaid, and whether it may be referred unto the naughtiness of his nature, or the fearfulness of his faint courage, I am not able to say : yet was it such a thing as passed all brutish and savage cruelty, and sure I am it began of that popular sedition, whose watch-word was *Nicea*, by interpretation *overcome*. It pleased *Iustinian* to earnestly to hold with the faction of them which were called *Prasini*, that it was lawful for them without correction, at noonday, and in the midst of the city to slay their adversaries, and they not only stood in awe of no punishment, but also were thought worthy of great honour, so that in the end it fell out that there were many homicides. It was lawful for them to rush into other mens houses, to spoil them of their proper treasure, and to sell men leases of their ownlives. And what Magistrate soever went about to restrain them, he did nought else save heap coals on his own head. Whereupon a certain Magistrate of the east, going about to chastise these rebels, clapped givies on their feet for to bridle their violence, and was led himself through the midst of the city and grievously tormented with fetters. *Calinicus* also Lieutenant of *Cilicia*, when two *Cilicians*, *Pautus* and *Fausimus* both murderers rebelled against him, and conspired his death, because he put in ure the penalty which the law had ordained for such malefactors, was himself hanged on the gallows, and endured this punishment for his good conscience and execution of the laws. Hereupon it fell out that such as were of the other faction, being driven to leave their dwelling places, and could no where be lodged, but were tossed hither and thither as shamefull miscreants, fell to assault travellers, to rob and to steal, and to murder every one that met them ; until it grew unto such outrageousness, that all places sounded offensively slaughter, of spoiling and other such like heinous offences. Yet at length some good mood was found in him that made him to change his minde, and to execute such kinde of men, suffering

fering the law to take place against them, whom he permitted aforesome to rage throughout the cities, like barbarians and bloudsuckers. But to discourse of these things sufficiently, time will not serve, neither will my pen be able to paint them accordingly. By these few ye may conjecture of the other horrible acts which *Iustinian* committed.

CHAP. XXXII.

Of Barfanuphius the Monk,

THere lived about that time very godly men, who in many places wrought great miracles, so that their fame was every where spread abroad. Of which number one was *Barfanuphius* an Egyptian born. This man led his life in a monastery hard by *Gaza* : and though he were in the flesh, yet bridled he the motions thereof, inso much that he did many notable miracles. It is thought that he shut up himself in a certain cabin : and since the time he went in, for the space of fifty years and more, that he was never seen of any, never took sustenance or any other thing on earth. When *Eusebius* Bishop of *Jerusalem* would not believe it to be true, but took it for a fable, he went and digged up the cabin where this holy man had pent himself ; and as report goeth, there arose out thence fire, which almost burned such as came thither with him.

CHAP. XXXIII.

*Of Symeon the Monk, who fained himself to be a fool for
Christ's sake.*

THere was at *Emesa* a man whose name was *Symeon*, who laying aside all desire of vain glory, although he was wise in every respect, and replenished with the grace of God, yet seemed he unto such as knew him not, as if he had been a stark fool. He lived for the most part a solitary life, neither did he make any man privy either when, or what he praised unto God, neither at what time he alone fasted or refreshed nature by taking of sustenance : sometime when he walked in the open street or market place, he seemed farre from the common trade of living, nay, he shewed himself as though he had neither wit nor understanding. Again, if hunger drove him into a tavern, he would feed upon potage, meat, and whatsoever first came to his hand. If in case any did him obedience, and saluted him with the bowing of the head, he would straight be angry and get him thence with speed, fearing lest the common people would espie his vertue. Thus was *Symeon* wont to doe at his being in the market. Yet there were some with whom he made himself familiar, and that unfeignedly. Of which number one had a maid that was ravished and gotten with childe, and being compelled by her master and mistress openly to reveal the father, and him that plaid so lewd a part : made answer, that *Symeon* had secretly layen with her, and that she had conceived of him, and that she would not only swear it to be true, but also if need were, prove it with plain evidence. *Symeon* hearing of this, said it was indeed, that he was a man as other men were, and that the flesh was a frail thing. When the rumour thereof was noised abroad, and *Symeon* therefore, as it was very likely, defamed for ever ; he got him out of sight, and made them believe he was ashamed. When the hour came that she should be delivered, as the manner is, she lay in : her labour was so grievous, so great, and the pain so intolerable, that the poor silly wretch was ready to yeeld up the ghost, yet was the not rid of her burthen. Wherefore when *Symeon* (who of set purpose came thither) was entreated to pray unto God for her, his answer was : that the woman was not like to be delivered, before the confessed truly who was the father of the childe. When she had done, and named them the true father, immediately the childe came sprawling out of the womb, and truth plaid the office of the midwife. The same *Symeon* was seen on a certain time to go into an harlots house, who shut the door after him, and taried there a long while, when none was within but they two. Again he was seen to unlock the door, and to put out his head, looking about whether he could see any, the which verily caused great suspicion, inso much that such as beheld him, called the harlot unto them, demanded of her what business *Symeon* had, in her house ? Which swore unto them, that for want she had not taste of any thing in three daies before, save only water : that *Symeon*

Believe it who will, there is none I trow that will blame *Eusebius*, for counting it a tale of a tub. If he was not seen in all that space, how was it known that he did not eat ?

It is meer folly, and a dishonour unto God, for a man to slander him, self.

The simplicity of old time received many a godly man : if the like were done in these daies, there were no cloak for it.

had brought her victuals and a bowl of wine : that he had shut the door and covered the table : that he had commanded her to sit down and to eat her fill, and that she was sufficiently chastised and brought low enough with abstinence. When he had made this proclamation, he shewed them the fragments which remained of *Simons* victuals. Furthermore the self same *Simon* a little before the earthquake which shook in pieces *Phœnicia* on the sea shore (at what time *Berytus*, *Biblus* and *Tripoli* were lamentably turned to the ground) took a whip in his hand, and beat many of the pillars which stood in the market place, crying these words : *Stand fast, be sure of your footing, ye are like to dance shortly.* Wherefore because he was wont to doe nothing unadvisedly, they that were then present and beheld the circumstance, noted diligently what pillars he overskiped without stripes, which verily not long after were overthrowen with the violence of the earthquake. Many other things are remembered to have been done by him, which require a peculiar volume, if they be sufficiently handled.

CHAP. XXXIII.

Of Thomas the monk which played the fool in like sort as Simon did before.

ABout that time *Thomas* who had led a very austere life in *Calogryia*, came to *Antioch* for the relief which was yearly given thence unto his monastery. This *Thomas* had been in times past made Priest in that Church. *Anastasiu* Bishop of that Sea, because *Thomas* had at sundry times wrought him great displeasure and vexation, boxed this monk about the ears. When they that were then present were sorry to see this combat, *Thomas* laid unto them : that he would take that no more at *Anastasiu* hands, and that *Anastasiu* should never offer it him again. Both which fell out to be true. For *Anastasiu* within one day after departed this world : and *Thomas* as he went home from *Antioch* left this world, and posited to immortal blisse, at the hospitall in the suburbs of *Daphne*, and was buried in the sepulcher that was provided for strangers. When they had buried one or two other dead carcasses in the same sepulcher with him (God after his death wrought a great miracle) his corps was cast uppermost, and the other carcasses were fished and pushed farre asunder : the men seeing this, had the Saint in admiration, and revealed the whole unto *Euphremius*. Wherefore his most holy corps was carried to *Antioch* with great pomp and solemnity, and there was buried in the Church-yard, by occasion whereof it came to passe that the plague which then reigned in the city, ceased. In honour of whom the people of *Antioch* have yearly kept an holy day unto this our time. But now let us return unto our History,

CHAP. XXXV.

Of Menas the Patriarch, and the miracle then wrought in the Hebrew boy.

When *Anibimus* Bishop of *Constantinople* was deposed (as I said before) *Epiphanius* took his room : after the decease of *Epiphanius*, *Menas* (in whole time a worthy miracle was wrought) succeeded him in the Bishoprick. There was an old custom at *Constantinople*, that if there remained many portions of the pure and immaculate body of Christ our God, young children which went to school should be called to eat them. When it was done, a certain mans childe, in religion an *Hebrew* or *Jew*, in trade of life a glazier, kept company with the other children : who after that his parents demanded the cause that made him tarry so long behinde, told them plainly the matter as it was, and how that he ate for company with the other boys. The *Hebrew* hearing this, boyled within for anger, was all set on rage and furie : he took and threw him into the fire furnace, where he used to make his glasse. The mother missing the childe, sought him out, yet could not finde him : she went throughout the city, and to every street, calling upon God with deep sighs and lamentable tears. The third day after, as the fate at the door of her husbands shop, being now pitifully wasted with weeping, she gave out sighs, and wistall called the boy by his name. The childe knowing the mothers voice, answered her out of the furnace. The mother burst open the doors, and in the went ; she was no sooner in, but she espied her childe in the mids of the hot burning coals, yet preferred that the fire touched him not. The childe being asked whether he felt not great heat

A strange miracle it is to be true. Howsoever it be, we are to take it as cheap as wee finde it.

and how it came to passe that he was not burned to ashes, made answer saying : A woman clad in purple came very oft unto me, reached me water to quench the fierie flames which compassed my body, and lastly gave me meat as oft as I was hungry. *Justinius* hearing of this, thought good that the boy with his mother should be baptized, and that the father which refused to become a Christian, should be hanged on the gallows, at a place called *Syca*. And so an end of that.

CHAP. XXXVI.

The Bishops of the famous cities about that time living.

VHen *Menas* had run the race of his mortal life, *Eusebius* succeeded him in the Bishoprick of *Constantinople* : after *Martirius* Bishop of *Jerusalem* came *Salsimus*, and him succeeded *Helius* : *Peter* followed *Helius*, and after *Peter*, *Marcellinus* crept into the Bishoprick, whenas yet the Emperour had not given him his consent. He was afterwards deposed : for the report went of him that he defended the opinions of *Origen*. In the sea of *Alexandria* when *Theodosius* (as I said before) was deposed, *Zoilus* governed the Bishoprick, and after his decease *Apolinarius*.

Menas.
Martirius.
Salsimus.
Helius.
Peter.
Marcellinus.
Theodosius.
Zoilus.
Apolinarius.

CHAP. XXXVII.

Of the fifth holy and general Council, and wherefore it was summoned.

After the decease of *Euphremius*, *Dominicus* was chosen Bishop of *Antioch*. Now there-fore when *Vigilius* was Bishop of old *Rome*, *Menas* at the first Bishop of new *Rome*, whom *Eurychius* succeeded : *Apolinarius* Bishop of *Alexandria*, *Dominicus* Bishop of *Antioch* : and *Eusebius* was Bishop of *Jerusalem* : *Justinius* summoned the fifth Council upon such an occasion as followeth. When the patrons of *Origen* opinions prevailed in many places, but specially at *New Laura* (so did they call it) *Eusebius* imploied his whole care and industry to the banishing of them. He made a voyage unto *New Laura*, drove them all out of that coast, and in so doing, he seemed to put to flight the common plague and destruction of them all. They being scattered abroad into sundry countreys, perswaded many to embrace their opinions. There favoured them *Theodorus* surnamed *Ascidius*, Bishop of *Cæsarea* the head city in *Cappadocia*, who was continually with *Justinius*, as one both faithful and necessary. When this *Theodorus* incensed the Emperours court and palace against *Eusebius*, making relation unto them as of an haughty and horrible matter : *Eusebius* sent *Rufus* Abbot of *Theodosius* Monastery, and *Conon* Abbot of *Sabato* *Constantinople* : both which, partly for their vertue and excellency, and partly also for the bignesse of their Monasteries, were counted chief and principall of the Monks which inhabited the deserts. There accompanied them also other religious men, not much inferior unto them for worthinesse. These men as their speciall drift, called into controversie the opinions of *Origen*, the behaviour of *Evagrius* and *Didymus*. But *Theodorus* Bishop of *Cæsarea* in *Cappadocia*, being desirous to bring them from that argument, proposed the cause of *Theodorus* Bishop of *Maphogesia*, *Theodorus* and *Ibas* : neither did he this without the providence of Almighty God, who disposed all the circumstances so notably, to the end every prophane and wicked opinion, of whether side soever it were, might be rooted out. First of all, when the question was propounded whether it were lawfull to accurse the dead or no, *Eusebius* then present, a man very well seen in holy Scripture, yet none of the famous personages, or of great authority (for *Menas* was yet alive, whom he succeeded in the Bishoprick) who at that time fate to answer for the Bishop of *Amasia* : when he perceived that the Council went not right, but rather the wrong way, he told them plainly there was nothing to be doubted in that question, neither any thing that required deliberation at all. That King *Justus* not only executed the Idol Priests then alive, but caused also the tombs of such as were lately deceased to be digged up. These words of *Eusebius* being so well applied, pleased them all, and satisfied them fully. *Justinius* also heaving of this grave censure of his, preferred him to the Bishoprick of *Constantinople* immediately after the death of *Menas*. *Vigilius* sent his consent in writing unto the Council, but came not thither himself. When *Justinius* demanded of the Council what they thought of *Theodorus*, what of *Rome*, they said to the things which *Theodorus* had written against *Cyril*, and to his twelve points of the faith : last of all what their opinion was of the Epistle which *Ibas* wrote unto

Ann. Dom. 555.

Eusebius.

Vigilius Bishop

Marias

The sentence
of the fifth
general Council
held at Con-
stantinople.

Mari the Persian: when they had read many peeces of *Theodorus* and *Theodorus*'s works, and proved manifestly that *Theodorus* had been lately condemned; and his name wiped clean out of the holy catalogue or registry: when they had concluded also that hereticks were to be condemned after their decease, and with generall consent to accuse not only *Theodorus*; but also the words of *Theodorus* against the twelve points of the faith laid down by *Cyril*, and against the true and right faith, together with the Epistle of *Ibas* unto *Mari* the Persian, they laid down their censure in such order as followeth: *Seeing our great God and Saviour Christ Jesus hath spoken as it is in the parable of the Gospel, &c.* And a little after. *We condemn and accurse not only all other hereticks heretofore condemned by the four holy Councils above mentioned, and by the holy Catholike Church, but also Theodorus Bishop of Mopsestia with his wicked books; together with the ungodly works of Theodorus, impugning partly the true faith, with the twelve points of most holy Cyril concerning the faith, and partly also the holy Council of Ephesus, and what other things sever the same Theodorus hath published in defence of Theodorus and Nestorius. Moreover we condemn the wicked Epistle which Ibas wrote unto Mari the Persian.* When they had enterlaced certain other things, they laid down fourteen Points or Articles of the true and sincere faith: Thus have we learned that these things were handled. When bills were exhibited unto the Council by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monks, against the doctrine of *Origen*, *Adamantius*, and such as embraced his errors, *Iustinianus* asked of the Council what they minded to do as touching these things? He annexed also unto the foresaid, the copy of one certain bill together with the letters of *Vigilius* written in that behalf. Whereby we may learn how *Origen* endeavoured to stuff the plain and simple doctrine of the Apostles with the tares of *Gentiles* and *Manichees*. To be short when they had cried against *Origen*, and against all them that wallowed in the like error with him, the controversy was referred unto *Iustinianus* by an Epistle, whereof some was part as followeth: *Thou most Christian Emperor, 'thas remainest in a veracious minde, agreeable with ancient nobility. And a little after: We abhorre and detest this doctrine, we acknowledge not the voices of strangers and aliens unto the Church: nay rather if there be any one such found, we binde him sure with the bond of excommunication as a thief or robber, and banish the Church of God.* Again after a few lines: *Thou majesty may soon understand all that hitherto we have decided, by the view and reading of these our Acts.* Unto these their letters they annexed the articles which the Patrons of *Origen*'s errors had learned, wherein they revealed not only their consent, but also their dissent and manifold absurdities. Of which articles the first contained the blasphemy of certain monks inhabiting the Monastery of *New Laura*, laid down in these words: *Theodorus called Afdias Bishop of Caesarea, said: If the Apostles and Martyrs which now work miracles, and enjoy so great an honour, be not made equal with Christ at the general resurrection, what are they restored unto?* Sundry other blasphemies of *Didymus*, *Evagrius* and *Theodorus* were rehearsed by them that diligently collected these things. Within a little after the Council was dissolved, *Euthymius* Bishop of *Constantinople* was deposed, and *Iohn of Sirimis* a village of *Cyrenia* bordering upon *Anioche*, succeeded him in the Bishoprick.

CHAP. XXXVIII.

How Iustinianus falling from the right faith, affirmed that the body of Christ was in every respect void of corruption.

AT the self same time *Iustinianus* treading out of the way of true doctrine, and lighting on such a path as neither the Apostles nor the Fathers ever led him unto, fell among briars and brambles, with the which he purposed to stuff the Church of God: yet brought he not his will about, for the Lord had fortified the high way with such strong hedges, that murderers could not leap over, as if (according unto the prophecy) the wall had been thrown down and the hedge broken. Wherefore the same time when *Iohn* surnamed *Casteline* was Bishop of *Old Rome* after the death of *Vigilius*, *Iohn Sirimis* of *Constantinople*, *Apollinaris* of *Alexandria*, *Anastasi* after *Dominus* of *Theopolis* otherwise called *Anioche*, and *Macarius* now restored unto his proper sea of *Jerusalem*, when the Council after the deprivation of *Eusebius* condemned *Origen*, *Didymus* and *Evagrius*,* *Iustinianus* wrote an

edict,

edict, wherein he affirmed that the body of the Lord was not subject to death or corruption: that it was void of such affections, as nature ingrafted and were unblameable: that the Lord ate before his passion in such sort as he did after his resurrection: that his most holy body was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and naturall motions, no not after his resurrection: unto which opinions he purposed to compell both Priests and Bishops to subscribe. But all they making answer, that they expected the opinion of *Anastasi* Bishop of *Anioche*, postponed him off for the first time.

CHAP. XXXIX.

Of Anastasi Archbishop of *Anioche*.

A*Nastasi* was a man of such profound skill in holy Scripture, and so wary in all his doings throughout his whole life time, that he weighed greatly of small and light matters, and would in no wise be changed or altered in them, much less in matters of great weight and importance, and especially which concerned God himself. And furthermore he so governed his nature, that neither for his softness he would easily yeeld unto such things as were unreasonable, neither again for his bluntnesse and austerity would he withstand where right and reason did not so require. He gave diligent ear to the recital of grave matters, and as he flowed in speech, so was he acute and quick witted in dissolving of doubts and questions. He would not once so much as vouchsafe the hearing of vain and idle matters: but as for his tongue he so bridled it, that he moderated his talk with reason, and held his peace where it so behoved him. *Iustinianus* took him in hand with all policy, as if he had been to batter a well fortified hold, perswading himself verily if he might winne him, that he might easily take the whole city, yoke the true faith as it were in servitude, and last of all leade the sheep of Christ captives out of the Church. But *Anastasi* was of so divine a courage (for he stood upon the sure rock of the faith) that he wrote letters freely against *Iustinianus* the Emperor, proving both plainly and wilyly, that the blessed Apostles and holy Fathers confessed and delivered unto them, the body of the Lord to be subject unto death, and partaker of the unblameable affections naturally impressed in the minde. In like sort he answered the Monks of the greater and lesser *Syria* which reasoned with him as touching this matter: and confirmed the mindes of all men to fight in defence of the truth. To be short, he read daily in the Church that sentence of *Paul* the elect vessel of God: *If any preach unto you any other Gospel besides that which ye have received, ye are to be an Angel from heaven, let him be held for accursed.* Whereunto all (few only excepted) gave their consents, and signified their endeavour and study in defence of the faith. Moreover the said *Anastasi* understanding that the Emperor would banish him, wrote an exhortation unto the people of *Anioche*, to confirm their mindes in the faith: the which partly for the fine stile and flowing sentences, and partly also for the infinite testimonies alledged out of holy Scripture, and the History therein fitly applied, is highly to be esteemed.

The body of
Christ was like
unto ours in all
things, but only
excepted,
Gal. ii.

CHAP. XL.

Of the death of Iustinian.

BUT the edict of *Iustinian* by the providence of God, which provided farre better for us, *Anastasi* was not published. For *Iustinian* who threatened exile unto *Anastasi* and his Clergy, was suddenly taken himself, and when he had reigned thirty eight years full, and eight moneths, he departed this life.

The end of the fourth Book of *Evagrius Scholasticus*.

* The heretic
of *Iustinianus*
the Emperor.
Christ were over
Jerusalem, hur-
gred, slept,
sweet blood,
and died upon
the cross: was
there herein
no change?



THE FIFTH BOOK OF THE ECCLESIASTICAL History of Evagrius Scholasticus.

CHAP. I.

The creation of Iustinus the second Emperour of that name, and of his life.

Iustinus went to hell as Evagrius thinks.

Iustinus was proclaimed Emperour. Ann. Dom. 566

The sensuality and covetousness of Iustinus.

Abari a Scythian nation were driven out of their country by the Turks.

Contention about the Empire between Iustinus the Uncle and Iustinus the Nephew.

Iustinus therefore when he had set the whole world on tumults and sedition, and in his latter daies received that which was due for such lewd practices, departed into endless torment appointed for him by the judgement of God. *Iustinus* then, his sisters son, President of the palace, was invited and clad in the Imperiall robe, whenas none (his own friends only excepted) knew either of *Iustinus* death, or of *Iustinus* that he was proclaimed Emperour, until both he himself and others also celebrated in *Circus* the wonted solemnity of the Empire. After the finishing of the spectacles whenas none rose to take armour or to rebell against him, he returned unto the palace. And first of all he gave out a commandment that all the Bishops and Priests which were gathered together at *Constantinople*, out of all countries, should depart every man to his own home, there to serve God in holiness, and not to practise any novelty as touching the faith. That act of his is worthy of commendation, but as for his life and trade of living, he swam in sensuality, he wallowed in filthy pleasure, and was so greedy of other mens goods, that he sold every thing for lewd gain, and set benefices themselves (without any fear of God) to open sale. Moreover, being entangled with two contrary vices, foolishhardiness and faint courage, first he commanded *Iustinus* his kinsman to come unto him, a man of great honour and estimation, both for his prowess in martiall affairs, and for other rare ornaments of his person, who then made his abode about the river *Danubius* to withstand the people *Abari*, lest they should cut over that river and invade the *Romans* dominions. These *Abari* are a people of *Scythia* called *Hamaxoby* inhabiting the regions beyond *Caucasus*. Who being driven out of their country by the *Turks* their neighbours, and diversly grieved by them, came first to *Bosphorus*, thence forsaking the banks of *Pontus Euxinus* (where there dwelled many barbarian nations, but the cities and holds were kept of the *Romans*, where again there came both souldiers that were discharged of the waies and rid of attendance, and also such inhabitants as the Emperours had sent thither) they went straight on their voyage, and vanquished all the barbarians afore them, until they came unto the shoar of *Danubius*, whence they sent Embassadors unto *Iustinus* the Emperour. From thence it was that *Iustinus* was called home as it was told him, for to participate the benefit of the covenants drawn between him and the Emperour *Iustinus*. For whenas both of them seemed to be of equall fame, and the Empire like to fall unto either of them, after great reasoning and long disputation had about the Imperiall scepter, they covenanted between themselves, that whosoever of them were crowned Emperour, should make the other the second person in honour: yet in such sort, that though he were second in respect of the Emperour, yet he should be first in respect of all others.

CHAP. II.

How Iustinus the Emperour procured the death of his cousin Iustinus.

Wherefore *Iustinus* the Emperour favouring the other *Iustinus* but from the teeth outward, forged heinous crimes against him, by little and little took from him his guard, the pretorian souldiers also, and his train, commanded him to keep his house (so that he was not seen abroad) and in the end gave charge he should be conveyed to *Alexandria*.

In which city about midnight as he lay in his bed he was murdered after a lamentable sort, and thus he his recompence for the good will he bare unto the Common-wealth, and the notable service he did in the wars. Neither was the Emperours, nor the Emperesses fury and rage mitigated, before they saw with their own eyes his head taken off from his shoulders, and scornfully tumbled it with their feet.

CHAP. III.

Of wicked Addaus and Aetherius.

Shortly after, *Iustinus* arraigned *Aetherius* and *Addaus*, who were both Senators, and of a long time in chiefe authority with *Iustinian*, for a heinous offence which they had committed. One of them, *Aetherius* by name, confessed after examination, that he sought to poison the Emperour, and that *Addaus* was of his counsell, and of his minde in all he went about. But *Addaus* protested with solemn and dreadfull oaths, that he knew not of it, yet both of them were beheaded. *Addaus* as his head went to the block, spake boldly, though he were innocent as touching that crime, yet that he had deserved that punishment by the just judgement of God, who is the beholder and revenger of heinous offences. He confessed that he had dispatched *Theodorus* president of the palace by enchantments. But whether these things be true or no, I am not able to say. Nevertheless sure I am that both these were wicked persons, for *Addaus* burned with sodomitical lust, and *Aetherius* left no mischief unpractised: he spoiled both the living and the dead, in the reign of *Iustinian*, under colour of the Emperours house, whereof he was President, calling for the Emperour, for the Emperours house. And so an end of them.

CHAP. IV.

The Edict of the Faith which Iustinus caused to be published in Writing unto all Christians wheresoever.

Furthermore *Iustinus* wrote an Edict, and sent it abroad unto the Christians every where, containing such a form as followeth: *In the name of the Lord Iesus Christ our God, the Emperour Caesar, Flavius Iustinus, faithful in Christ, Meek, Chief Lord, Bountifull, Lord of Almain, Lord of Gotland, Lord of Germany, Lord of Antium, Lord of Francia, Lord of the people Erculi, Lord of the nation Gepidi, Pious, Fortunate, Glorious, Victorious, Triumphant, All noble, Perpetuall Augustus. My peace (saith the Lord Christ, who is our true God) I give unto you my peace (saith the same Lord unto the whole world) I leave unto you. Which is to otherwise to be taken, then that such as beleve in him should repair unto one and the same Church: that they should be at unity among themselves, in the true and sincere faith of Christ, and detest from the heart-root such as gainsay or uphold the contrary opinion. The chiefeft point that appertaineth unto mans salvation, is the free acknowledging and protesting of the true faith. Wherefore as we are commanded by the Evangelists, and as the sacred Creed, to wit, the doctrine of the holy Fathers hath taught us, we exhort all men to embrace one and the same Church and discipline, believing in the Father, and in the Sonne, and in the Holy Ghost: glorifying the coessentiall Trinity the one Godhead, to wit, nature and substance, one both in word and deed, one might, power and authority in the three persons, in whom we were baptized, in whom we beleve, and by whom we are coupled together in one. We worship the Trinity in Unity, and the Unity in Trinity, having both a division and conjunction so wonderful that they cannot be expressed: the Unity we mean according unto substance, to wit, the Godhead: the Trinity according unto the properties that is in the persons: the division we understand to be undivided, and the conjunction divide d. For the unity divinity is one in the three persons, and the three in whom the divinity lieth, or as I may better say, which are the divinity it self, are one, God the Father, God the Sonne, God the Holy Ghost: because that every person is taken by himself, the minde separateth the things which are inseparable, to wit, God to be three persons, which are understood to be joined together in one, as I may so terme it, in identity of motion and nature. For it behooveth us to say that there is one God, and acknowledge three persons or properties. We confesse moreover that the only begotten Sonne of God, God the Word begotten of the Father before all worlds, and from everlasting, not made, that for*

The Edict of Iustinus the Emperour of that name, wherein the Creed or Christian faith is profoundly laid down: and may seem that so vicious a man could indite so virtuous and so godly a stile. *Ioh. 14.* Faith chiefly required of Christians. Of the Unity and Trinity. How the nature in Christ are both divided & coupled.

Christ willingly suffered death for the salvation of mankind.

us for our salvation he came down from heaven in the later daies, and was incarnate by the Holy Ghost of our Lady Mary the holy and glorious mother of God, and perpetual Virgin, and born of her: that he is equal to the Father, and to the Holy Ghost. For the blessed Trinity alloweth not of any fourth person, as if God the Word incarnate were so, who is one person of the Trinity, one and the same our Lord Iesus Christ, of one substance with the Father according unto his divinity, of one substance with us according unto his humanity, patible as touching the flesh, but impatible touching the God-head. We say not that God the Word which wrought miracles was one, and he which suffered was another: but confesse that one and the same our Lord Iesus Christ the Word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the flesh of our salvation, appertained to one, and the self same person. For it was no man that gave himself for us, but it was even very God the Word, who was man without alteration of the God-head, and of his own accord both suffered and died for us. Wherefore in acknowledging that he is God, we say not but that he is man, and in confessing his man-hood, we deny not his God-head. Again while we affirm that the one our Lord Iesus Christ consisteth of both natures, divinity and humanity, we confound not the persons in the unity: though he was made man according to our nature, yet is he God notwithstanding: neither became he is God after his own nature, and hath a likeness not capable of our similitude, doth he cease to be man, but continueth as God in humanity, so no lesse man in the excellency of divinity. Therefore both the aforesaid is one, and the same one is both God and man, who is Emmanuel. Further when we grant that the same one is both perfect God and perfect man, of which two things he consisteth, we sever not the conjunction and unity of his person, but declare the difference of the natures which is not taken away notwithstanding the coupling and knitting together of them. For neither is the divine nature changed into the humane, nor the humane converted into the divine nature: but because both of them are better understood, and sooner appear in the perfect description and order of the proper natures, therefore say we that the conjunction was made in the person. The conjunction which is in the person, sheweth that God the Word, to wit, one of the three persons in divinity, was coupled not to man that was before, but in the Wombe of Mary, our Lady, the holy and glorious mother of God, and perpetual Virgin, and framed unto himself of her in his proper person, a body of one substance with ours, subject to like affections with us (sin only excepted) and endowed with a reasonable soul and understanding, he had a being of himself, and was made man, and is one and the same our Lord Iesus Christ of equal glory with the Father and the Holy Ghost. And while we imagine or conceive his unspeakable copulation, we acknowledge unfaignedly that the one nature of God the Word was incarnate, and took flesh entered with a reasonable and intellectuall soul. Again when we think upon the difference of natures, we affirm there are two natures, and yet divide them not at all, for both the natures are in him, and therefore we confesse one and the same Christ, one Son, one person, or one propriety of the divine essence, both God and man. Wherefore as many as held contrary opinions unto this, or presently do beleve otherwise, we pronounce them to be held for accursed, and judge them to be farre estranged from the holy, Catholick and Apostolick Church of God. And seeing the true and sincere doctrine delivered unto us by the holy Fathers, hath pierced our ears, and is now as it were imprinted in our breasts, we exhort you all, may rather we beseech you in the bowels of Christ Iesus, to become one fold to be of one and the same Catholick and Apostolick Church. For we think it no impairing of our honour, though we are clad in this purple robe, and crowned with the imperiall scepter, to use such phrases for the concord and unity of all Christian congregations, to the end all with one voice may sound out the praise and glory of Almighty God, and our Saviour Iesus Christ, that none henceforth contend about any question, or reason of the persons of the Trinity, or of any syllable comprised therein: inasmuch as the syllables do lead us unto one sincere faith and opinion, and that one custom and order in the holy Catholick and Apostolick Church of God, hath hitherto firmly been retained without change or alteration, and is like hereafter to continue alwaies. Although all agreed unto this Edict, and confessed the same to be no otherwise then the true faith did lead them unto: yet the members of the Church which varied in opinion, were not reconciled, because the Edict signified in plain words, that the Churches from the beginning had retained one custom without change or alteration unto that time, and that there was hope they would so continue unto the end.

CHAP.

Why Anastasius the godly Bishop of Theopolis, otherwise called Antioch, was deposed.

Iustinius moreover laid to Anastasius charge, that he lavished and consumed the holy treasure, not turning it to any necessary use: next that he had uttered of him very contumelious languages (for Anastasius being asked what made him so prodigally to waste the holy treasure, as report goeth, should freely answer again, lett that Iustinius the monster of the world should spoile them of it:) and banished him the Bishoprick of Antioch. Furthermore the voice goeth, that Iustinius was greatly displeased with Anastasius, because when he required the money of him for his admission into the Bishoprick, Anastasius would not give him a penny. Other crimes I am sure were laid to his charge, by such as were the Emperours instruments, and could do nought else save forge and flatter.

CHAP. VI.

Of Gregorius who succeeded Anastasius in the see of Antioch.

Gregorius after the deprivation of Anastasius, was preferred to the holy Bishoprick of Antioch, a man of great fame for his gift in poetry. He led a monastical life of a child, behaved himself therein so uprightly and so stoutly, that he was no sooner come to the monastery in Constantinople, where he led a poor and an austere life. After that again by the commandment of Iustinius, he was appointed chief of the monastery in mount Sinai, that place. And whenas by his means peace was there concluded, he was called from thence to be a Bishop. He was a man that excelled and passed others both for wisdom and vertue: what thing soever he took in hand, that would he do with great diligence: and as no fear could dismay him, so could no other means allure him to contrary his own saying, no, nor the threats and authority of the higher power. Furthermore he was wont to distribute such large sums of money (for his liberality and bountifullness extended unto every man) that whither sever he went, a marvellous great multitude besides his ordinary train followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing again may be added as a second ornament unto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his goodly person, or to hear the notable grace he had of utterance and pronunciation. He was of all others the man that soonest could bring men in love with him, reasoned they with him of what matter soever they would: he had as amiable and gracious face, his talk very gentle and pleasant. And as he was quick witted to perceive any matter, were it never so profound, so passed he in wise counsell and grave judgement, belonged it either to himself or others. And thereof it came to passe, that he compassed to many noble acts: he was the man that would poise over no business unto the next day. He made not only the Emperours of Rome, but also the kings of Persia to have him in great admiration: because he knew how to use all men, as both necessity constrained, and occasion which he never omitted, did require. All his rare and singular acts can testifie this which I say to be no lesse then true. He was very severe, and sometimes angry: and again sometimes very gentle and meek, so that the witty saying of Gregory the divine was lively expressed in him, to wit, severity was so tempered with shamefastness, that nothing could take burt by reason of either of them: but both, being jointly linked together, purchased great commendation.

CHAP. VII.

How the nation called Perfarmenia being persecuted of the Persians for their faith in Christ, yielded themselves unto the Empire of Rome.

IN the first year that Gregory was Bishop, the nation inhabiting the greater Armenia, of old so called, but afterwards Perfarmenia, which sometime was under the Romans, and delivered by Philip the successor of Gordianus unto Sapor: but the Armenia the lesse was subjected unto the Empire of Rome, so all the rest was held of the Persians: the nation I say inhabiting

An old custom to take money for Bishopricks and benefices: it is as ancient as the devil is.

No Christian
may murder
their Prince,
where religion
lovethe be-
of. It be
godly, God lo-
veth his peo-
ple: it wil-
led let them
take him as a
couage, yet
for their king.

ting *Armenia* the great, professing the Christian faith, were grievously afflicted by the *Persians*, specially for their religion and conscience. Wherefore they sent Embassadors secretly unto *Iustinus*, requesting they might become subjects unto the Empire of *Rome*, that thenceforth they might freely serve God without let or hinderance. When *Iustinus* had extorted and accepted of the Embassie, certain articles being explicated in the letters he sent back unto them, and when the league was solemnly concluded, the *Armenians* slew their own princes, and yielded themselves with all they had unto the Empire of *Rome*. Not only they, but the bordering country, inhabited partly of that nation, and partly of forerunners with their captain *Vardan* (who both for his noble parentage, and proves in martial affairs, was honoured of them for their Prince) offered their service and loyalty unto the Imperial scepter. When *Chosroes* King of *Persia* charged the Emperour with these injurious dealings, *Iustinus* put him off with this answer, saying: that the date of the league was expired, and that it was not for the professors of the Christian faith, to leave succourlesse such Christians as fled unto them for aid in time of wars, but to relieve and cherish them. Although *Iustinus* gave *Chosroes* this answer, yet made he no preparation for battel, but wallowed himself in his wonted sensuality, and preferred pleasure before all.

CHAP. VIII.

Of Captain Martians, and the siege of Nisibis.

IN the mean while he sent Captain *Martianus* his kinsman into the East, not furnishing him with souldiers and armour, and other necessary provision to give the enemy battel: so that he came into *Mesopotamia*, not without plain danger and wreck to the state, having with him a few naked souldiers, of which number some were tributary ditchers and carters. He gave certain *Persians* a very slender battel (God wor) about *Nisibis*, while as yet the other *Persians* were not in armour, and by chance getting the upper hand, he besieged the city. But the *Persians* thought good not to shut their gates at all, they reviled very contumeliously the *Roman* host, and made no account of them, as if they had been set there to keep sheep. For all this there were many strange monsters seen about that time, which prognosticated the calamities that were shortly to ensue, and among others a calf newly calved, was seen to have two heads, yet but one neck.

CHAP. IX.

How Chosroes when he had sent captain Adaarmanes against the Romans who vexed them above all measure, went himself to Nisibis.

Chosroes being now furnished to battel, brought *Adaarmanes* on his way as far as the other side of *Euphrates*, which was within his own dominions, sent him with an army into the marches of the Empire of *Rome*, and commanded him to break into the town *Circesium*. *Circesium* is a town very commodious for the *Romans*, situated in the furthest parts of the *Romane* dominions, not only fortified with strong wals, raised up to a marvelous great height, but also environed with two rivers, *Euphrates* and *Atas*, and b come by reason of them as it were an Isle. Then he himself went with his power, over the river *Tigris*, and got him straight to *Nisibis*. But the *Romans* of a long time understood now of these voyages, so that *Iustinus* gave credit to a false report that was blazed abroad, how *Chosroes* was either dead, or at the point of death. They say again, that he was fore duplicated, because the siege of *Nisibis* was lingered, and that he sent certain men for to egge *Adaarmanes* towards, and with all speed to bring the keys of the city. When their affairs took no prosperous success, but *Iustinus* bore away great shame and reproach, because he would seem to attempt that which was impossible for him to do, that is, to besiege so great and so wide a city, specially with so simple an army: first of all *Gregory* Bishop of *Antioch*, was certified of the whole. For the Bishop of *Nisibis* was his dear friend, and liberally rewarded of him, and therefore being very sorry that the Christians sustained such losses and such vexations of the *Persians*, being also desirous that the city whereof he was Bishop, were part of the *Roman* dominions, signified unto him all that was done about *Nisibis*, without the bounds of the Empire of *Rome*. *Gregory* wrote immediately of these tidings unto *Iustinus*, and told him with all speed how *Chosroes* invaded the countries. But he wallowing still in the fifth of his wonted voluptuousness, neither gave ear unto *Gregory's* letters, nor beleeveth them, but thought

thought that only to be true, which his own sick brain had conceived. For he imitated the manner of intemperate and riotous persons, who as they are lither and retchlesse, so they build too much upon prosperous success and fortune: and if any thing happen contrary to their minde, they will in no wise be brought to beleve it for true. Wherefore he wrote back again unto *Gregory*, rejecting his letters for false reports. If they were true, that the *Persians* should not win the city and raise the siege before his power came: or if they won it before, they should be met withall ere they left the country. Afterwards he sent *Acacius* a proud man, of a disdainfull condition unto *Martianus*, with this commandment, that if *Martianus* had before put one foot into the city, he should put him beside his honour and dignity. The which he did in all the haste to the great hurt of the common-weal, thereby to satisfy the Emperours will. For he went into the *Romane* camp, and took *Martianus* being out of the Empire, and deprived him of all martial dignity unknowing unto the army. The Captains of the bands, and Centurions, after their watch was ended, understanding that their Captain was put out of office, shook of their armour, stole away privily, scattered themselves here and there in their flight, and left the siege, to the great laughter of all men. *Adaarmanes* therefore who had a mighty army of the *Persians* and barbarians called *Scenice*, passing by *Circesium*, destroyed all the *Roman* countreys before him with fire, sword, and every other sort of honorable invasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the *Roman* host wanted a head or captain: next for that *Chosroes* had beset all the souldiers about *Darus*, and therefore the country was overrun and destroyed freely without any fear at all. Furthermore *Chosroes* invaded *Antioch* by his souldiers only (for he himself was absent) who were repulsed beyond all expectation, whereas a very few remained in the city, whereas also the Bishop fled away, and conveyed with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people as it falleth out at such times, were up all on rebellion: and when they were gone, the city was left desolate, neither was there any one that devised engines to repell the violence of the adversary, or that was disposed to resist the enemy any kinde of way.

CHAP. X.

The winning of Apamia and Darus.

AFTER that the assault of *Adaarmanes* took no prosperous success at *Antioch*, and the city *Heraclea* afterwards called *Gagatica*, was by him set on fire, he made his voyage straight into *Apamia*, the which *Seleucus* the son of *Nicanor* builded, a city sometime flourishing, yet by long tract of time fallen to great decay and ruine. And when he had gotten the city upon covenants concluded between them (for the citizens could not resist, their substance being so old that they fell to the ground) he burned the city, bereaved them of all their walls, destroyed all, contrary unto the covenants drawn between them, subdued not only the city, but the country about, went his way and took with him not only the Bishop, but also the Lieutenant of the city. Again in his journey homewards, he wrought great mischief without let or resistance, a few souldiers only accepted, whom *Iustinus* had sent thither, whose captain was *Magnus*, master sometime of the Exchange at *Constantinople*, and afterward by the commandment of *Iustinus* put in trust with one of the Emperours places, the which souldiers were so discomfited, that they fled away and were almost taken. These things being brought to this passe, *Adaarmanes* returned unto *Chosroes*, who as yet had not taken the city which he besieged. As they joyned powers together, their army became very strong, the souldiers were animated, and last of all, the enemy terrified and altogether dismayed. He found the city trenched about, with a great contempraire raised nigh the wals, all warlike engines prepared for the winning of the city, as the great hollow catapults, which shoot the darts from aloft, commonly called brakes or slings, *Chosroes* with these helps won the city by force in the winter season, whereas *John* the Maior of the town took no thought at all how he might repell the violence of the enemy, nay rather he betrayed the city, for both is reported, *Chosroes* had besieged the city above five moneths, and in all that while there was not one that withstood him, last of all, when they had rancked the city of all that was in it, and slain many after a lamentable sort, and taken many also alive, he fortified the city, lying very commodiously both for him and his subjects, and so returned home.

ἡ γὰρ πόλις
ἠνέστη.

The winning
of Darus.

CHAP. XI.

Justinus the Emperour fell into frensie, and Tiberius took the government of the whole Empire.

I Justinus understanding that his dominions were invaded in such sort as we have declared before, by reason of his overmuch infoleny and pride, banished wit, removed reason out of his fear, took his infortunate success far more grievous then the common course of nature could bear, and fell into frensie and madnesse, so that he had no sense or understanding of any thing that was done. Wherefore Tiberius a Thracian born, one that was of chiefest authority and estimation with Justinus, took in hand the government of the Empire. This man had lately been sent by Justinus, with great power to give battell unto the people Abas, who whereas his souldiers could not finde in their hearts to behold the barbarians in the face, had without all peradventure been taken, had not the divine providence of God beyond all mans expectation saved and restored him alive into the Roman dominions. For by following the rash and heady advisement of Justinus, he together with the whole Common-weal of Rome, was in great danger of utter foil, and of loosing unto the barbarians the great renown of the Roman Empire.

CHAP. XII.

How Trajanus went in Embassie unto Chosroes king of Persia, and concluded a league between the Romans and the Persians.

Wherefore speedy counsell was taken, such as was meet and convenient for the Roman affairs, to the end that which they had lost with rashnesse, might be recovered with reason and sobriety. They sent unto Chosroes king of Persia, Trajanus a man of great renown, by office a Senator, of great honour and estimation with all men, partly for his hore hair, and partly also for his great wisdom. His Embassie was not in the person of the Emperour, or in the name of the Roman Common-weal, but only a message from Sophia the Emperesse. For she wrote letters unto Chosroes, wherein he lamented the wofull plight her husband stood in, and the lamentable state of the Common-weal wanting a head, that it stood not with his honour to triumph over a silly widow, to insult over an Emperour that was sick and bedrid, and to invade a Common-weal that was destitute of aid and succour. That he of old being diseased had not only the like humanity shewed unto him, but also of the best Physicians sent unto him from the Empire of Rome, which might ease him of his grief. Chosroes being perswaded with these circumstances, although he had determined immediately to overturn the Roman dominions, yet confirmed he a league for three years space concerning the East countries, and decreed withall that Armenia should enjoy the like benefit, that no battell should be fought there, and that none throughout the East countreys should be molested at all. While the affairs of the East stood in this sort, Serminus was taken of the barbarians a city of old inhabited of the people Gepedi, and afterwards by them delivered unto Justinus.

CHAP. XIII.

Of Tiberius who was made fellow Emperour, and his disposition.

IN the mean while Justinus through the counsel of Sophia the Emperesse, proclaimed Tiberius Cæsar, and uttered such lamentable words at his coronation, as no history either ancient or otherwise howsoever hath recorded unto this day; God no doubt of his mercy granting unto him so much time and space as might suffice him both to confesse his own sins, and also to pronounce such things as were for the profit & commodity of the Common-wealth. For when Iobus the Bishop together with his company, the Princes and Magistrates, last of all the pretorian souldiers were assembled in the open hall, where of old such solemnities were usually celebrated: Justinus clad Tiberius in the Imperiall robe, and compassed him with the souldiers cloak, saying aloud as followeth: *Let not the glory of this garment leade thee into error, neither be thou deceived with the glorious show of such things as are subject unto the senses, wherewith I myself now (alas) being swayed, have brought my self foolishly into these grievous torments. Wherefore in governing the Empire with great moderation and mildnesse of spirit, redresse what is amisse, and correct what I have lewdly committed.* And pointing at the

Magistrates

Justinus the Emperour being fallen into frensie and madnesse, counselleth Tiberius his successor in these words,

Magistrates with his finger: *Thou must in no wise (saith he) be ruled by these men, for these be they which brought me into this lamentable plight, and the misery thou seest me in.* These with other sorrowfull words he uttered with many sobs and sighs: which made all that were present wonderful pensive, and the tears to trickle down their cheeks. This Tiberius was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not only Kings and Emperours, but also all other sorts of men. And first of all, as touching the manner of his person, it became very well the majesty of the Imperiall scepter, and as for his minde it was adorned with modesty, gentleness and courtesie. His gracious favour was such, that it allured all men at the first sight to love him. He supposed that to be riches which sufficed every man, to give not only for necessity, but also for plenty and abundance. For he was of opinion, that not they only were to receive benefits which wanted, but that it became the Emperour of Rome to be bountifull, and liberally to give. He took that gold to be counterfeits, which was gathered with the tears of the commonality. He was so moved with these circumstances, that he forgave unto them that were tributaries unto the Empire one whole years tribute. Again, such manors and farms as Adamantius had in manner brought to decay, by selling them at grievous tribute, he restored unto their former liberty, and not only considered their losse, but recompensed them over and besides. He forgave the injurious exactions and pensions, for the which other Emperours accustomed to deliver and in manner to sell the subjects to be abused of the Magistrates at their pleasure, and made a law there should no such thing afterwards be committed.

If Tiberius were now alive, to execute for such counterfeits coyn, no doubt he would hang a great many, & perhaps a few Lawyers.

CHAP. XIII.

Tiberius the Emperour sent Justinianus with a great army against Chosroes, and drove him out of the Romane dominions.

The aforesaid Tiberius having set in order, as right and reason did require, such sums of money as his predecessor had both wickedly and injuriously appointed to be gathered, made ready for battell, gathered together a great army of valiant souldiers and noble persons beyond the Alpes about Rhene, and on this side of the Alpes, of the nation called Massageta with other Scythian nations, out of Pæonia, Mysia, Illyria and Iauria, so that he had well nigh a 150 troops of chosen horsemen ready and well appointed, by means whereof he gave the utter foil unto Chosroes, who immediately after the winning of Dara, had in the summer time overrun Armenia, and thence marched forwards towards Cæsarea the head city of Cappadocia. This Chosroes behaved himself so insolently towards the Empire of Rome, that when the Emperour sent Legats unto him, he would not once vouchsafe to give them the hearing, but very disdainfully bad them follow him to Cæsarea, and that there he would sit and hear what they had to say. When he saw the Roman host (whose Captain was Justinianus the brother of Justinus, that was piteously murdered at Alexandria) all in armour coming of the contrary to meet him, the trumpets sound to battell, the armies ready to join together, the clamour of the souldiers piercing the clouds in the skie, orderly placed in the front in battell array, foming out with great fury present death. Last of all, when he espied so great and so goodly a troop of horsemen, as none of the Emperours before ever thought of, he was greatly astonished, and by reason it so fell out unlooked for and upon a sudden, he sighed heavily and would not give the onset. As he deferred the battell, lingered still, spent time idly, and craftily went about to deceive them, Curs a Scythian Captain of the right wing of the battell set upon him, and when the Persians could not withstand his violence, but quite forsook the front of the host, Curs made a great slaughter of the enemies. Last of all he pursued the souldiers at their backs, where the artillery and preparation of Chosroes, and of his whole army lay. He took all the kings treasure and Jewels, all his ordinance for warre, yea when Chosroes both saw and suffered it, thinking that to be far better, then that Curs should set on him. Curs with his souldiers got great spoil and sums of money, and took away their beasts laden with fardels and packs, where also the fire lay which Chosroes king of Persia worshipped for his god. Thus having foiled the Persian army, and singing a hymn to the praise of God, he returned in the evening about candlelight unto his company, who by that time had left the army they were set in. Chosroes all this while stirred not, neither as yet was the battell begun, but only light skirmishes, one while of this side, another while of that side, as the manner is. Chosroes set a mighty beacon on fire in the night, and purposed then to give the ene-

dra, in Latine turna, a troop, as Parro thinketh, quasi terdena, thirty, thence captain is called deurio, some take the troop to be 32. horsemen, some other 64. horsemen.

Curs a Scythian.

A wife god, that could be taken in warre.

my battel: the *Romans* having two armies, he set about midnight on that host which lay in camp of the Northside: they being suddenly taken and unprovided, recoiled and gave back: he went forwards, took *Meletina* a city not far off, that was destitute of a garrison and citizens to repell his violence, set all on fire, and fought to cut over the river *Euphrates*. When the *Roman* armies joined together and pursued after him, he fearing himself, got upon an Elephant, and passed over *Euphrates*: but the greater part of his army in swimming and conveying themselves over, were drowned in the depth of the water. He understanding of this misfortune, got him away with all speed. Wherefore *Chosroes* in the end being thus plagued and recompensed for his infidelity and disdain towards the *Romans*, returned into the East with as many as were left him alive. There the league was of force, that none should assault him. *Justinianus* after all, overrun the marches of the *Persian* dominions, continued there all winter long, without let or annoyance. About the eight Kalends of *July* he returned back without the losse of any one part of his host, and spent all summer with the prosperous success and joy of Martiall prowess about the bounds where the *Roman* and *Persian* dominions do part asunder.

CHAP. XV.

How Chosroes after great sorrow that he was foiled in battel, died, and bequeathed the kingdom of Persia to his sonne Hormisdas.

Chosroes being on every side beset with misery, all dismayed and discouraged, languishing for sorrow, and pining away with care and pensiveness, and as it were swallowed up in the gulphs of his deep sighs and heavy sobs, died after a lamentable sort: leaving behind him a law the which he made that the king of *Persia* should never after that day take armour against the *Romans*, as an everlasting memorial of his flight and utter foil. After his decease, his son *Hormisdas* was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiastical affairs do call me away and look that now I should thitherwards direct my pen.

Hormisdas king of Persia.

CHAP. XVI.

Of the chief Bishops which flourished about that time.

This *Basilius*, is of other Writers called *Basilius*.

When *John* otherwise named *Celsine* departed this life, *Basilius* became Bishop of *Rome*, whom another *John* succeeded, and after him *Pelagius*. In the sea of *Constantinople*, after *John* came *Eutyches*, who had been Bishop there before. The city of *Alexandria* after the death of *Apollinaris*, had *John* to their Bishop, whom *Eulogius* succeeded. The Bishoprick of *Jerusalem*, when *Macarius* had finished his mortal race, was governed by *John*, who sometime led a very poor and austere life in the monastery of the vigilant Monks, during whole time the Church continued at one stay, without change or alteration.

CHAP. XVII.

Of the earthquake at Antioch in the reign of Tiberius.

Ann Dom. 580

In the third year of *Tiberius Cæsars* reign, there arose about noon day so great an earthquake at *Antioch* and *Daphne* adjoining thereunto, that all *Daphne* with the force and violence thereof fell to the ground, and many both publike and private buildings within the city of *Antioch*, were unjointed and broken asunder, yet not so much that they fell to the ground. There happened both at *Antioch* and at *Constantinople*, other calamities which require a long discourse, and vexed out of measure either of the cities with great tumults and sedition, yet as they arose upon a godly zeal, so ended they very strangely. But of them afterwards.

CHAP. XVIII.

Of the tumults at Antioch and Constantinople, about wicked Anatolius.

Anatolius one sometime that was but a light and a common fellow, yet afterwards crept through wiles, I wot not how, to be a Magistrate & to bear office in the Common-weal. He lived at *Antioch*, where with great diligence he went about such affairs as he had in hand, there he grew into great familiarity with *Gregory* Bish. of that city, and had oft recourse unto him partly to confer about his business, and partly by frequenting thither, to purchase unto him

himself greater authority and estimation. It fell out that this *Anatolius* was found to have sacrificed to Idols, and being examined, he was manifestly proved a wicked man, an enchanter, and entangled with divers other enormities. Yet this Magistrate together with his companions (for he had others that held with him, and were convinced of Idolatrical sacrifice) had almost escaped without punishment, had not the people made an insurrection, and set all on tumults, that the hearing and examination of their impiety would by that means have been quite omitted. Moreover, they exclaimed at *Gregory* the Bishop, and said openly that he was also together of *Anatolius* counsell. For the cursed devil, disqueter of mankind, persuaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Hereupon it arose that *Gregory* was in great suspicion: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Emperor *Tiberius* himself laboured to sift out the truth of *Anatolius* own mouth. Wherefore he gave out commandment, that both *Anatolius* and his company should with all speed be brought to *Constantinople*.

* *Anatolius* hearing of this, ran unto the picture of *Mary* the mother of God that hung aloft in the prison by a cord, set his hands behinde him, made supplication and prayed unto it. The image detested him as a wicked person and one that God abhorred, and turned it self from him, a spectacle very strange, and worthy of everlasting memory. The Taylor and keepers with the soldiers of the garrison saw it and reported it to others. The holy Virgin appeared unto divers of the faithful, and set them against wicked *Anatolius*, saying that he had reviled her Son. *Anatolius* being brought to *Constantinople*, and there chastised very extremely could not charge the Bishop with any thing, but together with his company, was an occasion that the city was on far greater sedition and uproar. For when some of these idolatrical sacrificers were condemned, not to die, but to perpetual banishment: the people of a godly zeal boiled with anger, and would not suffer them to be banished, but took them in a fisherboote where they were left, and with uniform consent of all the people they were burned quick. They cried our also against the Emperor and *Eutychius* their Bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* and such as were commission to to arraign *Anatolius* and his company (for they sought them in every place, and beset them on every side) had not the providence of God which preserveth his people, taken them out of their enemies claws, and appealed by little and little, the rage of so furious a multitude. So it came to passe, that they committed no horrible act: that *Anatolius* was first thrown to the ravenous beasts in compass of the theater, of them to be torn in pieces, next hanged on the gallows. Neither ended he his life with those punishments, but the wolves came, pulled his carcase to the earth (which was never seen before) and cruelly rent it in pieces with great ravening. There was a Christian that said before these things came to passe, that in his sleep he saw the people pronounce the sentence against *Anatolius*. And again, a noble man President of the Emperours palace, one that made great friends for *Anatolius*, said, he saw *Mary* the mother of God, and that she spake unto him in this sort: How long dost thou take part with *Anatolius*, who dealt contumeliously, not only with me, but with my son also? But thus much of these things shall suffice.

CHAP. XIX.

Of Mauricius the valiant Captain, and his vertues.

Tiberius being clad with the Imperial robe, after the decease of *Justinus*, deposed *Justinianus* of his dignity, because his later enterprises against the barbarians took not such prosperous success as aforetime, and appointed *Mauricius* Captain of the Eastern power, who by birth and by name was of old *Rome*, yet because of his ancestors and parents, he took *Arabyssus* a city of *Cappadocia* for his country. He was a politic and wise man, very diligent and careful in all his affairs, of a firm and constant minde, of good government in life and conversation, and well disposed. He so bridled fleshly desires, and feeding of the pance, that he abstained not only from necessities, and such things as might easily be gotten, but also from other things whatsoever provoked to intemperate lust and sensuality. He would not give the common sort of men the hearing, neither hearkened he to every mans tale. For he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldom grant his presence unto any, yea and that too, when he was earnestly besought unto: he stopped his ears from hearing of idle talk, nor with wax (as the Poet cometh

Anatolius in Bibnick.

* In this story concerning the picture and appearance of the Virgin Mary, *Evagrius* seems himself to be much addicted to superstition. Here you may see that *Anatolius* an Enchanter and sacrificer to Idols, praised to pictures which God detested. The execution of *Anatolius* that sacrificed to Idols. Here we may see how superstition crept in about *Evagrius* time, and so by little and little crept into this day.

The vertues of *Mauricius*.

A man in of-
fice is soon ef-
pied.

felleth) but with wisdom and reason, which was unto him in stead of a key, both to open and to shut them as time and occasion did require. Ignorance the mother of boldness (for none is more bold then blinde bayard) and faint courage her next neighbour, he so banished from him, that he thought verily in rashness there was peril, and in pausing great security. For wisdom and fortitude which were resiant in his breast, so ruled his affairs as time and occasion required, without giving appetite the bridle, that measure and moderation both set them up and pulled them down. But of this more at large hereafter. Rule and government do most commonly declare how excellent a man is, and what his nature and manners be: and this only thing plainly sheweth what mans is: for when life hath liberty and power to do what her list, then revealeth she the secret closets of her minde, and sets them wide open to the face of the whole world. This *Mauricius* waging battell in forreign countries, took both cities and castles that lay most commodious for the *Persians*, and carried thence so great a prey, that he filled with the captives he had brought with him, Isles, Towns and Countreys, that lay a long time desolate and not inhabited: the land also that was unmanured, he caused to be tilled and made arable soil: of these men he had to serve his turn great armies, which both valiantly and courageously fought against other nations, and last of all he stored every family of servants, for then there were captives great store, and cheap enough.

CHAP. XX.

Mauricius foiled both Chosroes and Adarmanes, which led the Persian armies.

Furthermore, the same *Mauricius* waged battell with the head and chiefeft of all *Persia*, namely *Tamochosroes* and *Adarmanes*, which led great armies to the field. But after what fort, when, and how prosperously his enterprises went forwards, either we give other men leave to commit them to letters, or peradventure we our selves (seeing that in this present volume we have promised to discourse of other matters) will entreat of them in another severall work. Yet thus much will I now say, that *Tamochosroes* was overthrowne in the front of the host, not with the fortitude of the *Roman* army, but with the only piety of the Captain, and his faith in God: that *Adarmanes* was foiled with plain force of arms, and after great losse of his power, put to flight, yea, and that not only when *Alamandarus* captain of the barbarian nation called *Sceneta*, betrayed *Mauricius*, in that he would not come over the river *Euphrates*, and aid him against *Sceneta*, which fought against him (these *Sceneta* are so swift on horseback that they can hardly be taken, yea though their passage be stop: but when it stands them upon, they far outrun the enemy) but also when *Theodorichus* Captain of the *Scythians* durst not tarie within their reach, but shewed them immediately a fair pair of heels together with his souldiers.

CHAP. XXI.

Of the signs prognosticating the reign of Mauricius.

There were signs which went before, and foreshewed that *Mauricius* should be crowned Emperour. As he offered frankincense very late in the night, within the chancell of *S. Maries* church, which the people of *Antioch* do call the temple of *Iustinian*, the curtain or canopy was all set on fire, and therewith he fell into such a dump, that he feared the vision exceedingly. *Gregory* Bishop of that city standing by, said that without all peradventure the vision was sent from above, and foreshewed the brightness of glory, and the great renown that was to befall him. Christ moreover appeared towards the East, seeking revenge and vengeance on the enemies. In that vision also was the reign of *Mauricius* plainly prognosticated. For of whom (I pray you) sought he that, unless it were of the Emperour, and of such a man as served him in holiness? As I searched out the truth and certainty of these things, his parents told me other things worthy of memory, and the knowledge of posterity in time to come. His father remembered that what time *Mauricius* was conceived, he saw in his sleep a mighty Vine to burgein out of his chamber, and that there hung thereon infinite clusters of ripe grapes. His mother told that when she was delivered, the earth breathed up of her self a redolent savour, that was strange, and varied it self by turns. Also that a grisly ghost commonly called a Goblin, or a Hegg, tumbled the Infant from place to place, as though he would devour him, yet had no power to hurt him. *Simeon* likewise that dwelt in a pillar not farre

The dream of
Mauricius is
this.

Simeon, that
is a Goblin.

farre from *Antioch*, a man of great wisdom and experience, sufficiently adorned with all divine gifts, gave forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperour. Concerning which *Simeon*, if ought seem expedient to be written, the next book shall perform it.

CHAP. XXII.

Of the Coronation of Mauricius and Augusta.

When *Tiberius* was ready to yeeld up the ghost, and now come unto deaths door, he gave unto *Mauricius* who then was proclaimed Emperour, his daughter *Augusta* in marriage, and the Empire for dowry: who though the terme of his reign was prolonged but for a shortspace, yet because of his noble acts (which conveniently may not presently be committed to writing) he left unto the Common-weale both an immortal memory of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperour: neither only this, but he gave them also his own title, for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next book God willing shall declare.

CHAP. XXIII.

A supputation of the times from Iustinus the second Emperour of that Name, unto Mauricius.

To the end we may diligently note the succession of times, we have to learn that *Iustinus* the younger reigned by himself alone twelve years, ten moneths and odd daies: together with *Tiberius*, three years and eleven moneths: so that his whole reign comes to sixteen years, nine moneths and odd daies. *Tiberius* was Emperour by himself alone four years, with *Iustinus* three years and eleven moneths: so that if we number the years from *Romulus* unto the reign of *Mauricius*, they will appear just according unto the supputation which went before, and this present rehearsal.

CHAP. XXIV.

A recitall of such as continued their Histories one after another from the beginning unto this time.

As touching the order and continuance of times agreeable unto the Ecclesiasticall History, it is come to passe by the goodness of God, that we have it at this day conveniently delivered unto us by the works of such famous Historiographers as have written the said History unto the posterity following. For *Eusebius* Pamphilus hath written from the birth of Christ unto the reign of *Constantinus Magnus*: *Socrates*, *Theodoret*, and *Sozomen* have continued the times from *Constantine* unto *Theodosius Junior*, of which Emperours doings, this work also of ours hath somewhat discoursed. As for the divine and prophane Histories from the beginning of the world unto this day, they are orderly continued by painfull writers. And first of all *Moses* began to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, even as he had truly learned of God in mount *Sina*. Again others followed him, shewed the ready way to attain unto our religion, and committed to writing the acts done since his time. Moreover *Iosephus* wrote a very large story, full of every kinde of good matter. What fabulous things soever are reported to have been done either by the *Grecians* or barbarians of old time, who either were at civil warres within themselves, or waged battell with forreign enemies, or if any other thing can be remembered since the first mould of man was cast, all I say beside sundry other writers is laid down by *Charaxes*, *Theopompus*, and *Ephorus*. As for the *Romane* History, comprising in manner the acts of the whole world, or if any other thing fell out by reason of their civil discord or of quarrels risen between them and forreign nations, it is exquisitely handled by *Dionysius Halicarnassensis*, *Dionysius* who began his story from the time of the people called *Abrorigenes*, and continued it unto the reign of *Pyrrius* King of *Epirus*. From thence unto the overthrow of *Carthage*, *Polybius* *Medapolitanus* hath excellently discoursed: all which Treatises though occasioned

Eusebius,
Socrates,
Theodoret,
Sozomenus,
Evagrius.

Moses.

Ezra and the
Prophets,
Iosephus.

Charaxes,
Theopompus,
Ephorus,
Dionysius
Halicarnassensis.

Polybius.

Appianus.

Diodorus Siculus.

Dion Cassius.

Herodian.

Nicephorus.

Dexippus.

Eusebius.

Arianus.

Alphar.

Zosimus.

Priscus Rhetor.

Eusebius.

L. pipb.

Procopius.

Rhetor.

Agathius.

Iohn.

at divers and sundry times, *Appianus* with grave judgement hath contrived into order and compacted together, adding thereunto of his own, such things as were worthy of memory after their daies unto his time. *Diodorus Siculus* wrote unto the time of *Julius Caesar*; *Dion Cassius* likewise continued his story unto the reign of *Antoninus of Emessa*. The like matter and order hath *Herodian* in manner followed, ending with the death of *Maximus*. *Nicephorus* also a Rhetorician of *Trapezus*, began with the reign of *Philip* the successor of *Gordianus*, and wrote unto *Odenatus* of *Palmyra*, and the ignominious expedition of *Valerianus* against the *Persians*. Of the same thing intreated *Dexippus* at large, beginning with the reign of the *Macedonians*, and ending with the Empire of *Claudius*, the successor of *Galenus*. The laud author laid down the wars of the *Carpians*, and of other barbarians in *Helladra*, *Thracia* and *Ionia*. *Eusebius* continued his story from *Othavianus* the Emperors reign, unto the time of *Trajan*, *Marcus*, and the death of *Carus*. *Arianus* and *Alphar* *Quadratus*, wrote somewhat also of those times. The times following, reaching unto the reign of *Arcadius* and *Honorius* the Emperors, *Zosimus* hath profecuted: and of the things which happened since their times, *Priscus Rhetor* with others hath discoufured. All which Histories *Eusebius* of *Epiphania* hath briefly run over, but very excellently, and divided the whole into two volumes: the first containeth the acts from the beginning of the world unto the destruction of *Troy*, and the palace of *Priamus*: the second continueth the story from that time unto the twelfth year of *Anastafius* the Emperors reign. There began *Procopius Rhetor*, and ended with the daies of *Iustinian*. What happened since unto these our daies, although *Agathius Rhetor*, and *Iohn* both my fellow citizens and kinsmen, have orderly written of, unto the time when *Chofroes* the younger both fled unto the *Romans*, and also was restored unto his kingdom by *Mauricius* (who went not therein faintly to work, but courageously as it became an Emperour, and brought *Chofroes* into his kingdom with great treasure and armed souldiers,) yet have they not as yet published their Histories. Of whom hereafter by the grace of God we minde to speak as occasion shall serve.

The end of the fifth Book of *Evagrius Scholasticus*.



THE SIXTH BOOK OF THE ECCLESIASTICALL History of *Evagrius Scholasticus*.

CHAP. I.

The solemn marriage of *Mauricius* and *Augusta*.



Sophia the
wife of Tiberius.

Mauricius being crowned Emperour, first of all made preparation for the solemnity of his marriage: next celebrated such rites as became the Imperiall Scepter, and coupled unto him in marriage *Augusta* otherwise called *Constantia*, with great pomp and royalty: last of all he made sumptuous feasts and costly banquets, with great glory and renown. *Theodosia* and the Emperesse came to this solema marriage with a portly train and rich presents. The one brought with her not only the father and the mother of *Mauricius* (which was never seen to have happened to any Emperour before) for to honour the marriage with their comely horenesse and reverend wrinkles, but also his brethren of goodly stature and proportion, to set forth that royall solemnity: the other presented a garment all of cloth of gold, garnished with purple and pearls of *India*: she brought also crowns covered with gold and precious stones of divers sorts and sundry colours, together with all the nobility, as well such as were renowned for Martiall prowesse,

as they that were made of, for their honourable order of the hall and pallace. All they bare in their hands burning torches, stood very majestically in the sight of all men, upholding the glory of that gorgeous spectacle, so that there was never seen among men a more excellent and a more royall shew. *Plutarchus Cheroneus* (such *Demophilus* a *Romane* historiographer) said very well, that the puiſſance and prosperous successes, the favour and fortune of *Rome* joyed hands together; but I had rather say, that true piety and felicity fo met together in *Mauricius* alone, that true piety forced felicity to be present, and would in no wise suffer her to be foiled and overthrown. These things being finished, *Mauricius* covered not only his head with the crown, and clad not only his body in purple, but also his minde with precious ornaments. For in manner he alone of all the Emperours sell a governing of his own perſon, and so became an Emperour indeed: first he drove from his minde the popular flate of affections, next placing the order of his Peers and Nobility in the seat of reason, he made himself a lively pattern of vertue for his subjects to imitate and follow. Neither do I report this of him, to the end I might sooth him with fair words and flattery (for so what purpose I beseech you should I do so, seeing he knoweth not of the things which I do write?) but because the gifts which God hath so bountifully bestowed upon him, and the affairs, which at sundry times enjoyed such prosperous successes, do manifestly prove it to be most true. All which will we will we, we must confesse and acknowledge to be the goodnesse of God.

CHAP. II.

Of *Almundarus* the *Saracen*, and his sonne *Naamanes*.

THIS Emperour above all other men was careful over such as had been attainted of high treason, that none of them should be executed, and therefore he beheaded not *Almundarus* captain of the *Sceneta* in *Arabia*, who (as I mentioned before) had betrayed him, but was driven out of one only isle with his wife and certain children, and banished for punishment into *Sicilia*. And moreover *Naamanes* his son, who wrought infinite mischiefs against the common weal, who had destroyed the two *Phanicias* and *Palestina*, who last of all subdued the same regions with the help of the *Barbarians* round about him, yea, at what time his father *Almundarus* was taken, when all men craved his head, he kept him only in free ward, and enjoyed him no other punishment. The like clemency he shewed to infinite other persons, the which severally shall be spoken of when fit occasion is ministred.

CHAP. III.

Of *Iohn* and *Philippicus* *Romane* Captains and their doing.

Iohn a *Thracian* born, was sent by *Mauricius* to guide the Eastern army, who prevailing but ill-favouredly in some battels, in some others again patching that which was a discredit unto him before, did (as truth is) nothing that deserved any great commendation. Next after him *Philippicus*, one that was allied unto the Emperour (for he had married one of his sisters) made a voyage into foreign countries, destroyed all that lay before him, took great spoil, and slew many of the nobles and peers of *Nisibis*, and of others on this side of the river *Tygris*. He fought hand to hand with the *Persians*, and giving them a wonderfull fore battle, he overthrew many that were of the chiefest of *Persia*, and took many alive. A band also of spearmen which fled to an hill, lying very commodious for them, he took not, but let them go untouched, which promised him they would fend to their king with all speed to persuade him to peace. Other noble acts did he while he led the *Roman* power, he brought the souldiers from from riot and pleasure, and acquainted them with temperancy and diligent service. All which circumstances, we give other men leave (if they please) who either have written, or are about to write, so far to wade into, as they have learned by hearsay, or conceived by self opinion: who most commonly by reason of ignorance are deceived and so halt, or through too much partiality are negligent, or by occasion of spight and hatred are so blinded that they cannot utter the truth.

Of Captain Priscus, and the insurrection of the soldiers against him.

Prisicus succeeded *Philippicus* in the room of a Captain, and was so stately that none could speak with him unless it were about weighty and great matters. For he was of the opinion, that if he used little familiarity, he might do what himself listed, and that his soldiers underneath him would stand in awe of him, and the sooner obey his commandment. But coming on a certain time unto his army with high looks and haughty disdain, with his whole body set upon too arrogant gestures, he made them an oration of soldiers patience in peril of wars, of fine and picked harness, and last of all, of the rewards they were to reap of the common-weal for their travell and service. They knowing these things as well as he, began openly to reveal their wrath and conceived displeasure against him, and rushing in thither, where he had pitched his tent, as if they had been Barbarians, they spoiled him of all his sumptuous store and precious treasure: and not only this, but without doubt they had also dispatched him, had he not with all speed taken horse and fled unto *Edessa*. Yet they besieged this city, and commanded that *Priscus* should be delivered unto them.

CHAP. V.

Of Germanus whom the soldiers made Emperour against his Will.

When the citizens of *Edessa* would not bring forth *Priscus*, the soldiers left him, and by force took *Germanus* Captain of the soldiers in *Phinicia* of *Laubasia*, and proclaimed him their Captain and Emperour. While he refused the office, and they urged it upon him, there arose great contention on either side, for he would not be constrained, and they would needs compell him: they threatened to execute him unless he would willingly accept of the dignity, he on the contrary protested openly he was neither afraid, neither would yield one jot. At length they went about to lash him with whips, and to maim the members of his body: which torments they perswaded themselves verily he would not endure, supposing there was in him no more hardnesse to bear stripes, then nature and his years afforded him. They took him in hand, and knowing what he was able to suffer, dealt very circumspcctly, a caution being given lest they should wound him sore, until in the end they forced him to condescend, and with an oath to promise them his faith and fidelity. Wherefore thus they compelled him whom they had ruled to rule, and whom they had governed to govern, and whom they had led captive to become their Captain. Furthermore they displaced all other officers, as captains, tribunes, centurions, decurions, and placed in their rooms whom pleased them best, and reviled the Empire with railing speeches. And though they bare themselves towards such as were tributary milder then the common use and manner is of Barbarians, yet were they altogether alienated from their companions, and members with them of one common weal. For they took not their wayfaring victuals by weight and measure, neither were they pleased with such lodging as was appointed for them, but took their own lust for laws, and pleasure for prescribed order.

CHAP. VI.

The Emperour sent Philippicus again among the soldiers, but the army refused him.

When the Emperour sent *Philippicus* to redresse the aforesaid enormities, the soldiers not only rejected him, but menaced and conspired the deaths of such as seemed to take his part.

CHAP. VII.

Of Gregory Bishop of Antioch, how he proved the report that was raised of him to be a meer slander.

The affairs of the common-weal being at this point, *Gregory* Bishop of *Antioch* returned from *Constantinople*, after the ending of a bitter conflict, the which I am now about to declare. When *Asterius* was Lieutenant of the East, and contention risen between him and *Gregory*, first, all the head citizens took part with *Asterius*, next the artificers stuck unto him, saying, that *Gregory* had injured them every one, last of all, it was permitted for the common

common people all to revile *Gregory*. Both high and low conspired together, and ceased not either in the street or on the Theater to rail very contumeliously at Bishop *Gregory*, neither was their scaffold and interludes without scoffs. Therefore, *Asterius* was deplored of his Lieutenantship, and *Iohn* elected to succeed him, whom the Emperour charged diligently to examine the circumstances of that seditious controversie. This *Iohn* was a man unfit for the hearing of trifling causes, much more for the examining of so weighty a matter, and the executing of so worthy a function. Wherefore when he had let the whole city on tumults, and published an edict, whereby it was lawfull for him that could lay any thing to come forth and accuse the Bishop: a certain exchanger accused him that he had conspired with his own sister, whom he married unto another. Again others of that kinde of people charged him that he had disturbed the quiet and good estate of the City, and that not once, but very oft. But *Gregory* purged himself of that slander, and appealed unto the Emperour and to a Council for the hearing of other matters. I was my self in his company, and present when he purged him of these crimes at *Constantinople*. And whenas all the Patriarchs either by themselves, or by their substitutes were at the hearing of *Gregories* purgation, and the cause heard of the holy Senate and of many holy Bishops, after great strife and much ado, the sentence went with *Gregory*, that his accuser should be racked, carried about the city, and banished the country. After all this *Gregory* returned unto his Bishoprick again: and in the mean while the soldiers ceased not from raising of sedition, for *Philippicus* the Captain made then his abode about *Berea* and the city of *Chalcedon*.

Gregory B. of Antioch is falsely accused of incest.

The punishment of one that accused *Gregory* Bishp of Antioch of incest.

CHAP. VIII.

How Theopolis otherwise called Antioch, was again tossed with earthquakes.

Four months after the return of *Gregory* from *Constantinople* in the six hundred thirty and seventh year after *Antioch* was so called, and the threescore and fift year after the earth-quake which went next before, whenas I my self the last day of *September* had taken to my wife a virgin of tender years, and the City therefore kept holy day and stocked with great pomp and solemnity to my wedding chamber and feasting-house, about the third hour of the night, there arose such an earthquake, that with the violence thereof it shook together the whole city. It so tossed the foundations, that all the buildings about the most holy Church were turned down to the ground, except only the Hemispherical roof that *Euphremius* had made of bay trees, which also was sore hurt of the earth-quake in the time of *Iulianus*, and so tossed by other earth-quake after that again, that it leaped very much into the North, and thrust out of their place the mighty wooden beams which fell with marvellous great cracking, and immediately the Hemispherical roof shrank to his own place, and stood perpendicular wise, as it did before, without bowing to either side. Many places of *Ostracina* and *Psephinum* mentioned before, all the parks called *Brissa*, and moreover the buildings of *S. Mariæ* Church were quite overthrown, save one middle porch that was marvellously saved. All the turrets that stood on the plain ground came tumbling down, whenas the rest of the building (the battlements of the wall excepted) stood still. Yet the stones of the battlements were driven back and not thrown down. Other temples moreover, and both the publicke baths that were used at severall times, were also partakers of that calamity, and came to ruine. The people perished confusly one with another (as it was conjectured by the bread which was spent in that city) about threescore thousand persons. But the Bishop escaped very strangely when the whole lodging he sat in came to ruine, and all that were about him were only saved, otherwise none, for they lifted him up with all speed, when the earth-quake the second time shook the place, and as it were opened the lodging, so that they let him down by a rope, and delivered him out of danger. In that unfortunate successe, there fell out one thing most profitable for the City. For it came to passe by the goodnesse of our mercifull God, mitigating his fury, and correcting with the rod of pity and mercy the sins of his people, that no fire followed after, whenas great flames flamed up out of hearths and lights both publicke and private, out of kirchins, bathes, and infinite other such like places in compass of the whole city. There died in this earth-quake many noble and famous personages, and so did *Asterius*. But the Emperour repaired with money this lamentable ruine of the City.

60000. persons were slain with the ruine of buildings in the earthquake at Antioch.

CHAP. IX.

The Barbarians seeing the Romans army falling to rebellion, set up themselves, but they were foiled by Germans.

AS touching the army spoken of before, it stood in manner at the same stay, that the Barbarians perswaded themselves very, none would withstand them, but that after their wonted manner they might desirably and invade the Roman dominions. But *Germanus* met them with his power, and so foiled them by force of arms, that there was not one left to bring the *Persians* tidings of their slaughter.

CHAP. X.

The Emperors clemency towards the Souldiers which rebelled and forsook their Captain.

THE Emperour gave money unto the army, but *Germanus* and others he arraigned, and although they were all condemned to die, yet would not he have them executed, neither otherwise punished, but gave them rewards. When these things went in this sort, the people *Abari* came twice as far as the *Long-wall*, invaded the country before them, subdued *Singodon*, *Anchialus*, all *Helada*, with other cities and castles: destroyed all with fire and sword, yea, although the *Romans* had a great army in the East: wherefore the Emperour sent *Andreas* captain of his guard, to perswade the army to take again such officers and captains as they had over them before.

CHAP. XI.

Gregory Bishop of Antioch is sent to reconcile the army that refused their Captain, and of the Oracion he made unto them.

WHEN the souldiers would not give ear unto *Andreas* exhortation, the commission was directed unto *Gregory*, not only because he was the man that could bring weighty matters about, but also that the army of right and duty owed him great honour, for he had liberally bestowed upon divers of the souldiers great summes of money, upon others apparell, releaved other some with food, when they were admitted by him and matriculated in the catalogue of souldiers. Wherefore he sent posts into every place, and warned all the chief of the army to meet him at *Litarbis*, out of *Antioch* about three hundred furlongs: when he came unto them, down he fell upon his knees, and made them this Oracion. I had determined with myself now a good while agoe (O ye valiant Romans, which worthily deserve this name) to make a voyage unto you, partly to confesse of present affairs, and partly also to consult together with you, bringing you in remembrance (that you need not suspect my dealing) how of mine own free accord, and hearty good will, the which I am sure you are fully perswaded of, I found you commodious relief and necessary provision. When you fought by sea, and were driven by tempest here and there to shift for your selves. But hitherto my coming hath been deferred, peradventure by the providence of God which permitted me no licence, that both the *Persians* may have sufficient trial of the Roman power and fortitude, which foiled them, yea without a captain and guide, and your sincere and faithfull minde also born unto the common-wealth, may in time be thoroughly known: by your deeds, be approved and confirmed in all respects. For you have made manifest this one thing unto the whole world, though you were offended and conceived high displeasure against your Captains, yet esteemed you nothing more, than the good estate of the common-wealth. And seeing it goes so happily with us, let us now consider what it stands us upon to doe. The Emperour greets you well, and gladly would see your reconciliation: he promisseth to forget all that is amisse and now past: he thinketh the good will you are in unto our country, the valiant courage and noble minde ye have in waging of battell, to be spoken more good enough for your pardon. And all these sure and certain tokens layeth he wide open before you, that ye may assure your selves of forgiveness at his hands, and of his lawfull favour. He saith again, I will use his own words: If God esteemed so highly of the love you bear unto the Empire of Rome, and therefore brought to passe that after the remitting of your faults there-arraigned in you no lesse fortitude and courage then was seen in times past: (which verily is an evident argument that all old injury is forgotten) how can we possibly chuse but yield unto that

which

which the holy spirit leadeth us unto: wherefore (O ye Romans) condescend with my friendly advice, let us not lose the present occasion that is offered unto us, let us have opportunity through our negligence slip out of our hands. For when the passeth by the detestable delay, and being offended that we took her not up as she came by, she puts us ever after without hope of obtaining her again. Wherefore succeed your fathers and ancestors in obedience, take possession of the loyal patrimony they bequeathed unto you; let me (your poor Bishop) obtain this at your hands, as you are valiant, and show your selves in all respects no less then Romans indeed, that no backslider may have occasion to blemish your fame and renown: saying howard *Andreas* and *Andreas* that degenerate from their noble lineage. For your fathers and ancestors being *Augustus*, *Emperors*, *Emperors*, have through obedience and noble prowess brought the whole world subject unto them. What should I bring you in remembrance of *Manlius Torquatus*, who rescued his own some (although he had done many feats and noble acts), for his obedience and rebellion? For, notable and worthy deeds are most commonly brought by the wise counsel of publick captains, and willing obedience of souldiers: But when either of these two faileth, the common-wealth is the enterprise falleth unto the ground and hath ill favoured success: and so marvell at all specially, when two things which should be linked together, are loosed and parted asunder. Let us have no delay in you (I crave it upon my knees) yeeld unto me forthwith, let a Bishop thus once lead and prevail between the Emperour and his army, let all the world understand, that in you there is no sign of rebellion, but that you had good cause for a time to be displeased with your captain which offended you. If it so fall out that ye embrace not in mine this whole some counsel, yet will I take upon me the person of love owed unto the Empire of Rome, and of friendship, and heavy good will borne unto you, and mark well what I have to say unto you. Do ye see what ends tyrants and rebels most commonly have? Ponder I pray you with your selves, how ye can compass such things as ye go about, seeing (in my opinion) it is impossible for you to continue all together. For how can either the souls of the ayre, or fish, with other food which the sea bringeth to land be transported unto you, unlesse ye will shed the blood of Christians in battell and your selves be slain too; which is both a great shame and reproach? And what I pray ye will become of you? Verily you will be scattered here and there, and constrained to lead miserable lives. Immediately after vengeance will ensue, so that ye shall never be pardoned. Wherefore give me your hands, and let us lovingly consult together what shall be expedient for our selves, and for the profit of the common-wealth, specially seeing we have the feast of our Saviours passion and Christs most holy resurrection, as it were in manner assisting and alluring us to reconciliation.

CHAP. XII.

The Souldiers after the Oracion of Gregory Bishop of Antioch changed their minde, and took again Philippicus to their generall Captain.

WHEN *Gregory* had pronounced his Oracion, and shed infinite tears, all their minde upon a sudden were turned by divine power and inspiration, inso much as they craved licence to depart out of the assembly severally to deliberate with themselves, what was best for them to do. This being done, not long after they came again, saying they would yeeld unto the Bishops sure and request. And when *Gregory* nominated *Philippicus*, whom he was desirous they should crave to their captain, their answer was that, that both they and the whole army had solemnly made an oath, they would never do that. Then said he immediately, the Priest hath power and authority to binde and to loose in heaven and in earth, and rehearsed unto them the saying of Christ in the Gospell. When they replied, that herein also they would yeeld unto him, he fell a pacifying of God with prayers and supplications. He distributed unto them the immaculate body of Christ: it was upon maunday Thursday: the number of them was about two thousand: he entertained them all that night, made them couches in the green grass, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent for *Philippicus*, who then abode at *Tarsus* in *Cilicia*, that with all speed he should repair to *Constantinople*. He made the Emperour also privie unto these circumstances, and laid down in his letters the request and demands of the army as concerning *Philippicus*. When *Philippicus* shortly after came to *Antioch*, the souldiers met him, they intreated the Christians to be a mean unto him

V u 3 for

The Oracion of Gregory B. of Antioch unto the souldiers which rebelled and shook off their captain & Emperour.

Math. 16.18.
Joh. 20.

for them; and they fell at *Philippicus* feet. He gave them the right hand, told them all old injury was forgotten, and immediately they follow him in warfare. Thus was that broil taken up.

CHAP. XIII.

The winning of *Martyropolis*.

SINCE one of the Senators of *Martyropolis*, bearing spite and hatred unto one of the Captains betrayed the City, and took opportunity to work this feat when the garrison was absent. Wherefore under colour of the *Romans* the *Persians* were brought in and took the city, which lay wonderfull commodious for the *Romans*: many women that were in the prime of their flourishing years they kept within the city, all others (a few servants only excepted) they drove out. Immediately upon this, *Philippicus* came thither, and besieged the city: and although he wanted necessaries for the siege, yet he encountered with them with such things as he had. He cast up certain ditches, and overthrew one of their towers, yet could he not take the city, because the *Persians* watched all night, and repaired again such places as were battered to the ground. When the *Romans* made many an assault and had the repulse (for the darts were cast at them, with great diligence from high turrets, and they themselves had more harm, then they could work unto the enemy within) they raised their siege, removed a little off, and there pitched their camp, taking diligent heed only to this, that no other *Persians* joined with them that were in the City. Nevertheless *Gregory* by the commandment of *Mauricius* the Emperor, went to the camp, and perswaded them to return to besiege the City. But they could not prevail, because they wanted engines of war for the winning of cities. Therefore the army was sent abroad to winter, leaving many garisons in the castles about, lest the *Persians* should come on a sudden and step into the city. The next Summer following there was great power gathered together, and a fore battel fought with the *Persians* about *Martyropolis*. And although *Philippicus* had the upper hand in that field, and many of the *Persians* together with one of their captains overthrown, yet there escaped too many of them into *Martyropolis*, for that was one of their principall drifts, to be sure of taking that city upon them. From that time the *Romans* despairing of winning the city by siege (for it was not possible to overcome it by force) they went seven furlongs off, and built another City over against it upon the top of an hill, well fortified of it self, there to invent engines, and to assault *Martyropolis*. This they did in summer, but in winter they dissolved the Army.

CHAP. XIII.

Of Captain *Comentolus* and the winning of *Ocbas*.

COMENTOLUS born in *Thracia* was sent into the East to be a captain of the Army in the room of *Philippicus*: who though he had prosperous success against the *Persians*, yet had he been overthrown horse and all, had not one of his guard got upon a pack-horse and carried him away out of the field. The *Persians* which were left alive, having lost all their Captains, ran away, and took *Nisibis* upon them. And because they feared to return unto their King (for he had told them they should lose their heads unless they brought their captains safe and sound again) they fell conspiring against *Hormisdas*. *Baranes* also a *Persian* Captain who was newly come with his Army from the war against the Turks, perswaded them to do no less. In the mean while *Comentolus* besieging *Martyropolis*, left there the greater part of his power, and went himself with certain chosen souldiers to take *Ocbas*, a strong Castle upon the further bank over against *Martyropolis*, lying upon a steep rock, where he might view the whole city of *Martyropolis*. The which castle he besieged, left nothing unattempted that might seem available for the winning of it, battered down certain peeces of the walls with *Campels* or brakes, entered in that way, and took it by force. Whereupon the *Persians* despaired thenceforth of keeping *Martyropolis* any longer.

CHAP.

CHAP. XV.

The murdering of *Hormisdas* King of *Persia*.

WHILE the aforesaid stirre was in handling, the *Persians* took *Hormisdas* the wicked and unjust King, and slew him, because he had plagued his subjects not only with extortion, but also with sundry kindes of death.

CHAP. XVI.

The flight of *Chosroes* the younger, unto the Empire of *Rome*.

AFTER the death of *Hormisdas* the *Persians* crowned *Chosroes* his sonne to reign over them, against whom *Baranes* took armour with his whole power. *Chosroes* went forth to meet him with no great army, and perceiving that his souldiers left him and dropped away, he fled straightway (as he reported himself after he had called upon the God of the Christians, that his horse should bear him where he purposed to go) unto *Ctesium*. When he came thither together with his wife, two young children, and certain of the nobles of *Persia* which accompanied him of their own accord, he sent Ambassadors unto *Mauricius* the Emperor. He after deliberation and advisement taken in that matter, pondering with himself the mutable race and variable course of mans life, the sudden change and alteration not only of his state, but of other things in like sort, accepted of his state and Embassage, and made *Chosroes* in stead of a banished man his guest, in stead of a sorrowfull fugitive, his loving son, and gave him royall presents for to allure him to root his love in his breast. Neither did *Mauricius* only lend him such bountifull gifts, but the Emperesse also unto the wives of *Chosroes*, and the sons of *Mauricius* shewed the like humanity unto his sons.

CHAP. XVII.

The Emperor sent *Gregory* and *Domitianus* to meet *Chosroes*, and to give him entertainment.

FURTHERMORE *Mauricius* sent all his guard, and the whole host of the *Romans* with a Captain to meet *Chosroes*, and to conduct him whithersoever it pleased him to go. And to the end he might do him the more honour, he sent also *Domitianus* his kinsman that was Bishop of *Melitina*, a man that excelled for wisdom and policy, very fit both in word and deed to handle grave matters, and to hear weighty causes. He sent again *Gregory*, which made *Chosroes* to have him in admiration for the wile conference he had with him touching all other matters, for his bountifull presents, and the grave counsell he gave him concerning his trouble and molestation.

CHAP. XVIII.

Chosroes recovered again the Kingdom of *Persia* by the means of the Empire of *Rome*.

CHOSROES coming to *Hieropolis* the head city of *Euphratesia* returned homewards, *Mauricius* understanding thereof, weighing more the furtherance of *Chosroes* then his own fame and renown, helped him to a great summe of money, which was not seen before, made him an army of *Persians* upon his own cost and charges, furnished *Chosroes* both with *Romans* and *Persians*, and safe conducted him out of the *Romans* dominions as far as *Martyropolis*. And first of all, since the traitor was delivered unto him, next the people of *Martyropolis* stoned him, and last of all, they hanged him on the gallows. The city of *Darus* was also given up unto him, after that the *Persians* had privily holden away, and after that the *Romans* alone had foiled *Baranes* in one battel, and he fled away alone with great ignominy, *Chosroes* was restored unto his kingdom.

CHAP. XIX.

The holy Martyr Golaudich lived about this time.

ABout this time lived Golaudich among us, who suffered great torment, and was piously handled by the Magicians of Persia, and at the last crowned with Martyrdom after she had wrought many miracles. Steven the first of that name Bishop of Hierapolis wrote her life.

CHAP. XX.

Of the presents which Chosroes King of Persia, being an heathen, sent unto Sergius the Martyr.

Chosroes being now restored unto his Kingdom, sent unto Gregory a crosse cunningly wrought of gold and precious stone, wherewith he would have the honour of *Justinian* the renowned Martyr set forth and extolled. *Theodora* the wife of *Justinian* had first dedicated this crosse unto him, after that, *Chosroes* the elder had taken it thence away, (as I have remembered before) together with sundry other monuments. He sent another crosse where he caused these words to be engraven in Greek letters. *I Chosroes King of Kings, the son of Hormisdas, have sent this crosse. For when we were constrained to fly unto the admissions of the Empire of Rome, through the devillish procurement and false teaching of the most unfortunate Baranes and his armed horsemen, and by reason of Zadespram the traitor his coming with an army to Nisibis; for to pull back the horsemen which took part with the citizens of Nisibis: we sent horsemen with a captain as farre as Charcas to Withstand Zadespram, and to abate his courage, trusting in holy Sergius, the most honourable and renowned Martyr: for we heard in the first year of our reign that he was wont to grant such petitions as were made unto him. The seventh day of January we cried unto him for help, and made a vow, that if our horsemen either slew Zadespram, or took him captive, we would send unto his temple a golden crosse, garnished with pearls for to set forth his reverend name, and to be short, about the beginning of February next following, the head of Zadespram was brought unto us. Wherefore having obtained our request (that no man need to doubt of the circumstance) we have sent to holy Sergius temple for to honour his reverend name, this crosse, which we made our selves, together with the crosse which Justinian late Emperour of Rome had sent to the same temple. yet was taken away and brought hither by Chosroes, King of Kings, the sonne of Cabades our great grandfather, at what time the Romanes and Persians were at great variance. We found this in our treasury, and sent it to holy Sergius his Temple. Gregory receiving these crosses with the content of *Mauricius* the Emperour carried them with great solemnity into the Martyrs Temple, and there laid them up. Shortly after Chosroes sent other gifts unto this holy Temple, namely among others, a dish made of gold wherein these words were written. *I Chosroes King of Kings, the sonne of Hormisdas, caused these things to be written in this dish, not for men to gaze at, neither that the worthinesse of thy reverend name should be known by my words: but partly for the truth therein contained, and partly for the manifold benefits and liberality I received at thy hand. For I think my self happy that my name is engraven in thy holy vessels. At my being in Beramias I made humble suit unto the holy Sergius, that thou wouldest come and help me, and that Sira my wife might conceive. And though Sira were a Christian, and I a Pagan, and our law forbade us to take a Christian to our wife, yet for the singular love I bare unto thee, the law in this woman took no place, and I have not ceased, neither do I cease day and night to love her entirely among the rest of my Wives. Wherefore, O holy Sergius, I thought good to beseech thy goodness, that she might be with childe. And moreover I made thee a vow, and promised if Sira did conceive, I would send the crosse which she weareth unto thy holy Temple. Therefore I verily and Sira pondering this with our selves, and proposing to keep this crosse for a memoriall of thy name, O holy Sergius, I have thought good in stead of the crosse to send the price thereof, and because it exceedeth not four thousand and four hundred * staters. We have augmented it and made it up five thousand. And from the time we made this petition and determined this: with our selves, unto our coming to Rhoson Chosron, there were not expired past fourteen daies; at what time, O holy Sergius, not that I my self was worthy, but of thine own goodness, thou didst appear unto me in my sleep, and toldest me the third time that Sira had conceived. And I also in the same vision answered thee plainly the third time, that**

In these words of Chosroes, it ought to be noted that a Pagan hath written them.

Happy is he that hath his name written in the book of life, but it is enough for a Pagan to have his name written in a player. This king was foully deceived in the matter: for it is not with the Christians as with the Magicians in Persia which at their night sacrifice could make his wit quickly to conceive. * Saters is a coin valuing 4 groats.

which was convenient and became my person: Wherefore because thou granteest such petitions as are made unto thee, from that day forth Sira felt not the common dislike of women. I of mine own part, although I cast doubts with my self, whether I were best to credit thy words or no, although thou art a granter of requests: yet seeing that Sira had not the womans dislike, then was I sure of the vision, and that thy words were true. Wherefore without any more ado I sent this crosse together with the price thereof unto thy most holy temple; and commanded that with the price one dish and one cup should be provided for the celebration of the divine Mysteries: yet again there should a crosse be made and a censer, both of gold to serve the holy Table, and an Unicorn open of either side and guiled over: last of all, that the rest of the summe which remained should be put up to minister necessities for thy holy house, that thou, O holy Sergius, wilt help both me and Sira, not only in other things, but specially in this request; and that which happened unto us through thy intercession, by thy mercy and goodness, may take prosperous successe, and fall both unto me and to Sira as we wish our selves. To the end both I and Sira, and all others throughout the world may put their trust in thy power, and belevee in thee. These presents of Chosroes seem to utter such things as are agreeable with the prophetic of *Balaam*, which no doubt came to passe by the providence of God, that Pagans should pronounce godly sentences:

* They that like of this doctrine, let them note that Evagrius calleth the author thereof Balaam, and the company take Caiphas, he was also such a prophet.

CHAP. XXI.

Of Naamanes the Saracen.

ABout that time *Naamanes* Tribune of the people *Sceneta*, so wicked a person that he slew men with his own hands for sacrifice to Devils, came to be baptized, caused the golden picture of *Venus* to be melted with fire, and turned to the life of the poor: he became so zealous, that he perswaded as many as belonged unto him, to embrace the Christian faith. Gregory after the crosses were given by Chosroes, was commanded of the Emperour to visit all the Monasteries called *Limeria* throughout the wilderness, but specially where the wicked doctrine of *Severus* reigned: so that he expounded unto them the sincere and true faith, and converted many Towns, Villages, Monasteries, and whole nations unto the Church of God.

CHAP. XXII.

The death of holy Symeon that dwelt in a pillar.

IN the mean space when most holy Symeon was so dangerously sick, that there remained for him no hope of longer life, Gregory being by me certified thereof, made all the speed he could to be present when Symeon gave up the ghost. But he had not his desire. For this Symeon in rare gifts and excellent vertues passed all the men of his time: he led in a pillar a severe life even from his tender youth, inso much that he changed his teeth in that mansion. He was perswaded to live in a pillar upon such an occasion as followeth. Being of tender years, playing, leaping and skipping to and fro about the tops of hills and greens, as the manner is of children, he lighted by chance upon a Lybard, took his girdle, and tied him about the neck, led the beast which now had put off his fierce nature by the girdle, as if it had been a bridle, and brought him home to his Monastery. His Master who led his life in a pillar, seeing this enquired of him what he had in his girdle: the boy answered it was a cat. His Master gathering hereby, that he would prove hereafter a worthy man, trained him up to lead his life in a pillar. In which pillar, together with another also standing upon the top of an hill, he lived three score and eight years, replenished with all graces from above: he cast out devils: he cured every disease and infirmity; he saw things to come, as if they had been present: he foretold Gregory that he should not be present at his death, and that he knew full little of the things which were like to ensue after his death. And whenas I also mused with my self after the losse of my children, and examined what the cause was, why the Gentiles which had children at will were not visited in like sort, Symeon although I uttered my secrets to no man, wrote unto me that I should refrain from such cogitations, inasmuch as they offended God. Furthermore, when the wife of my Clerk had her milk after she was delivered to stopped in her breasts, that there would not a drop come forth, and therefore the infant was like to die; Symeon took her husband by the hand, bad him go and lay it on his wives breast. This being done, immediately the milk came running

running out as if it had been a stream, and wet all the womans garments. Unto these that went before we may adde this also, how certain travellers, in whose company *Symeon* was left behinde them a childe about midnight: a Lyon came and took up the childe on his back, and brought him to *Symeons* Monastery. *Symeon* had the servants go forth, and take in the childe which the Lyon had carried thither. He did many other notable acts, which have need of an eloquent tongue, leasure convenient, and a peculiar volume, all which are well known, and rise in every mans mouth. There resorted unto him of all nations, not only *Romans*, but also *Barbarians*, and obtained their cures. This *Symeon* in stead of meat and drink, fed upon certain branches of shrubs that grew in the mountain hard by him.

CHAP. XXIII.

The death of Gregory Bishop of Antioch.

Shortly after *Gregory* Bishop of *Antioch* being sore pained with the gout, took a certain medicine made of *Hermodytylus* (for so was it called) the which a certain Physician ministred unto him, and after the drinking thereof died immediatly. He departed this world when *Gregory* the successour of *Pelagius* was Bishop of old *Rome*, *Iohn* of *Constantinople*, *Enlogius* of *Alexandria*, and *Anastasius* of *Antioch*, who after twenty and three years was restored unto his Bishoprick, and also when *Iohn* was Bishop of *Ierusalem*, which died shortly after, and as yet there was none chosen in his room.

Evagrius endeth his history.
An. Dom. 595.

Here do I minde to cut off and make an end of writing, to wit, in the twelfth year of the reign of *Mauricius Tiberius* Emperor of *Rome*, leaving such things as follow after for them that are disposed to penne them for the posterity in time to come. If I have omitted ought through negligence, or lightly run over any matter, let no man blame me therefore: remembering with himself that I gathered and collected together a scattered and dispersed history, to the end I might profit the Reader, for whose sake I took in hand so great and so wearisome a labour. I have finished another work, comprising Reports, Epistles, Decrees, Orations, Disputations, with sundry other matters. But the relations therein contained are for the most part of the person of *Gregory* Bishop of *Antioch*. For which I was preferred unto two honourable offices: *Tiberius Constantinus* made me Treasurer, and I was preferred to be Master of the Rolls, where the Lieutenants and Magistrates with their monuments are registred by *Mauricius Tiberius*: during whose reign I compiled the reports, at what time he brought to light *Theodosius*, who was both unto him and to the common-weal a preamble or entrance to all kinde of felicity.

The end of the sixt book of the Ecclesiasticall history
of *Evagrius Scholasticus*.